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THE

WORKS

OF THE

MOST REVEREND FATHER IN GOD,

WILLIAM LAUD, D.D.,

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

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VOL. V.

HISTORY OF HIS CHANCELLORSHIP, &c.

OXFORD:
JOHN HENRY PARKER.
M DCCC LIII.

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OXFORD:
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PREFACE.

THE contents of this volume require a few words of introduction.

I. The Archbishop's own history of his Chancellorship of the University of Oxford is reprinted from the volume of Laud's Remains, prepared for the press by Henry Wharton, but published after his death by his father.

The volume, which contained in addition the Archbishop's reply to Lord Say's speech against the Bishops, and a reprint of his speech against Bastwick, Burton, and Prynne, (which will appear in thē subsequent volume of this edition,) came forth with the following title and preface:

"The second volume of the Remains of the most Reverend Father in God, and blessed martyr, William Laud, Lord Archbishop of Canterbury. Written by himself. Collected by the late learned Mr. Henry Wharton, and published according to his request by the Reverend Mr. Edmund Wharton, his father.

"London, Printed for Sam. Keble at the Turk's Head in Fleet-street, Dan. Brown without Temple-bar, Will. Hensman in Westminster-hall, Matt. Wotton near the Inner Temple gate, and R. Knaplock at the Angel in St. Paul's Churchyard. 1700."

"TO THE READER.

THE late learned Mr. H. Wharton, when he published the history of the Troubles and Trial of Archbishop Laud, in the year 1695, finding that all the papers to be printed with that work could not be brought within the compass of one volume, reserved these for a second part. If God had pleased to continue his life they had been published much sooner, together with such an account of them as he would have thought necessary; but he was prevented in so good a work by that stubborn and incurable

distemper of which he died. In his last will all the manuscript papers relating to Archbishop Laud are ordered forthwith to be delivered to his father, (the Reverend Mr. Edmund Wharton, now rector of Saxlingham in Norfolk,) that so he might cause them to be transcribed, and fitted for the press. In compliance therefore with that his dying request these papers are now sent into the world."

Anthony Wood speaks of the history of his chancellorship under the title of *Gesta sub Cancellariatu meo Oxon.*, and adds,

'This manuscript was communicated to me, when I was composing *Hist. et Antiq. Univ. Oxon.*, by Dr. Pet. Mews, president of St. John's college, wherein finding many useful things for my purpose (which another may do for his, and therefore I presume it escaped Prynne's hand) I thought it therefore not unworthy of a place here, as I would of many other things written by the said archbishop, which I have seen reserved in private custody as choice monuments.' (Ath. Ox. iii. 141.)

Every enquiry has been made, but in vain, for the original MS. Most however of the letters and other documents have been collated with the copies in the Register of the University, to which access was kindly granted by the Rev. Dr. Bliss, Keeper of the Archives; by which means many errors have been corrected, and several additions have been made.

Some interesting and illustrative notes have also been added from the MS. Diary of Thomas Crosfield, fellow of Queen's college, and at that time resident in the university. This Diary is now in the library of Queen's college. For the large extracts which are given from it the editor is indebted to the Librarian.

II. The Archbishop's Annual Accounts of his Province are reprinted from the first volume of Laud's works, edited by Henry Wharton. They have however been carefully collated with the originals still preserved in the Library at Lambeth.

III. A form of Penance and Reconciliation of a Renegado or Apostate, of which mention is made in the previous accounts of the province, is reprinted from Abp. Laud's Register. It has already appeared in Wilkins' Concilia, tom. iv. pp. 522—524.

IV. A series of Visitation Articles next follows, of which, as far as concerns those for Parish Churches, an explanation

is given in an introductory note. The series contains in addition the articles for the several Cathedrals, Colleges, and Hospitals, which the Archbishop visited metropolitically. These latter now appear for the first time in print. The places from which they have been extracted, whether the Archbishop's Register, or the Lambeth MSS., is in each case carefully noted.

V. The Injunctions and Orders founded on those Articles of Enquiry come next in order. Of these the Injunctions for Winchester, Gloucester, Worcester, Norwich, Lichfield, Chichester, and Peterborough Cathedrals, for Winchester and Eton Colleges, and for the Court of Arches, have already appeared in Wilkins' Concilia. They have all, with the exception of the last, (of which the source could not be traced,) been carefully collated with the Archbishop's Register. Those for St. Paul's London, and Exeter Cathedral, and the second set of orders for Worcester, as well as those for the Parish Churches of Boston and Rickmersworth, are now printed for the first time.

VI. The Statutes of Canterbury Cathedral are introduced not only because mentioned in the Accounts of the Province, as drawn up by the archbishop, but as a specimen of the reform which he wished to introduce in the several cathedrals. They are reprinted from the MS. in the Lambeth Library.

VII. The Injunctions to Merton College are also reprinted from a MS. in the same collection.

VIII. The papers of the Archbishop's Claim to visit the University of Cambridge are printed from Baker's MSS. preserved in the library of that university. To these is added a short notice of the archbishop's intention to visit the university of Oxford, and of the proceedings consequently taken by convocation.

IX. The Canons and Constitutions for the Church of Scotland, reprinted from the first very rare edition of 1636. The revision of these canons was entrusted to the archbishop, and the part he took in their revision was one of the charges urged against him by the Scotch Commissioners. (See Hist. of Troubles and Trial, chap. iii. pp. 316, seq.) This, together with the great rarity of the original volume, which is not to

be found in either the Bodleian or the British Museum, is considered a sufficient reason for republication [a].

X. The English Canons and Constitutions put forth by the convocation of 1640, the publication of which formed a main charge against the archbishop, and in the preparation of which (both from his office and his known temper) he obviously had a considerable share.

The numerals in the inner margin of the History of the Chancellorship of Oxford, and of the Accounts of the Province, mark the pages of the original editions.

The following lists of the Heads of Colleges and Professors in the University, and of the Bishops of the Province of Canterbury during the period of the Archbishop's official connection with them, are added for convenience of reference.

JAMES BLISS.

Ogbourne St. Andrew,
March 11, 1853.

[a] [The copy from which the present reprint was made was kindly lent the editor by David Laing, Esq., of Edinburgh.]

HEADS OF COLLEGES AND HALLS.

	ELECTED	
University	1609	John Bancroft, D.D.; on being appointed Bp. of Oxford resigned Aug. 23, 1632.
	1632	Thomas Walker, B.D., Aug. 31.
Balliol	1616	John Parkhurst, D.D., resigned.
	1637	Thomas Lawrence, D.D., elected Nov. 11; also Margaret Professor of Divinity.
Merton	1621	Nathaniel Brent, knt., D.C.L., Judge of the Prerogative Court, (one of the Parliamentary Commissioners.)
Exeter	1612	John Prideaux, D.D., Regius Professor of Divinity 1615, (Bp. of Worcester 1642.)
Oriel	1621	John Tolson, D.D.
Queen's	1626	Christopher Potter, D.D., Dean of Worcester 1635.
New College	1617	Robert Pink, D.D.
Lincoln	1620	Paul Hood, D.D., (retained his place during the usurpation.)
All Souls	1618	Richard Astley, D.D., died Feb. 23, 1636.
	1636	Gilbert Sheldon, D.D., (Bp. of London 1660, Abp. of Canterbury 1663.)
Magdalen	1626	Accepted Frewen, D.D., (Bp. of Lichfield 1643, Abp. of York 1660.)
Brazenose	1614	Samuel Radcliffe, D.D.
Corpus	1629	John Holt, D.D., died Jan. 10, 1631.
	1631	Thomas Jackson, D.D., Dean of Peterborough, died Sept. 21, 1640.
	1640	Robert Newlin, B.D.

	ELECTED	
Christ Church . .	1629	Brian Duppa, D.D., (Bp. of Chichester 1638, Salisbury 1660.)
	1638	Samuel Fell, D.D., (Dean of Lichfield 1641, Winchester 1637,) Margaret Professor of Divinity 1626—1637.
Trinity	1599	Ralph Kettel, D.D.
St. John's . . .	1621	William Juxon, D.C.L., (afterwards Dean of Worcester and Clerk of the Closet; Bp. of London 1633, Abp. of Canterbury 1660.)
	1633	Richard Baylie, B.D., (D.D. July 16, 1633,) Dean of Salisbury 1635.
Jesus	1620	Sir Eubule Thelwall, died Oct. 8, 1630.
	1630	Francis Mansell.
Wadham . . .	1617	William Smyth, resigned Sept. 5, 1635.
	1635	Daniel Escott, M.A. Sept. 7, 1635, (D.D. 1636.)
Pembroke . . .	1624	Thomas Clayton, M.D., Regius Prof. of Medicine, and Tomlyn's Reader in Anatomy.
Gloucester Hall .	1626	Degory Wheare, M.A., Camden Professor of History.
Hart Hall . . .	1621	Thomas Iles, D.D., Canon of Ch. Ch.
	1633	Philip Parsons, M.D., of St. John's College.
St. Alban's Hall .	1625	Richard Zouch, D.C.L., Regius Professor of Law, Judge of the Admiralty Court, (retained his place during the usurpation.)
St. Edmund's Hall	1610	John Rawlinson, D.D., died Feb. 3, 1631.
	1631	Adam Airay, B.D. Feb. 4, (D.D. 1637.)
St. Mary's Hall .	1591	Ralph Braddyll, M.A.
	1632	John Saunders, M.D. June 8, (Provost of Oriel 1644.)
New-Inn-Hall . .	1626	Christopher Rogers, M.A., (made Canon of Ch. Ch. by the Parliamentary Visitors, 1648.)
Magdalen Hall .	1605	John Wilkinson, D.D., (made President of Magdalen College by the Parliamentary Visitors, 1648.)

PROFESSORS.

	ELECTED	
Divinity, Lady Margaret's .	1626	Samuel Fell, D.D., Canon, afterwards Dean of Ch. Ch.
	1638	Thomas Lawrence, D.D., Master of Balliol.
Divinity, Regius .	1615	John Prideaux, D.D., Rector of Exeter.
Hebrew	1626	John Morris, B.D., All Souls, (D.D. 1634.)
Greek	1625	Henry Stringer, M.A., New College, (Proctor 1630.)
Law	1620	Richard Zouch, Principal of St. Alban Hall.
Medicine . . .	1611	Thomas Clayton, Master of Pembroke.
Savilian, Geometry	1621	Henry Briggs, M.A., Merton (First Professor.)
	1631	Peter Turner, M.A., (M.D. 1636,) Fellow of Merton.
Astronomy	1621	John Bainbridge, M.D., Merton, (First Professor.)
Sedley's Reader in Natural Philos.	1619	Edward Lapworth, M.D., St. Alban's Hall, (First Reader.)
	1636	John Edwards, M.A., Fellow of St. John's.
White, Moral Philosophy . . .	1630	Thomas Ballow, M.A., Student of Ch. Ch.
	1634	Edward Fulham, M A., Student of Ch. Ch.
	1638	George Gisbey, M.A., Fellow of St. John's.
Camden's History	1622	Degory Whear, M.A., Principal of Gloucester Hall, (First Professor.)
Tomlyn's Anatomy	1624	Thomas Clayton, M.D., Master of Pembroke, (First Professor.)
Heather's Music .	1626	Richard Nicholson, Mus. Bac., Organist of Magdalen, (First Professor.)
	1639	Arthur Philipps, Mus. Bac.
Laud's Arabic . .	1636	Edward Pococke, B.D., Fellow of Corpus. (Deputy, 1637, Thomas Greaves, M.A., Fellow of Corpus.)
Public Orator . .	1629	William Strode, M.A., Student of Ch. Ch., (Canon, 1638.)
Keeper of the Archives	1634	Brian Twine, B.D., Fellow of Corpus.
Bodley's Librarian	1620	John Rouse, M.A., Oriel College.

BISHOPS OF PROVINCE.

	ELECTED	
St. Asaph . . .	1629	John Owen, consecrated Sept. 20, died Oct. 15, 1651.
Bangor	1633	Edm. Griffith, elected Dec. 31, died May 26, 1637.
	1637	Wm. Roberts, Sept. 24.
Bath and Wells .	1632	Wm. Pierse, translated from Peterborough Nov. 26, died April 1670.
Bristol	1632	George Coke, elected Nov. 28.
	1636	Robt. Skinner, elected July 26.
	1641	Thos. Westfield.
Chichester . . .	1628	Richard Montagu, elected July 14.
	1638	Brian Duppa, June 12.
St. David's . . .	1627	Theoph. Field, translated from Llandaff July 12.
	1636	Roger Manwaring, Jan. 19.
Ely	1631	Francis White, translated from Norwich Nov. 15.
	1638	Matthew Wren, translated from Norwich May 5.
Exeter	1627	Joseph Hall, elected Nov. 5.
	1642	Ralph Brownrigg, elected March 31.
Gloucester . . .	1623	Godfrey Goodman, elected Nov. 26, died Jan. 16, 1655.
Hereford	1634	Augustine Lindsell, translated from Peterborough March 7.
	1634	Matthew Wren, elected Dec. 5.
	1635	Theoph. Field, translated from St. David's Dec. 15.
	1636	George Coke, translated from Bristol June 18.
Llandaff . . .	1627	William Murray, translated from Kilfenora Nov. 28.
	1639	*Morgan Owen, March.*
Lincoln	1624	*John Williams*, elected Aug. 3, translated to York Dec. 4, 1641.
Lichfield . . .	1632	Robert Wright, translated from Bristol Oct. 30, died 1642.

	ELECTED	
London	1633	William Juxon, translated from Hereford Oct. 23.
Norwich	1632	Richard Corbet, translated from Oxford April 7.
	1635	Matthew Wren, translated from Hereford Nov. 10.
	1638	Richard Montagu, translated from Chichester Jan. 4.
Oxford	1632	John Bancroft, elected May 12.
	1640	Robert Skinner, translated from Bristol.
Peterborough . .	1632	Augustine Lindsell, elected Dec. 22.
	1634	Francis Dee, elected April 9.
	1638	John Towers, elected Nov. 21.
Rochester . . .	1629	John Bowle, elected Dec. 14, died Oct. 9, 1637.
	1637	John Warner, elected Nov. 13, died Oct. 14, 1666.
Salisbury . . .	1621	John Davenant, elected June 11, died April 20, 1641.
Winchester . . .	1632	Walter Curle, translated from Bath and Wells Oct. 26, died 1647.
Worcester . .	1617	John Thornborough, translated from Bristol Jan. 25, died July 9, 1641.

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AN

Hiſtorical Account

OF ALL

Material Tranſactions

Relating to the

UNIVERSITY

OF

OXFORD,

FROM

ARCH-BISHOP *LAUD's*

Being ELECTED

CHANCELLOR

To his RESIGNATION of that

OFFICE.

Written by Himſelf.

ALL

THE PASSAGES

FROM APRIL 12, 1630,

WHICH CONCERN THE UNIVERSITY OF OXFORD, SINCE THE FIRST NOMINATION AND ELECTION OF THE RIGHT REVEREND FATHER IN GOD, WILLIAM LAUD, LORD BISHOP OF LONDON, TO BE CHANCELLOR.

Dr. Frewen vice-chancellor.

Anno 1630.

Pars Anni ab Electione mea ad Cancellariat. Oxon.

The election of the R. R. Father William Laud, bp. of London, to be chancellor[a].

Die lunæ, viz. 12 die Aprilis Anno Dom. 1630, habita erat convocatio, in qua significavit Dr. Frewen[b] vice-cancellarius, accepisse se a nunciis fide dignis, honoratissimum academiæ cancellarium, Gulielmum Pembrochiæ comitem fatis concessisse[c]; ideoque ad electionem novi cancellarii procedendum esse; Deinde succincta præfatione venerabilem illum senatum hortatus est, ut hoc in negotio, seposito partium studio, solius academiæ commodo et honori studeret; cum hoc habuerit remedium [unicum], quo affectum dari possit, ut desideratissimus Pembrochius minus desideraretur.

[a] [Reg. Conv. R. fol. 19. b.]

[b] [President of Magd. coll., afterwards bp. of Lich. and Coventry, and archbp. of York. At the time of the earl of Pembroke's death he was at Andover on a college progress, but returned to Oxford without delay. See Wood's Annals, p. 368.]

[c] [He died suddenly in London, Saturday, April 10. See Clarendon, Hist. of the Rebellion, vol. i. p. 103, ed. 1826, and Wood, ut supra. Easter term had begun the previous Wednesday. An account of his death is given in a letter from Joseph Mede to Sir Martin Stuteville, (Birch's Court of Charles I., vol. ii. p. 73.)]

A.D. 1630.

Quibus præfatis, ad scrutinium pro electione novi Cancellarii Universitatis hujus Oxoniensis processerunt.

Quo scrutinio per venerabiles viros, Doctorem Frewen vice-cancellarium, Magistrum Rodulphum Austen[d], et Magistrum Henricum Stringer[e], procuratores universitatis, accepto et fideliter computato, honoratissimus vir, reverendus in Christo pater, dominus Guilielmus episcopus Londinensis, a sanctioribus consiliis serenissimæ regis majestati, numerosiore suffragiorum calculo[f] electus erat in cancellarium universitatis Oxon; et pro electo per Magistrum Austen procuratorem seniorem pronunciatus est.

Deinde statuit convocatio et decrevit, Doctorem Bancroft[g], 2

[d] [Of Magd. coll. Wood, F. O. i. 453.]

[e] [Fellow (afterwards warden) of New coll., and reg. professor of Greek. He was ejected by the parliamentary commissioners. Wood, F. O. ii. 49.]

[f] [Prynne, Cant. Doom, p. 71, says that the votes were miscalculated in the scrutiny, and Wood asserts "that that party for the earl (of Montgomery) was held to be more numerous than that for the bishop, as divers judicious and impartial men that gave votes, lately and yet living, have attested it in my hearing." Wood's Annals, pp. 368, 369.

The following contemporary accounts shew what the opinion was at the time, and on what ground unfairness was alleged.

(1.) The first is an extract from a letter of Joseph Mede to Abp. Usher, May 4, 1630. (MS. Harl. 4931. Art. 13.)

"Dr. Laud Bpp. of London, after y^e^ death of y^e^ Earle of Pembroke, wonne the Ld. Chancellourshipp of Oxford from y^e^ Earle of Montgomery by 9 voices; on the Sunday sennett after 15 of y^t^ University psented an Appeale w^th^ a Petition to his Ma^ty^, and on Tuseday" (this was the day before the admission) "againe a 2^d^ Petition, that it wold please his Ma^ty^ to inhibite any further proceeding upon y^e^ s^d^ Election, till y^e^ cause of theire Appeale mighte be heard, either by his Ma^ty^ or some other delegated by him: to w^ch^ his Ma^tyes^ answeare was, that for somuch as y^r^ w^r^ so many D^rs^, Batchelo^rs^ of D. and M^rs^ of Arts come up, to y^e^ end they mighte not loose their labo^r^, he wold haue y^e^ solemnity go on; but after it was done and past, he wold y^n^ also haue the cause examined from y^e^ originall, and wold punish y^e^ Delinquents, and doe iustice. One of y^e^ Exceptions ag^t^ y^e^ Legality of y^e^ Election is, that y^e^ Vice Chancello^r^ D^r^. Frewin had no Authority to call, and sitt President in the Conuocacon, his office ceasing in y^e^ Vacancy, and the Power belonging to the Senio^r^ D^r^."

(2.) The second is taken from the MS. Diary of Thos. Crosfield, fellow of Queen's college, then resident in the university.

"Apr. 12. Cancellario nostro mortuo, D^r^. Laud Epus Londinensis per amicos Academicos supplicavit, ut ipse succederet in isto officio honorifico: similiter Comes Montgomeriensis frater prioris Cancellarii supplex erat, verum frustra; nam D^r^. Laud locum et dignitatem obtinuit; alterum superans per 9^m^ suffragia. Absente nostro præposito (D^r^. C. Potter) Rectoriæ suæ: optavit vero potius custodem magni sigilli (Williams, bp. of Lincoln), quam ut Comes Montgomer.

Apr. 26. Post electionem Cancellarii Epi, priusquam ad ejus Consecrationem [...?] quidam academicorum dicuntur fecisse Appellationem ad Regem, eo quod non æqua vel satis prolongata fuit electio secundum Statuta Universitatis."]

[g] [Master of Univ. coll., afterwards bp. of Oxford.]

Doctorem Prideaux[h], Doctorem Smith[i], Doctorem Duppa[k], Doctorem Juxon[l], Doctorem Aylesworth[m], Doctorem Clayton[n], Magistrum Estcot, Coll. Wadhami[o], Magistrum Williamson[p], Magistrum Cooke[q], Coll. Magd., Magistrum Stroud, Ædis Christi[r], Magistrum Hunt, Coll. Novi[s], Magistrum Johnson, Coll. Magd.[t], Magistrum Barker, Coll. Novi[u], una cum vice-cancellario, procuratoribus, registrario universitatis, tribus bedellis superioribus, duobus inferioribus, et stationario, Londinum mittendos; vel majorem partem eorum, qui convocationem Londini haberent, in qua simpliciter rogarent honoratiss. virum et reverendum in Christo patrem, dominum Gulielmum episcopum Londinensem, [et] a sanctioribus consiliis screnissimæ regis majestati, ut universitatis nostræ patrocinium et tutelam in se susciperet, et literas patentes universitatis, quibus officium cancellariatus Oxon. ei conceditur, acceptaret; et ut interesse possint ejus admissioni, juramentorum præstationi, et aliis actis in hoc negotio expediendis. A.D. 1630.

Placuit eodem tempore venerabili cœtui convocationis doctorum, magistrorum regentium et non-regentium, ut literæ patentes, quibus officium sive munus cancellariatus tenetur et stabilitur, communi sigillo universitatis munirentur, antequam delegati prædicti Londinum proficiscerentur.

[h] [Rector of Exeter, and reg. prof. of divinity, afterwards bp. of Worcester.]

[i] [Warden of Wadham, to which office he was nominated by the foundress.]

[k] [Dean of Ch. Ch., afterwards tutor to Prince Charles, bp. of Chichester, Salisbury, and Winchester.]

[l] [President of St. John's coll., afterwards bp. of Hereford (elect), and London, lord high treasurer, and abp. of Canterbury.]

[m] [D.C.L. of All Souls.]

[n] [M.D. of Ball. coll., reg. prof. of medicine, last principal of Broadgates hall, and first master of Pembroke coll.]

[o] [Daniel Estcot, in 1635 warden of the same college.]

[p] [Robert Williamson, fellow of Magd. coll., proctor in 1628, (see Wood, F. O. i. 438;) now one of the delegacy for settling the statutes. He was one of the few fellows of Magd. who submitted to the parliamentary visitors.]

[q] [Robert Cooke, fellow of Magd. college.]

[r] [Public orator, student (afterwards canon) of Ch. Ch. He had been proctor the previous year. (Wood Ath. Ox. iii. 15.)]

[s] [William Hunt, fellow of New coll.]

[t] [Sampson Johnson, fellow of Magdalen, writer of verses in Coronæ Carolinæ Quadratura, Oxon. 1636.]

[u] [William Barker, fellow of New college, created D.D. Sept. 5, 1661, for his laudable sermons preached before the king at Oxford during the rebellion. He was in 1661 preb. of Cant., and rector of Hardwicke, Bucks., where he died, (Wood, F. O. ii. 257.) Walker speaks of him as an ejected fellow of New coll.]

A.D. 1630.

Acta habita, et gesta Londini 28 die mensis Aprilis Anno Dom. 1630, viz. die mercurii post meridiem inter horas secundam et quartam [in convocatione ibidem tenta et habita], pro admissione honoratissimi viri Guilielmi providentia divina episcopi Londinensis, a sanctioribus consiliis sereniss. regis majestati, ad cancellariatum universitatis Oxon[x].

Convocation at London-house for admission of their chancellor elect.

QUIBUS die et horis, in loco celebri civitatis London, vulgariter vocato *The Doctors' Commons*, convenerunt venerabilis vir, Dr. Frewen, in SS. theologia professor et vice-cancellarius universitatis Oxon. Reverendus in Christo pater ac Dominus, Dominus Johannes providentia divina episcopus Dunelmensis[y], insignissimi viri, Dominus Guilielmus Paddye, in medicina doctor et eques auratus[z], Dominus Henricus Marten, in legibus doctor et eques auratus[a], Dominus Nathanael Brent, in legibus doctor et eques auratus[b], Dominus Carolus Cæsar, in legibus doctor et eques auratus[c], cum longa et numerosa serie doctorum in omnibus facultatibus, Magistro Rodolpho Austen, Magistro Henrico Stringer, procuratoribus universitatis, cum multis baccalaureis in SS. theologia, et magistrorum regentium et non regentium magno comitatu. Quo in loco reverendus in Christo pater ac dominus, Dominus Johannes episcopus Dunelmensis, habitu episcopali indutus, doctores purpura, magistri ornamentis gradui suo competentibus amicti, justis ordinibus bini atque bini procedunt, tribus bedellis superioribus aureis monilibus decoratis, duobus bedellis inferioribus, una cum stationario universitatis Oxon. erectis columnis præeuntibus ad palatium reverendi in Christo patris ac domini, Domini Guilielmi episcopi Londinensis, &c. Ubi ad palatium devenerint, in augus-

[x] [Reg. Conv. R. fol. 20.]

[y] [John Howson, previously bp. of Oxford.]

[z] [Of St. John's coll., Oxford, to which he was a benefactor, (see Laud's letter to Sir Rob. Cotton,) afterwards physician to King James I., whom he attended at his death, (Wood, F. O. i. 256.) He was a staunch friend to Laud, when attacked by the vice-chancellor, Dr. Airay the provost of Queen's, for his Sermon. See Wood's Annals, p. 289.]

[a] [Formerly fellow of New coll., Judge of the Prerogative Court.]

[b] [Warden of Merton, vicar-general to the Abp. of Canterbury, afterwards one of the principal witnesses against Abp. Laud at his trial.]

[c] [D.C.L. of All Souls, master of the faculties.]

tam cameram ascenderunt. Ibi vice-cancellarius in cathedra A.D. 1630.
3 in superiori parte cameræ sibi destinata resedit, hinc atque hinc doctores, deinde procuratores more academico coram vice-cancellario, postea magistri reliqui sedilibus recto ordine collocatis consedere. Ac statim venerabilis vir, Doctor Frewen vice-cancellarius, causam illius convocationis significavit, ut cum honoratissimus Pembrochiæ comes, academiæ nostræ Oxoniensis nuper cancellarius, animam exhalasset suam, reverendusque in Christo pater ac dominus, Dominus Guilielmus providentia divina episcopus Londinensis &c. ad cancellariatum academiæ Oxon. sit electus, ad ejus admissionem procederetur.

Quibus præfatis, ex altiore cubiculo palatii descendunt honoratissimus comes de Dorset[d], honoratiss. comes de Danbye[e], honoratiss. comes de Cleveland[f], vicecomes Dorchester[g], honoratiss. vicecomes Wentworth[h], præses concilii partium borealium, reverendus in Christo pater, episcopus Winton.[i], episcopus Bathon. et Wellensis[k], episcopus Landavensis[l], qui in intervallo ejusdem cameræ tantorum virorum honoribus et reverentiis aptissimo consederunt.

Omnibus sic compositis, reverendus in Christo pater, Dominus Guilielmus episcopus Londinensis &c. tribus bedellis superioribus, duobus inferioribus et stationario præeuntibus, honoratissimum, reverendissimum, et venerabilem cœtum convocationis ingressus est, seditque in cathedra collocata in suprema parte cameræ prædictæ coram mensa, pulvinari juxta apposito: cujus reverentiam, tanto patre dignam, auspicatissima oratione salutavit venerabilis vir Dr. Frewen vice-cancellarius, votaque academiæ expressit erga tantum reipublicæ literariæ patronum. Cui primo literas patentes ab academia missas tradidit communi matris nostræ universitatis sigillo signatas [argentea pixide inclusas], secundo,

[d] [Edward Sackville, fourth earl of Dorset, lord chamberlain to the Queen. See his character in Clarendon, Hist. Rebellion, vol. i. pp. 106, 107.]

[e] [Henry Danvers, created earl of Danby, Feb. 5, 1626; he was the founder of the Botanical Garden at Oxford.]

[f] [Thomas Wentworth, baron Wentworth, created earl of Cleveland, Feb. 5, 1626.]

[g] [Dudley Carleton, created baron Dorchester, July 25, 1628. Secretary of State.]

[h] [Thomas Wentworth, better known as the earl of Strafford.]

[i] [Rich. Neile, afterwards translated to York.]

[k] [Walter Curle, afterwards translated to Winchester.]

[l] [William Murray, formerly bp. of Kilfenora.]

A.D. 1630. cancellariatus sui sigillum; tertio, librum; quarto, claves; denique, bedellorum columnas: quibus oblatis et porrectis, ad nutum domini vice-cancellarii alta voce lectæ fuerunt literæ patentes cancellariatus prædicti per Johannem French[m], notarium publicum et registrarium universitatis Oxon. Literarum tenor sequitur.

The letters patents of the university.

Omnibus Christi fidelibus, ad quos præsentes literæ porrectæ sive exhibitæ fuerint, vice-cancellarius, magistri, et scholares universitatis Oxon. Salutem in Domino sempiternam.

Sciatis nos præfatum vice-cancellarium, magistros, et scholares dedisse ac concessisse, ac per præsentes dare et concedere pro nobis et successoribus nostris, honoratissimo viro, reverendissimo in Christo patri domino Guilielmo episcopo Londinensi, a sanctioribus conciliis serenissimæ regis majestati, officium, munus, præfecturam, et dignitatem cancellariatus universitatis Oxon. prædictæ, nuper per ipsam convocationem doctorum, magistrorum, regentium et non regentium, rite et legitime (facto scrutinio) per procuratores nominato et electo, habendum, tenendum, occupandum, et gaudendum officium prædictum præfato honoratissimo viro, reverendissimo in Christo patri, Domino Guilielmo durante termino vitæ suæ naturalis; cum omnibus libertatibus, juri- 4
bus, præeminentiis, et pertinentiis quibuscunque ad illud officium quoquo modo spectantibus, vel cum eodem officio antehac usitatis. Damus insuper et per præsentes concedimus præfato honoratissimo viro, reverendissimo in Christo patri, Domino Guilielmo, tenore præsentium, potestatem et auctoritatem vice-cancellarios, commissarios, et sufficientes deputatos suos de tempore in tempus per literas suas sigillo suo obsignatas nominandi, præficiendi, et constituendi; necnon omnes curias, leetas, dies festos et juridicos universitatis habendi, utendi, et celebrandi in tam amplis modo et forma, quam aliquis cancellarius universitatis prædictæ anteactis temporibus habuit, tenuit, usus fuit, vel celebravit, aut habere, tenere, uti, vel celebrare potuit aut debuit. In cujus rei testimonium sigillum commune universitatis Oxon. præ-

[m] [Fellow of Merton, unanimously elected registrar on the resignation of Thomas French, Oct. 19, 1629; 'a careless man, though a good scholar.' Wood, F. O. i. 452.]

dictæ apponi fecimus. Datum in Domo Congregationis in Universitate prædicta 24 die mensis Aprilis, anno regni illustrissimi domini nostri, Domini Caroli, Angliæ, Scotiæ, Franciæ, et Hiberniæ Regis, Fidei Defensoris, &c. sexto; Annoque Domini, secundum computationem Ecclesiæ Anglicanæ, 1630. A.D. 1630.

His prælectis, Magister Austen, procurator senior, accuratam habuit orationem coram reverendissimo in Christo patre Domino Guilielmo, &c. eidemque de regiæ majestatis auctoritate agnoscenda et de allegiantia sua juramenta ministravit: quæ honoratissimus vir ac reverendissimus in Christo pater, Dominus Guilielmus &c. posita dextra super pectora in verbo honoris præstitit, de fideliter præstando omnia et singula, quæ ad officium cancellariatus universitatis Oxon. pertinent, idem exhibente vice-cancellario. Quibus peractis, ad munus sive officium cancellariatus prædictus honoratissimus vir, reverendissimus in Christo pater ac Dominus, Dominus Guilielmus, providentia divina episcopus Londinensis, et a sanctioribus consiliis serenissimæ regis majestati, admissus est.

Quo munere accepto, honoratissimus dominus cancellarius gravissimam et elegantissimam habuit orationem. In qua academicis omnibus gratias egit maximas propter singularem eorum amorem in ipsum collatum, sposponditque in rebus omnibus, tam quæ communi utilitati matris academiæ inservirent, quam quæ bono usui et utilitati cujuscunque privati accederent, se semper eis præsto futurum. Deinde nominavit et deputavit venerabilem virum, Doctorem Frewen vice-cancellarium ejus in reliquum anni subsequentis; retro tradidit ei librum, sigillum, claves; bedellis omnibus columnas; et postea epulæ lautissimæ apparatæ sunt pro cujusvis ordinis dignitate. Dr. Frewen continued vice-chancellor.

5 *Tenor autem orationis reverendissimi domini cancellarii sequitur in hæc verba.*

Non expectatis, scio, viri literatissimi, cultissimi academici, ut longa vos aut compta oratione excipiam. Fateor, amor vester et merita omnia possunt a me jure vendicare: The chancellor's speech.

A.D. 1630. sed hinc desuetudo perorandi, illinc stylus parum rotundus, hinc lingua hæsitans, illinc memoria febre non lassata modo, sed et penitus exusta[n], mihi abunde impedimento sunt. Loquendum tamen mihi est, et in hac doctissimorum corona, qua cinctus sum: loquendum; sed quam laxo stylo, parum refert, quum vos, in supplementum oratorum, et gravem et dulcem attulistis.

Mihi non vacat esse tam diserto, nec facile invenio, unde incipiam, adeo me distrahit dicendorum copia. Gratiæ, scio, agendæ sunt vobis, et almæ illi academiæ, quæ corpore quodam abbreviato vos estis. Et gratias ago, non quales lingua mea promere didicit (exiles illæ!), sed quas cor vestrum nimis in me propensum potest concipere. Magnum est, quod in me contulistis. Munus, vere magnum, et quo multi heroes hujus regni dum fruebantur, non levi se honore auctos existimarunt: nec mirum; cum in tam altum Parnassi locum ascendere, est omnia accipere, quæ Musæ dare possunt.

Atque hic succurrit mihi illustrissimus ille heros, mihi nunquam sine honoris præfatione dicendus, cujus præsidio nuperrime orbata est academia. Ille vobis et patronus et pater exstitit: patronus, vos et vestra pro posse (quod magnum fuit) defendendo; pater, se et suo donando; nec vulgaria illa, sed quæ haberi ullibi vix poterant, sumptu non parvo emit, ut daret[o]. Notius est, quam ut teste indigeat, nihil ei magis carum fuisse, quam salutem, honorem, et felicitatem istius florentis academiæ. Decessit ille sibi suo tempore; nobis heu nimis cito decessit: quem rex serenissimus fidelissimum, respublica legum observantissimum, Ecclesia amicissimum, academia beneficentissimum semper experta est. Ego quum eum a primo fere in aulam ingressu Mæcenatem semper habui constantem et prudentissimum, nunc vestro munere ipsi succenturiatus sum. Onus eo gravius humeris meis impositum sentio, quod viro tam claro, vobis tam caro, successor sim futurus.

[n] [He had only just recovered (as he records in his Diary, March 21, $16\frac{29}{30}$,) from a severe illness under which he had been suffering ever since the previous August. From the prayer written by him on his recovery, we may further judge how severe this illness had been. See Devotions, the last prayer under the head 'Morbus.']

[o] [The Baroccian MSS. purchased by the earl of Pembroke for £700 at Laud's own request, and given to the university. See Diary, Jan. 28, $162\frac{8}{9}$, and a letter from Laud to Ussher on the subject, in the next vol. Lord Pembroke's letter to the university, on transmitting the MSS., is preserved in Reg. Conv. R. fol. 9. b.]

Sed quiescit ille in suo et omnium Domino. Redeundum est; nam dum dolco clarissimum virum oculis ereptum nostris, pæne oblitus sum mei. Sed memini dixisse me, magnum esse, quod in me contulistis, munus sine dubio magnum; seipso tamen, modum rei si perpendamus, majus. Contulistis enim cancellariatum academiæ vestræ antehac, et sæpius; sed semper magnum in magnos contulistis. Et honor iste semper ascendebat, descendebat nunquam, usquedum nunc in me; nec solum in me minorem, sed et immerentem, sed et prorsus nescientem; addo etiam (non ut beneficio quicquam detraham, sed ut affectus vestros indicem) nolentem, et contra meipsum omni conatu (Deum et conscientias quorundam astantium testor) molientem, descendebat. Amoris vestri impetus hic fuit; cui nunquam par ero, ut me in gremium matris meæ vestræque reduceretis. Quod vobis faustum, precor, sit; sicut mihi non potest non esse pergratissimum, sic, et tam fervidis affectibus, honorari. A.D. 1630.

6 Unum tamen placuit vobis errorem, eumque magnum, (sicut solet errare, quum errat, amor) amori vestro immiscere; ipsam nempe mei electionem. Nisi enim me augurium fallat, et sim falsus animi, melius multo consultum foret vobis et academiæ, fortasse et mihi, si hunc honoris, fateor, sed et invidiæ cumulum, in alios et fortiores humeros placuisset imponere. Quippe poterat munere isto (quod hic collocasse, quid aliud pæne est, quam perdidisse?) novus aliquis, et qui plus posset, patronus conciliari. Ad me vero quod attinet, non indigebam his stimulis, qui, etiam ante hunc collatum honorem reputabam me quasi unum e vobis: nec erat quicquam intra sphæram activitatis meæ, ad quod præstandum sponte non fuerim paratissimus. Adeo ut hoc tam ingenti beneficio, actione quidem amoris vinculo me vobis devinctum agnoscam, promptiore vero ad benefaciendum animo non sentiam.

Videtis, ut amoris vestri sive error sive æstus, navem academiæ gubernandam tradidit homini, cui bene velle quidem adest, cæterum nec ars suppetit, nec rudentes, nec anchora satis firma. Quæ spes itaque appellendi ad portum, si qua forte oboriatur tempestas? certe nulla; nisi rex, pro innata sua erga literas et literatos bonitate, quam a patre piissimæ memoriæ et regum, dum vixit, doctissimo hausit, dignetur

A.D. 1630. ipse Mæcenas vester audire, et me sibi constituere sequestrem in iis, quæ ad vos spectabunt; imo nisi pro misericordia illa, quæ est super omnia opera Ejus, plusquam aliquid descendat a Rege regum et Domino dominantium, Ille, spero, qua est Pater luminum a quo omne datum, quod bonum, aperiet oculos meos, ut videam, diriget gressus meos, ut sequar ea quæ academiæ matri meæ, semper honorandæ, et vobis confratribus meis utilissima, amplissima, honoratissima futura sunt.

Reliquum est, ut vos, viri gravissimi, seniores Israelis, (nam nec Moses solus potuit omnia) humeros vestros una mecum supponatis oneri. Et nisi ita faciatis, Deus bone! in quales quantas angustias me conjecistis? Sed videtur vel ipse aspectus hic academicus nescio quid boni mihi polliceri; eundem nempe amorem, majorem, (si fieri potest) et non, ut antea, errantem, in exhibendo mihi auxilium, quod et vos deceat, et me sublevet.

Et certe, [ut] ipsa academia (qua nescio quid mihi carius esse potest) doctrina simul et moribus, pietate simul et sobrietate, pace simul et unitate, sit in omne ævum florentissima, in vobis æque ac in me situm erit. Academia enim tot ditata collegiis, quot et qualibus vix dotata est quælibet per Europam alia, non aliunde pejus audit, quam ex fracta et jacente quasi disciplina. Eam de postliminio restituite, reducite in gratiam vestram: et antiquam statim videbitis academiæ pulchritudinem. Neque enim anus hæc canitie veneranda rugas novit contrahere, nisi præ mœrore et anxietate ob collapsam disciplinam.

Sunt, quæ hic plura dicerem. Sed dies serenus est; et talis, opto, sit vobis et mihi. Nolo diem hunc querelis obnubilare; quæ ne tunc quidem sunt gratæ, quum forsan necessariæ. Opto omnibus, singulis vobis, corpori universo, salutem, serenitatem, quam nulla unquam nubila tempestas, quæ undique perflare humana solet, aut abscondat aut minuat.

Concludam cum Apostolo: *de cætero, fratres, quæcunque sunt vera, quæcunque pudica, quæcunque justa, quæcunque sancta, quæcunque amabilia, quæcunque bona sunt:* addo, quæcunque ad ædificationem Ecclesiæ Christi, quæcunque ad obedientiam erga Christum Domini, quæcunque ad picta-

tem, et pacem populi Dei pertinent: *si qua virtus, si qua laus* disciplinæ; *hæc cogitate*, hæc agite ad unum omnes. *Et pax Dei, quæ exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras in Christo Jesu* ad vitam æternam. Amen. A.D. 1630.

So soon as I was admitted to the chancellorship, which God knows I little expected, I thought it my duty to reform the university, which was extremely sunk from all discipline, and fallen into all licentiousness; insomuch that divers of the governors there complained to me that if remedy were not applied in time there would scarce any face be left of a university. Hereupon I resolved within myself to set close to a reformation. And though I understood most of the defects of the university, as having lived there many years, and for divers of them a governor, yet the first thing I thought fit to do, was to lay a command upon the vice-chancellor for the time being, that he should give me an account by letters every week of all necessary occurrences which happened in the university pertaining to exercise or manners, with a promise that he should weekly, without fail, receive a letter from me expressing what I disliked or approved, and with directions what should further be done for the good of that place. This course I constantly held, and found so much good by it, that I resolved as often as I made a new vice-chancellor to renew the like charge, and to pursue it with like diligence. Which, when time served, I did, and shall, God willing, so continue to do, as long as I shall live chancellor of the university.

Order taken for weekly letters from the vice-chancellor.

The statutes of the university had lain in a confused heap for some ages, and extremely imperfect in all kinds. The reformation of the abuses which grew thereby, and the reducing of the statutes into order and form, with the addition of some new for the necessity of the present times, had been often attempted, and particularly by Cardinal Wolsey[p] and

Concerning the making and settling the statutes.

[p] [See Wood's Annals, A.D. 1518 and A.D. 1520, pp. 15, 18, 19.]

A.D. 1630. other great men in their several times[q], but was never brought to any perfection, nor indeed to any thing at all, but the business left where it was first undertaken. I did ever foresee that it was not possible to make a reformation, or settle that body, unless the statutes were first perfected. And yet it was evident also, what great difficulties attended that work: for it had been twice undertaken during my own time in the university; and both times it came to nothing. At the last time it was attempted, I was named in convocation one of the delegates myself. By which means I had opportunity to see where the difficulties and impediments lay, but was not then able to remove them. Afterwards coming to be bishop of London, and finding my lord the earl of Pembroke much troubled at some unworthy proceedings there, I told him he would never have remedy, until the statutes of the university were reduced into a body and settled; and withal acquainted his lordship wherein the difficulties lay. Hereupon, at his entreaty, I set down what way was to be taken and followed for effecting that work: and began at the naming of the delegacy below in convocation[r]. Which delegacy was no sooner named, and my directions sent unto them, but my lord of Pembroke died, and I was chosen chancellor after him, and took up this work where it was then left, and resolved to go on against all difficulties which were like to oppose me in the body of that university: which being very sick, was desirous enough to be well, but not pleased with the sourness of the cure. Besides, such bodies never want factions; and many there, that were willing enough to have a cure, were not so well pleased it should be wrought by my hand. But this and many other difficulties I overcame with care and patience, and went on with the work.

[q] [Cardinal Pole, (specified in the Preface to the Corpus Statutorum;) see Wood, ibid., A.D. 1556, p. 132, 133; and others.]

[r] [The earl of Pembroke's letter recommending the delegacy, dated June 23, 1629, had been read in convocation July 17, and the delegates nominated immediately after. Reg. Conv. R. foll. 11 b. 12 a. Their names are given in Wood, Annals, p. 366.]

A.D. 1630.

Salutem in Christo.

To Dr. Tolson[s], the vicechancellor's deputy, about two disorderly sermons.

AFTER my hearty commendations, &c. I am given to understand that on Sunday last[t] I was welcomed into my chancellorship of Oxford with two very ill accidents, in either sermon one. The first, I hear, was committed by one of Exeter college, who preached directly against all reverence in churches, and all obeisance, or any devout gesture in or at the receiving of the communion. And if this be true, belike we shall not kneel neither.

The other, as I am informed, was by one Mr. Tucker[u] of your own college; who was not content only to justify the five articles commonly called Arminianism, but he would needs lay an aspersion upon the synod of Dort. In both which he hath directly gone against his majesty's both Proclamation and Instructions[x], prohibiting all men of all sorts for a time to preach either way concerning them; that so those unhappy differences, likely to rend this Church as well as others, might sleep first and die after.

I know not whether Mr. Vice-chancellor did convent these men or no. If he did, your labour is past: if he did not, then I pray do you; and take two or three doctors to you. I would not be too sour at my first coming in; and yet I would not have sermons of such ill example lead the way into my government there. I hope a strict monition, that they run no more into these errors, will serve the turn for this first time. But if you find that it will not, then I pray go so much further, as the carriage of the men and the merits of their cause shall require.

I know these sermons were provided before I was chancellor, but yet I know too, that the blame will fall on me more than upon another man, if such things as these pass without censure. I pray, as you shewed your love to choose me, so be careful to maintain my honour in upholding the peace and the government of the place. For God knows what

[s] [Provost of Oriel.]

[t] [May 2.]

[u] [John Tooker, of Oriel college. Wood, Annals, p. 370.]

[x] [See the Declaration prefixed to the XXXIX Articles in 1628, referred to in the King's Instructions to Abp Abbot, § 3, in 1629, and 'A Proclamation for the establishing of the Peace and Quiet of the Church of England,' dated June 16, 1626. (Rymer, Fœd. VIII. ii. 64.)]

A.D. 1630. blustering may follow upon that unhappy accident of Mr. Tucker's. Thus not doubting of your care herein, I leave you to the grace of God. And shall ever rest,

Your very loving friend,
GUIL. LONDON.

London House,
May 7, 1630.

Salutem in Christo.

To Dr. Frewen vice-chancellor, about observing formalities.

AFTER my hearty commendations, &c. Your deputy, Dr. Tolson, hath done very well in some business in your absence, which I hope you will perfect. Now I have a little more business for you, in which I must desire you to have a special care.

I am given to understand, that formalities, which are in a sort the outward and visible face of the university, are in a manner utterly decayed, not only abroad in the streets, but also in the very schools, convocation and congregation houses, and at Latin sermons; insomuch that strangers which come thither, have scarce any external mark by which they may know they are in a university. If this go on, the university will lose ground every day both at home and abroad; and especially with his majesty, who is a great lover of order and decency in all seminaries of good learning. And he hath already given me strict charge to look both to this and other particulars in their several times.

I pray therefore call the heads of colleges and halls together, with the proctors, and read these letters to them; and with my love remembered to them all, let them know I am welcomed into my chancellorship with many complaints from very great men. I hope all are not true; and I hope such as are, you and they will all in your several houses join pains and hearty endeavours to see them rectified, as I shall in due time severally propose them.

At this time I think it necessary the heads should fairly bespeak their several companies to fit themselves with formalities fitting their degrees, that when the act[y] comes, (God

[y] [This year Act Sunday fell on July 11. The Act was then kept on the Monday after the 7th of July, the Vespers being on the Saturday preceding. Since the year 1808, it has been kept on the first Tuesday in July.]

bless you with health[z], that it may hold with honour and safety,) the university may have credit by looking like itself: and then I doubt not but it will be itself too. For it will not endure but to be, as it seems. And I desire you would bespeak your companies fairly; both because I presume most men there in their generous and liberal education will be such lovers of order, that they will run to the practice; and because I heartily desire, that as I am chosen chancellor with a great deal of unexpected love, so I may be enabled ever to govern with a like measure of it. My heart ever was, and I hope ever shall be, set to do that place all the good I can. And I shall take it for one of God's greatest temporal blessings upon me, if I may have your joint concurrence to perfect the good I wish. And I will not doubt, but that you do so love and honour that our venerable mother, that you will cheerfully afford me this assistance[a]. A.D. 1630.

When you have made this entrance for formalities at the act, for which I now give time and warning, then the better to settle them, and all other points of government, I pray take care to go on with the delegacy for the statutes, that there may be a settled and a known body of them. My ever-honoured predecessor began that work with care. I know you will give me leave to pursue it to your good and his

[z] [The plague was prevalent at this time. See below, p. 28. note p.]

[a] [The way in which the chancellor's plans were carried out may be seen by the following extracts from Crosfield's Diary, (1630.)

"June 4. Letters sent from the chancellor suasive to the graduates for conformity in their habits to the Statutes, that there may be a more visible face of the university, and better order than formerly.

June 24. Duo proponebantur sociis [scil. a præposito] . . . 2. de observatione statuti pro pileis.

July 1. Mr. Provost requested the scholars

To provide { square / round } caps

both tutors and scholars against Sunday, because

1. Of the command given by the chancellor, which ought to be observed.
2. Ab exemplo, both of
   i. The Inns of Court and Chancery.
   ii. Our sister University that have kept it constantly in use.
   iii. Some of our own Colleges to { Prayers. / Meate. }
   iv. Himself that will begin.

July 5. Mr. Provost's approbation or gratulation owing many thanks to all in their several degrees, for that after his admonition they did so willingly observe to provide and wear caps. A thing in itself not so pertinent and necessary, but therein we are to observe the good end for which our wise predecessors did institute it, for in itself it is but vain, frivolous, and contemptible, but the end of our cap and gown was to put us in mind of piety, civility, sobriety, studiousness, and other virtues, to the end that having these for perpetual monitors about we may not be forgetful of the places wherein we are, and the end for which we came hither, viz. to grow in piety and good letters."]

A.D. 1630. honour. In the next long vacation it were happy, if that body of statutes might be finished. But whether it can or not, I heartily pray you against Michaelmas term look the register, and provide such tables as were wont to be published upon St. Mary's dŏors, for observance of the known statutes, and that then you proceed to the execution of them accordingly.

I know you and the governors there will pardon me this care, when you shall know what lies upon me here, and what begins already to be expected from me by a most gracious prince, who is very zealous of the honour of that place. And this yet I shall promise and perform. I will not be sudden upon you, nor hasty with you in any your businesses. Neither will I proceed in any thing, but that which shall promote the honour and good of yourselves and that famous university. And in this way he that gives me best assistance shall be most welcome to me. So for this time I take my leave, commending you all to God's gracious protection; and shall rest,

Your very loving friend
GUIL. LONDON.

May 28, 1630.

Salutem in Christo.

My first letters to the convocation[b].

AFTER my hearty commendations, &c. This is the first occasion which I have had to trouble the convocation. And before I begin with the business, I think it very fit to give you all very hearty thanks for the great love and undeserved favour which you would needs bestow upon me, quite beyond my expectation, and cross to my desires. Yet since it hath pleased God so to dispose both of you and me in this business, I shall endeavour to the utmost of my power to answer your expectation, and to discharge the burden of this honour to as much advantage of that venerable mother of myself and you, as the best understanding I have can lead me to. And whensoever any thing shall come to your knowledge, in which I may do that body service, I hope you will not fail to acquaint me with it, and in such time as the opportunity of doing what is fit may not be lost; else I may be disenabled

[b] [This letter was read in convocation July 6, 1630. Reg. Conv. R. fol. 24.]

to serve you by your own default. But these are but verbal thanks; and I have [ever] desired to be as real as I might; and therefore [I] shall trouble you with no more of this. A.D. 1630.

A prebend in Christ Church given to the Hebrew Reader for ever.

The business [which] I am to acquaint you with is, to let you know, that his majesty did very graciously accept your letter of thanks for the prebend bestowed upon the Hebrew Reader: whose patent I caused to be sent, and approved by you, before I would suffer the seal to pass[c]. And now it is passed, and that place so both enriched and honoured, I hope you will take care that the reader thereof, as well as the rest, do the duty of his place. For the study of that language is too much neglected, and not without the great prejudice both of the university and the Church.

Since this, I have received from you the book of verses in honour of the prince[d]; which I have likewise delivered to his majesty, with a full representation of [all] your humble and dutiful respects to his majesty, and of your hearty prayers both for himself and his royal posterity: which he with all grace and favour accepted. I could heartily have wished the book had been here any time of the last week, that it might have prevented the christening[e]. But howsoever, it is very welcome now.

The observing of formalities.

It is not long since I writ to Mr. Vice-chancellor about some care to be taken for formalities, both against the act, and so after to continue at Michaelmas term. And I make no doubt, but all men will be willing to continue the honour of that place, and in that kind. It is the hedge and the fence of those things, which are of far greater consequence. In those letters I omitted one thing, which I think fit now to be remembered. It is a great abuse, and long continued against the degree of a Master of Arts. I know it is very fit, that that degree, upon which the orders of the university do so much rely, both in convocations, congregations, and elsewhere, should be had in more esteem than it is.

[c] [The letter of thanks had been voted in convocation on June 14. The register records the fact of the chancellor's having sent the tenor of the letters patent to convocation to be well considered before they passed the great seal. Reg. Conv. R. fol. 23. The letters patent are dated June 19 of this year, 6 Car. I.]

[d] [Charles II., born May 29. Crosfield's Diary, June 17, "Verses made for the Prince's birth." The collection of verses, entitled Britanniæ Natalis, was printed in 4to. Oxon. 1630.]

[e] [The prince was baptized by Laud himself on June 27. See Diary.]

A.D. 1630. But this can no ways so well be done, as by their due obedience to governors in their several places, and by their own valuing and esteeming themselves above all inferiors. And for my part, I shall do my best to keep up the price they set upon themselves. For it is a great dishonour to that place, that in all public assemblies, yea, and when they meet in open street, Bachelors of Art, nay boys, will not know their places. I hope the Delegacy will so order the statutes which they have in hand, (to the lasting honour of my most worthy and honourable predecessor,) as that the degree of a Master of Arts shall hereafter be better esteemed in that place; which is the only way to recover the ancient credit of it abroad.

The not spoiling of his majesty's game.

The last thing which I have at this time to recommend unto you, is, that you would all be careful, that the university may stand right in his majesty's good opinion for not spoiling his game[f]. There was very lately a complaint made to me about it: and I, fearing the worst, writ to the vice-chancellor: but he gave me so discreet and so sufficient an answer, that I not only did, but had cause to think [that] all was well. Since this, I find that complaint, or some 12 other, hath gone farther. I heartily pray you therefore to take the best care you can, especially you that are governors and in office, to look to the abuses there, and then with God's assistance I will take care that no man's sinister report shall do you prejudice here. Thus not doubting of the love, and affection, the care, and the moderation of any man for the good and the honour of that most noble body; I leave you all to the grace of God, and shall ever rest,

Your very loving friend and chancellor,

GUIL. LONDON.

[*Fulham House, July* 2, 1630.]

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.

[f] ["In the forests of Stow and Shotover, near Oxford," (Wood, Annals, p. 371,) where the king hunted during his visits to Woodstock. The deer were a great temptation to the scholars, and their interfering with them a frequent subject of complaint; see Wood, Annals, an. 1586, p. 229, and elsewhere.]

A.D. 1630.

S[*alutem*] *in Christo*[g].

AFTER my hearty commendations, &c. The time now draws on for the nomination of a new vice-chancellor according to the course held by my honourable predecessors in that famous university. In this little time in which by your favours I have had the honour to govern, I have found the present vice-chancellor Dr. Frewen, so careful and so discreet in that busy place, that I should, though it were to his great pains, put him to the trouble of another year, were it not, that I consider, how full of able and sufficient men the university is for the discharge of that office. Besides, I have ever thought it most for the honour and the profit of the university, that the governors there should have the pains and the experience of that place divided amongst them. In which resolution I shall still continue, till I shall receive better reason to the contrary than I can give myself. For this present year therefore I have thought fit to lay the burden of this place upon Dr. Smith, the warden of Wadham college: and do so choose him thereunto, as a man whose integrity and abilities to govern I have known and observed for divers years. These are therefore to pray and require you to allow of this my choice; and to give him your best advice and assistance both in th[at office] and all other business, which shall concern the good [government] and honour of that famous university. And so I bid you heartily farewell; and rest,

Dr. Smith, warden of Wadham college, appointed vice-chancellor.

Dr. Smith.

Your loving friend and chancellor,

GUIL. LONDON.

Fulham House,
July 9, 1630.

To my loving friends the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford[h].

[g] [Read in convocation July 17 (the last day of term), 1630. Reg. Conv. R. fol. 24. b.]

[h] Crosfield's account of the proceedings in convocation may not be out of place: Diary, "July 16 [17?] Convocatio habita pro lectione literarum a cancellario missarum, continentium 1°. Salutationem, dein commendationem Dⁿⁱˢ. Frewen, quem voluisset iterum in loco continuari, nisi quod maluisset potius, ut alii viri digni hoc onus ferrent. Postea itaque Dr. Fruen officium perorando deposuit: summa autem orationis erat gratiarum actio academiæ, quod tam

A.D. 1630.

REVERENDISSIME CANCELLARIE, 13

A letter of thanks from the university for my letters to them.

PRUDENTISSIMA literarum tuarum monita summo tum obsequio tum gratitudine accepimus. Ex quibus abunde constat, neminem melius provinciam gerere, quam qui invito suscepit; utpote qui onus pensat, non honorem, et quærit potius invidiæ occurrere, quam victoria gloriari. Gratulamur itaque virtuti tuæ, cui ferendum hoc onus imperii humiles amici ingesserunt. Gratulamur modestiæ, quod ægre hoc feras: benignitati, quod tamen feras: curæque demum paternæ, quod adeo studiose perferre decreveris. Penitus hoc antea persuasum inerat nobis, amantissimum hunc fore academiæ patrem, qui fuit ejusdem filius; caput concinnatissimum, qui fuit membrum; et posse nos itidem accommodatius, uberius, felicius agere sub capite congenito quam insitivo. En dulce jugum! Artes jam temperat religio, eruditos vir bonus, juvenes expertus, togam plusquam togatus, mitraque presbyteros. Nunquid capiti naturali beatius cum membris convenit, quam tibi nobiscum? Sentit illud, quicquid partium inferiorum commodo inservit: sentis etiam ipse. Facultates illud omnes, quibus imperat, etiam continet: omnes academicas et ipse contines. Exercet illud mollem, sed potentem in sequaces artus influxum: exerces etiam ipse; spirituque superne diffuso ductum ubique suavissimum insinuas. In ipso limine non minus literarum incremento consulis, quam literatorum patrocinio; æque habitus decori ac togæ moribus; et honori nostro simul domi forisque vim omnem intendis. O cæcam academiam, quæ certe audit Britanniæ oculus, at plane cæcam sine te! Ipsi oculo tu prospicis: et nostro lumini auxiliarem hunc diem immittit, quo si esset orbatum, in tenebris perspicaciam amitteret. Lenibus tuis ac saluberrimis hisce mandatis,

feliciter per spatium biennii jam tandem per multa pericula absque naufragio navigasset, præsertim quod nihil unquam frustra absque successu proposuisset.

Postremo Dr. Smith juramentum suprematus suscepit, atque approbationem academiæ habuit, instituens de difficultate loci, quem tunc erat ingressurus, orationem, de sua imbecillitate et obscuritate, adeo ut nec applausum expectabat nec honorem, utut quoniam sic se res habuit, auxilium a doctoribus, a procuratoribus, et reliquis magistris præsentibus optabat quo quidem adjutus non verebatur munus suum aggredi, ac summam spondere diligentiam. Publicum qui nactus est officium, commune sustentat onus. Vide hac de re L. C. Ind.

His addendum erat computum superioris anni a priore vice-canc. faciendum; and the rest of the Drs. accompany him home."]

sicut tu quidem, ita malumus et nos respondere facta, quam verba. Invenies itaque Parnassum bicipitem mitræ tuæ figuram non immerito exprimere, et Musas episcopo suo facile se daturas in quemvis tam venerandi dictaminis modulum effingendas. Non te fore speravimus sine oculis vigilantiæ caput, neque nos invenies sine pedibus obsequii corpus. A.D. 1630.

Honori vestro deditissima
OXONIENSIS ACADEMIA.

E domo nostræ congregationis.
Julii 10, 1630.

Reverendissimo patri in Christo, Guilielmo episcopo Londinensi, cancellario suo honoratissimo.

BEATITATEM amplitudinis usquequaque censuit, reverendissime cancellarie, prudentior indoles, quod possit, meritum cœleste, quod velit opitulari. Utrumque vestra beneficentia inclaruit. Utriusque particeps fuit plurimorum necessitas; præsertim literaturæ Hebraicæ. Et opportune. Sacro-sancti quippe idiomatis gloria, quæ apud transmarinos, fama scilicet reformata splendescentes, eminet, hucusque apud nos eclipsin passa est. Danda fuit ignominia, neque ingeniorum, neque industriæ, sed viatici indigentiæ. Norunt Judaicarum rerum periti, nobile Hebraismi studium non vili pretio mercandum. Patrimonium enim ingens exhauriunt Biblica, Talmudica, Rabbinica, Lexicographa, Grammatica, aliaque volumina linguam Israeliticam supra vulgus Hebræorum imbibenti necessaria. Ista sunt, quæ alunt artem, et nobilitant Artificem: quæ si negata fuerint, periit ars, vilescit artifex. Ut tandem igitur apud Anglos florescant uterque, nec diutiori remora sufflaminetur pia surgentis et Ecclesiæ et Academiæ ambitio, utrumque sub auspicatissima majestate ditavit et honoravit vestra manus auxiliatrix. Musasque Hebræas beneficentissimæ vestræ Paternitati æternum obstrictas fecit. Eccam spiritu

Dr. Morris[1] the Hebrew Reader's thanks for the prebend of Christ Church, procured by me.

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[1] [John Morris, B.D., sometime chaplain of All Souls college, was appointed Hebrew reader June 9, 1626, (the patent of appointment is in Rymer, Fœd. VIII. ii. 64,) succeeded to the canonry 1632, D.D. 1634, died March 21, 1648. See Wood's Annals, part 2. p. 850.]

A.D. 1630. facile vaticinante Professorum Hebraicorum seriem, usquedum evanescat inter Oxonienses tuos academia, laudes tam divini muneris ועד לעולם juxta idiotismum sacrum, *in sæculum et ultra* decantantem. Non etenim unicum pauperculum me quoad spem dotavit magnifica vestra providentia, sed revera sobolem infinitam. Ita מפי עוללים וינקים *ex ore infantium et lactentium* (Hiero-Psaltæ formula est) עז *durabile magnificentiæ testimonium*, sive, (ut LXX senum premit vestigia D. Messias,) *αἶνον, laudem*, et, quæ benignitatis est *ἀκμὴ*, vota præcurrendo, spem superando, nullius precibus sive blandis sive importunis delinitus, *perfecisti*. Professionis idcirco Regiæ auctum privilegium meritis vestris, ut par est, acceptum refert ipsa vestra Academia, in obsequium gratitudinis unanimiter conspirans. Ne meo denique desim officio, qui gratia ista proximiüs locupletari sperem, liceat mihi, Præsul Amplissime, personam successorum meorum induenti, Almæ Matri in obsequio famulari. Sic Ecclesiæ profectum, Academiæ honorem, literarum augmentum meditari diu pergas. Votisque tuis benedicat, dignitates augeat, felicitatemque æternam reddat Pater misericordiarum.

Reverendissimæ vestræ
Clementiæ addictissimus,
JOHANNES MORRIS.

Datum Comitiis Oxoniensium solennibus, [sc. July 12] *e Coll. Om. Anim. An. epochæ Christi* 1630.

Certain advertisements given the vice-chancellor at Michaelmas term, Octob. 6, 1630.

AGAINST the beginning of your term, and so for direction of all the year, I shall be bold to give you these few advertisements following, till the statutes may be perfected.

First, I pray keep it in memory with the heads, that there be no gowns made out of the ancient fashion of the university[k]. Secondly, that no man have his degree till he hath done all his exercise, under what pretence soever. Thirdly, that you admit none to cumulate. Fourthly, that no man be suffered to proceed Bachelor of Divinity that is not Mas-

[k] [Thus noticed in Crosfield's Diary, Oct. 27, 'Admonition given by Mr. Provost for kinds and distinction of habits from the chancellor.' See the Chancellor's Letter, Feb. 20, 1638-39, and the note there.]

ter of Arts, unless he have staid full fourteen years since his being Bachelor of Arts[1]: nor any Bachelor of Law to be Bachelor of Divinity, unless he have spent as many years in the university as he should have done if he had gone the longer and the more chargeable way by the Arts. Last of all you shall do very well to make congregations fewer, and let them draw their business together, and not trouble the whole university and yourself so often for every boy's business. A.D. 1630.

I pray be strict in these, and if it be the cause you have fewer Doctors the next year, the matter is not great. For if there be none for a year or two, there are enough already for a longer time. And for my part, I am as willing there should be none, as to have the university disordered by them.

An order *De accumulandis gradibus.* Octob. 11, 1630.

This day I received a complaint from Oxford, concerning the restraint which I had advised should be put upon Dispensations, which were then grown too common in all kinds, to the great disgrace of the university. But in the consideration of this point there arose some debate concerning the Dispensations *de accumulandis gradibus*, by reason that some were come to the university to accumulate, which dwelt in remoter parts, and were now ready to do their exercise, and could not be sent back without their degrees, but it must needs tend to their great disreputation, charge, and prejudice. In regard whereof there was earnest suit made to me by Dr. Prideaux, then the King's Professor in Divinity, and by Mr. Bell, Esquire-Bedell in Arts, that this restraint *de accumulandis gradibus* might not be suddenly put upon the university: but that there might be a day prefixed and warning given, that so no man might be taken upon the sudden; as appears by Dr. Prideaux his letter, which hereafter follows. In the mean time I presently settled this difficulty with such a moderate restraint as in short time effected what I intended, and presently took off all further muttering in the university.

[1] [See p. 28, note q.]

A.D. 1630.

RIGHT REVEREND FATHER IN GOD,

Dr.Prideaux's letter *de accumulandis gradibus.*

ON Friday last Mr. Vice-chancellor acquainted us amongst others with your honour's advertisements, with your dislike of accumulating degrees, which heretofore hath been too customary. We must all acknowledge with thankfulness your fatherly care, and God's blessing through your wisdom and vigilance, in reforming many things which were out of frame. For my own part, I shall hold him an unworthy member of this place, that with all readiness conforms not himself to such warrantable and fit proposals; and should be loth that any man be more forward than myself in performing all due obedience to my superiors. But I trust your honour will not take amiss, if I interpose thus far: that sufficient notice be first given of your pleasure in this behalf, before execution be urged. I speak it to this purpose. Here is one Mr. Balye, an able man both for scholarship and means, and his majesty's chaplain[m], who upon supposal of accumulating, as heretofore, hath ever since the act been at great charge here, and taken pains to perform his exercise for his degrees. This was before any intimation from your lordship of stopping accumulating: which if it presently take place, his hopes, travels, and expences are frustrated, and his return must be to his great prejudice. 16 He was a fellow of Exeter college, of good esteem. There is one Mr. Hodges, a fellow of Lincoln college[n], almost in the like case. Our humble suit is, that these men, thus before engaged, may pass with your lordship's leave. Others, as your wisdom shall think fit, may for the present have notice given, that they expect not the like easiness; especially the residents here, whose negligence hath abused this favour, meant rather, as I take it, to strangers of worth, than to them. Of this I held it my duty to inform your honour, as desirous to stand in your favourable opinion with others

[m] [John Bayly, late fellow of Exeter college, son of Dr. Lewis Bayly, bp. of Bangor, author of the Practice of Piety: he had formerly been a pupil of Prideaux; (Wood, Ath. Ox. ii. 499.) He accumulated this year, (Wood, F. O. i. 457,) and died in 1633.]

[n] [John Hodges became D.D. May 26, the year following. (Wood, F. O. i. 461.)]

under this your government: amongst whom I shall faithfully endeavour in realities to express myself, A.D. 1630.

Your lordship's ready
to be commanded,
JOHN PRIDEAUX.

Exon. Coll.,
October 11, 1630.

S. in Christo.

WORTHY SIR,

I RECEIVED letters from you this week. They found me at home under some indisposition of body by reason of a cold caught in my court-attendance. I thank you heartily for your love, and expression of readiness to join in the necessary upholding of government in that famous university, whose flourishing shall ever be the first and at the highest in my desires. My answer to Dr. Prideaux's letter *de accumulandis gradibus.*

For the particular you mention *de accumulandis gradibus,* I am not only content, but thank you for your interposition: because as my desire is to propose nothing, but that which is just and honourable for that place; so I am very willing to propose it in such manner, as no man of quality may have just cause to except against.

In my indisposition (of which I am not yet free) I must crave your pardon to be brief, and not write that over again which I have written in that point to Mr. Vice-chancellor, who, I think, will call you and the rest of the heads again, and read my answer, which I make no doubt will settle this business. Yet this I must tell you, Mr. Balye (howsoever you write an honest and an able gentleman) hath very far and more ways than one forgotten himself to Mr. Vice-chancellor, and not spared me. For my part I pity his passion, and shall pass it by, if Mr. Vice-chancellor be satisfied. And this I do for his father's sake, and in hope that he will make this his warning; else I would quickly make him know, that my proposals there are far from tricks to catch him or any others. You shall discharge your love to his father, and your care of him very freely, if you shall chide him into better temper.

A.D. 1630. The main of my answer I hope you will expect from Mr. 17 Vice-chancellor, in regard of my present weakness. And I shall end in a constant belief, that for the government of the university, and all necessaries incident thereunto, I shall find you very ready and real, as you promise. For which, as I now give you thanks, so of it I shall be ready to give you testimony; and for it to shew you all such respects as may be due, or fit from the place I bear; and with as much favour, as to any governor in that place. So I leave you to the grace of God, and shall rest,

Your loving friend,

GUIL. LONDON.

Fulham House,
October 15, 1630.

Concerning Act questions.

I WRITE you this with mine own hand[o]. I pray hereafter be very careful of the Act questions. The late question about the sickness[p] (though somewhat qualified from the first proposal) was very unreasonable, and somewhat else too. His majesty took great distaste at it, and commanded me to write to you about it. You were at that time gone into the west, and I forbare; and do now only give you this private advertisement, which none knows but yourself: not doubting but you will make good use of it, and such as is fit.

A clause of my letters to the vice-chancellor *de susceptione gradus bac-*

IT seems there are but two rubs appearing in this first meeting. The one about a statute for nine years allowed (it seems) for men not Masters of Arts to be Bachelors in Divinity[q]. I pray search, whether there be such a statute or

[o] [This postscript was printed in italics in the first edition: it is to this doubtless that he refers as added with his own hand.]

[p] [The question referred to was the third of Mr. Giles Thorne's questions, being this; "An curam habentes animarum insigni urgente necessitate teneantur peste laborantibus sacramenta ministrare. Aff.—Quæstiones Ægidii Thorne Bac. in Theologia, respondentis Inceptoribus in Comitiis." Reg. Cong. P. fol. 274. b. The plague was prevalent at the time of the Act. Crosfield, Diary, July 10, says; "Fewer strangers than were wont, because, 'tis likely, they feared the infection."]

[q] [What was the statute alluded to does not appear: but an instance of its being acted on will be found in a case which had occurred in the same year in which Laud took his B.D. degree, 1604. "On the 2nd day of March, 1604-5, Gabriel Powell, bachelor of arts of St. Mary's hall, who had studied divinity nine years, supplicated for the said degree of bachelor of divinity, but whether his desire was granted it appears not." (Wood, F. O. i. 303.) That he became B.D. appears from the additions to the Athenæ ed. Bliss, vol. ii. col. 26. So in 1611, Nov. 14, John

no. If there be not, I think it fit my order should hold. A.D. 1630.
If there be, I will not violate it; but think it very fit it *calaur. in SS. theologia Octob.* 15, 1630.
should be abrogated. For since seven years is required of a Master of Arts, and resident in the university, where he may study; I think fourteen years is little enough for a Bachelor of Arts or undergraduate abroad, who as he went away young, and with less grounds of learning; so, his time being taken up in preaching, must needs be less able for controversy-learning. And this is all I shall say for that.

For cumulation, I must needs profess I never liked it. And *De gradibus accumulandis.*
it supposes, of and in itself, an unnecessary delay of the first degree, or a needless haste of the second. There are two things objected, which makes me take it into second consideration. The one is, that university records have been searched, and that time out of mind cumulations have been admitted, yea and sometimes by a statute, provided that all exercise for both degrees were performed. I pray therefore, desire in my name so much patience of the heads, as to have these records viewed by all or some of them appointed thereto by yourselves. And if you find it so, then I shall be contented to do as hereafter follows. But give me leave to tell you by the way, that though I dislike cumulations in themselves,
18 yet I do it much more for that which I observed when I was so happy as to live among you. For then it was common (and some are yet living who cumulated so) either quite

Glanvill of Bal. coll. was admitted B.D. "Whether he took any degrees in arts in this university I find not." (Wood, F. O. i. 343.) Again, John Davenport (of whom more in the abp.'s Accounts of his Province for 1633,) entered at Merton in 1613, then, after two years, migrated to Magdalen hall, left the university without a degree, retired to London, and became a noted preacher among the puritans. "In 1625 he returned to Magdalen hall for a time, performed his exercise for the degree of B.D., accumulated and took that degree." (Wood, Ath. Ox., iii. 889.)

The following, except the words in italics, was the provision on the subject of accumulation prepared by the delegacy in 1634, embodying apparently the old provisions, modified by Laud's suggestions here given. The words in italics, which preclude those who have not proceeded in arts, were inserted after the year of trial, to which the Statutes were subjected.

"De materia dispensabili, in qua convocationi dispensandi potestas permissa est.

Cum statutorum rigorem, modo privatis hominum commoditatibus, modo necessitatibus ipsorum attemperari quandoque expediat: consuevit V. domo convocationis.... ex rationabili causa cum nonnullis *dispensare*.... siqui olim hujus universitatis alumni perspectæ probitatis et eruditionis viri, quique per 15 aut 16 annorum spatium (*computandum ab admissione sua ad regendum*) Theologiæ operam navarunt (iidemque ultra spatium 30 milliarium ab universitate remoti) præstitis prius omnibus exercitiis, gradus accumulare, sive simul capessere desiderent." Corp. Statut. tit. x. sect. ii. § 4.]

A.D. 1630. to dispense with the exercise of Bachelor of Divinity, (which is the great and necessary exercise of the Gown[r],) or turn it but into a sermon. Neither of which I shall endure.

The other is, that if I intend to hold the strictness of this course, it might seem fit that a time had been prefixed before it be put into execution, that so no man might be taken upon the sudden, as Mr. Balye and Mr. Hodges are reported to be. To this I must needs confess, that a long custom, though never so bad, especially if time out of mind, should have a warning-peal before its dissolution, and that no man should be struck on the sudden. My answer therefore is, that either I did give warning at the last Act to the former worthy and careful vice-chancellor, or else very fulness of it in my thoughts thrust it out, and made me believe I had written it, if I have not. And which of these is true my bad memory will not ascertain me. Next therefore I think it very fit there should be both a time prefixed and notice given. Both which I shall thus far leave to your consideration. First then, because the records are with you, I pray call the heads, and view them touching this point of cumulation. Then if you find the wisdom of our ancestors in former times, when government was stricter, and degrees not so frequent, to have allowed them, I shall then leave you fairly to represent what you find and think; provided that there be no dispensation for any exercise, the least, but that all be done as statute requires[s]. And provided likewise that none be admitted to cumulate upon any pretence, that are resident in the university, or that live within thirty miles, and may so come without great either trouble or charge. And whatsoever you shall upon view of these records by mutual consent agree unto, I shall not without great reason vary from. And at this meeting you may take it into deliberation what is fit to be done for Mr. Balye and Mr. Hodges. For I have no will to prejudice any man upon a sudden. Neither did any man give me the least notice that

[r] [ed. 'Town.']

[s] [One effect of this regulation is mentioned in Crosfield's Diary, Dec. 7. "In the latter end of Michaelmas term because the chancellor had appointed that no dispensations should be granted, but that old statutes should be revived, both in that and other things, thereupon for 9 or 10 days together there were Latin sermons, formerly dispensed withal."]

Mr. Balye lived at charge in town for that purpose. And for notice given, I know not what more can be done than that publication of it be in every college, that so they which are abroad may know by their residing friends what to trust to. A.D. 1630.

GUIL. LONDON.

RIGHT REVEREND FATHER IN GOD,

I DEFERRED to answer your lordship's letters until Mr. Vice-chancellor had acquainted us with your further directions to which it had reference. Nothing so much takes an ingenuous mind as undeserved favours; for which I hold myself so obliged to your honour that I trust my future expressions shall justify my thankfulness. This bearer, having occasions to see London, I thought the fittest to write by, as being able to supply by word of mouth such circumstances as I may chance to omit, and your lordship be willing to be informed of. We are all bound to praise God, and to pray for the continuance of your happiness, that so thoroughly set your thoughts to reform that which is amiss amongst us, and to recover that lustre of the university which latter times had somewhat neglected. For cumulations, I see not what could be more deliberately set down than your last advertisement. The proceeding at nine years for bachelors and sometimes undergraduates (howsoever in use heretofore by custom and the hint of a statute) in all reason at this time needs reformation, especially the case among divines being now otherwise than when that indulgence was given. Fourteen years might well be required (as your lordship intimates) in supplicants of that condition. And if so they pass it may be held a favour. Mr. Balye accounts himself made by your lordship's goodness. He hath been well chid, and acknowledged his folly to Mr. Vice-chancellor, who, he hopes, is satisfied. That untoward question the last Act was never approved by me, in those terms it passed, but I stand not to execute. Now I understand by your loving and fatherly advertisement, what will be expected of me, I shall by God's grace take a care hereafter that no such occasion of exception be given. Two things yet remain

Dr. Prideaux's thanks, and an answer to my former letter.

19

Cumulations.

The Act question.

A.D. 1630. concerning my place, which I make bold to tender also to your judicious consideration. The neglect of divinity disputations for term these five years last past, through tergiversations of the actors; and the proceeding of divers in law of late, to the prejudice of divinity. Mr. Thimble[t] can inform you at full in both particulars. I am fearful to trespass further upon your weighty employments; but with my hearty prayer unto God for your health and happiness, rest,

Your honour's
Most ready at command,
JOHN PRIDEAUX.

Exeter College,
October 25, 1630.

RIGHT REVEREND FATHER IN GOD,

Dr. Prideaux's thanks and acknowledgment of the justness of my proceedings.

BY your last to me, and your direction to Mr. Vice-chancellor, which he lovingly imparted unto me, I have received that comfort of your undeserved respect and favour which shall ever tie me to a thankful acknowledgment. Yesterday Mr. Vice-chancellor convented us concerning term disputations[u]. It took so well with all, that by a joint consent it was presently thought fit to second so reasonable and seasonable a proposal with immediate execution. This was thought would make way, that when the time cometh, prefixed by your lordship, there would be no failing, and intimate to your favourable consideration what concurrence there is amongst us in due obedience, where directions are so just, judicious, and necessary. Concerning the late proceeding of lawyers, we cannot desire more than your lordship resolves upon. In any thing that my assistance may be useful to Mr. Vice-chancellor, or otherwise, I trust my faithful

[t] [The esquire-bedell of divinity, the bearer of the letter.]

[u] [Crosfield, Diary, Nov. 23, says; "A meeting of the heads of houses, where notice was given that there should be duely answering in Divinity Schools, which is to be three times every term, so that 30 persons must answer in a year according to their seniority in the proctors booke. Also further admonition given touching caps."]

endeavours shall make good how unfeignedly I desire to shew myself, A.D. 1630.

Your Lordship's
Most ready at command,
JOHN PRIDEAUX.

Exon. Coll.,
November 24, 1630.

MAY IT PLEASE YOUR LORDSHIP,

The proctors of the university their thanks concerning reformation.

IF it be not too boldly done of us to interrupt your lordship's greater affairs, we should hope that you would be pleased to accept with favour these few lines from us, which are, according to our humble duty and service, to congratulate your lordship's honourable reformation of the university so well begun. We cannot, nor can any man else, dissemble it. The corruption was gotten up high, and come to stand almost *in præcipiti*. Some medicinal hand was of necessity, and that speedily, to undertake the cure. Which God (who well saw the weightiness of the work) would, should be no other than your lordship's, though your lordship would not. There were others more powerful: your lordship would have been our friend however. It would be envious, you were sickly, and the like. But the infallible eye saw you, and what it purposed to effect by you, whilst you walked thus under the fig-trees (that we may so speak) and covert of your excuses. Truly it was strange to see such backwardness at the undertaking, and yet now such readiness and skill in the execution. We see it, and must with all gratefulness acknowledge, amongst your manifold and great occasions both for Church and State, no pains spared, no opportunity omitted, either by word or letter, that may any way advance the business in hand. From this zeal of your lordship to learning and the welfare of the university, there is no ingenuous[v] breast amongst us, but takes fire, and would be glad to be seen though amidst the dependence of so worthy an enterprize. Ourselves, in an inferior distance, are even angry with ourselves, that we have not hitherto signified to your lordship our forwardness in our places. But now we

[v] [ed. 'ingenious.']

A.D. 1630. assure your lordship, as we have not been altogether negligent for the time past, so from henceforward to be industrious in what belongs to us, in taking notice of formalities, in laying hands upon the reins and liberty of dispensations, and looking to the performance of other duties. As for the point of dispensations, and proceeding of bachelors, which now draws on, somewhat it may seem to be out of the way of the proctors. But it is so poor a thing to the universal good, that we would request your 21
lordship not to entertain so much as a thought that we make the least account of it. And since we understand your lordship's desire, we shall put on resolution to make stop of all manner of dispensations, (we mean for defect of time, or of that nature,) and this without mincing of the matter, or deriving the cause or envy farther than ourselves. Truly it would be a foul shame for any, more for us, to be found either backward or lukewarm to good order, when our chancellor himself is seen to press so nobly for it. Besides the reward that we may look for, that when in after-ages your lordship's honours shall be recorded, and this reformation amongst the rest, I[w] and amongst the chiefest, (oh, it hath a genius, and must live!) we also may claim to have our names read for those, in the time and circuit of whose office so great a work was undertaken. Thus humbly craving pardon for our boldness, we rest,

At your lordship's service
to be commanded,
RALPH AUSTEN, } Proctors of
HENRY STRINGER, } the university.

Oxford,
Nov. 29, 1630.

A.D. 1631.

Concerning the principal of St. Edmund's hall.

ABOUT this time the principality of St. Edmund's hall became void by the death of Dr. Rawlinson[x]. And the provost of Queen's college and the fellows there made

[w] [i. e. 'aye.']

[x] [Dr. John Rawlinson, D.D., principal, died at Whitchurch in Salop, of which place he was rector, Feb. 3, 1631. The next day Adam Airay was elected, as is thus mentioned in Crosfield's Diary: "Cum constans fama per Andream Corbet Militem et alios ad præpositum et socios delata fuit, statim convocatis sociis et publico notario, lecto imprimis regni statuto, processimus ad electionem principalis aulæ Edmundi, et Mr. Airey tunc vicarius de Okeley in Comit. Hampton electus fuit socius tametsi absens, et Mr. Smith præsens frustra petiit."]

choice of Mr. Ayrie to succeed him. This claim for the freedom of election, and a Queen's college man to be elected, they had formerly made under the chancellorship of the lord Archbishop Bancroft, who promised them very fair for the next avoidance, but prevailed with them to let his nomination stand for Dr. Rawlinson[y]. Now they writ their letters to me, and humbly besought me, that their choice of Mr. Ayrie (who had been of their college) might stand. And withal they sent me up their writings and evidences which they had to shew that the right of election of a principal to the hall aforesaid was in the provost and fellows of Queen's college, and not in the chancellor of the university, as the rest of the halls are. After much debate and full consideration taken, I writ to the vice-chancellor, as followeth. A.D. 1631.

S. in Christo.

SIR,

I HAVE now at last with much ado got a little time to look over the evidences which the provost of Queen's college sent unto me concerning their right of the choosing of the principal of St. Edmund's hall. Upon view of the deed from the university[z], (in which I find the chancellor a party) 22 and of the other disputes raised concerning this business, when the right honourable the earl of Dorset was chancellor[a], all which concluded for the right of the college to choose, I think their right is unquestionable. And the To the vice-chancellor concerning the choice of a principal of St. Edmund's hall.

[y] [Dr. Aglionby, principal, died Feb. 6, 1609-10; on the following day Barnabas Potter, fellow of Queen's college, afterwards provost (1616) and bp. of Carlisle (1629), was elected principal by the provost and fellows, but he was never admitted, and on his resignation the provost and fellows on the first of May following elected Dr. Rawlinson, sometime fellow of St. John's.]

[z] ["A composition dated 1 March 1 Elizab. (A.D. 1559,) enacted by the chancellor, masters, and scholars of the university." Wood's History of Colleges and Halls, p. 662.]

[a] [Thomas lord Buckhurst, afterwards earl of Dorset, 1592—1608. "On the resignation of Thomas Bowsfield, principal, (Feb. 26, 1601,) there was a dispute about the title, whether it was in the chancellor's power, or in the college, or the commoners of the hall, to elect a principal; ... but upon a full and accurate debate, the college sending to the chancellor the judgment both of the civil and common lawyers in favour of them, and he thereupon appointing six commissioners (two for himself, two for the college, and two for the commoners) to make a diligent search into the public records, it was clearly adjudged to be the college right to elect a principal of the said hall." Wood's Hist. of Colleges and Halls, p. 662.]

A.D. 1631. rather, because I find that the right honourable my late predecessor, the lord steward [b], upon view of these writings declared in a letter of his the right to be in the college [c]. And for that the provost and fellows of Queen's college have not only made this claim to their right of choice, but have also from time to time made actual choice of the several principals successively, whensoever that place hath been void, and have at this time made their humble suit unto me for confirmation of their right; I am very willing to preserve this their right unto them: and do hereby pray and require you, as my deputy there, to give Mr. Ayrie, whom the provost and fellows have lately chosen, admission [d] into the principality of the said hall, and all such rights as are thereunto belonging. And this I am content to do for the love of justice, without reflecting upon the suddenness of their late choice, which might have been done with more respect to me and less hazard to themselves. So for this time I leave you to the grace of God; and rest,

Your very loving friend,
GUIL. LONDON.

London House,
March 4, 1631.

An act concerning the commission for fees [e].

DIE Mercurii, viz. vicesimo die Aprilis Anno Dom. 1631, habita deliberatione a venerabili viro Dr. Smith vice-cancellario, una cum aliis collegiorum et aularum præfectis de quibusdam negotiis ad universitatem spectantibus, per collegia et aulas denunciandis; Cum innotesceret commissionem regiæ majestatis auctoritate editam et emissam fuisse quibusdam viris primariis ad inquirendum de feodis et sala-

[b] [The earl of Pembroke, lord steward 1626.]

[c] [April 12, 1626. The earl of Pembroke, chancellor, wrote a letter to Dr. Prideaux, his vice-chancellor, recognising the right of the college to elect, and desiring him "whensoever they have occasion, to assist their claim and to approve their free election." This letter is entered in the Register of Convocation, fol. 121, b. Term. Pasch. 1626.]

[d] [Mr. Airey was accordingly admitted March 9 following.]

[e] [This act is referred to in a marginal note in the Convocation Register (fol. 33. b), on the chancellor's letter about fees, July 4, 1631, in these words; "See an order of the heads of houses relating to the subject of the following letters in the Hist. of Abp. Laud's Chancellorship, dated 20 Apr. 1631. p. 22."].

riis in curiis justitiæ et ratione officiorum debitis[f]; nec constaret quantum hæc commissio ad universitatem pertineret: Placuit vice-cancellario, cum consilio et consensu reliquorum collegiorum, et aularum præfectorum tunc præsentium, dom. Doctori Bancroft[g] et dom. Doctori Zouch[h] (de aliis negotiis, ut videbatur, brevi Londinum profecturis) commendare, ut hujusmodi commissionis copiam impetrarent; qua obtenta, melius consulere cum honoratissimo cancellario nostro valeamus, ne quid gravius patiatur universitas nostra Oxon. per commissionem prædictam, contra consuetudines et privilegia antiquitus indulta universitati prædictæ. A.D. 1631.

Acta, habita, et gesta fuerunt suprascripta, die et anno prædictis, in præsentia mei JOHANNIS FRENCH, registrarii universitatis Oxon.

23 EA est beneficiorum tuorum amplitudo, honoratissime cancellarie, quibus academiam nostram indies cumulare satagis, ut conturbare nobis necesse sit, ac ne verbis quidem (quorum interim apud nos vilem et parabilem esse oportet annonam) paria cum meritis tuis facere liceat. Te tamen, quæ est beneficentiæ tuæ indoles, ne ingrati quidem debitores, nedum tarda vel cassa nomina deterrent, quo minus beneficia tua beneficiis, ne perpluant, porro pertegere, eaque ultro auctum ire pertendas. Veluti quod nuper academiæ, nec huic tantum, sed et sæculo imputasti, cum tua unius opera habitus est musis is honos, ut honoratissimus senatus regius legem, quam aliis dare consueverat, a nobis acciperet. Hancque ipse sibi legem in posterum dixerit, ut si quid in suis edictis scriptum fuerit, quod per privilegia academica jus non sit juberi, ejus iis edictis nihilum jubeatur. Circumci- Thanks from the university for my care of their liberties.

[f] [This commission had been issued prior to Oct. 12, 1627, on which day a proclamation was put forth announcing the king's reasons for appointing it. See Rymer, Fœd. VIII. ii. 213.]

[g] [Master of Univ. coll., afterwards bp. of Oxford.]

[h] [Principal of St. Alban's hall and reg. professor of civil law. He was afterwards judge of the court of admiralty. (Wood, Ath. Ox. iii. 510, 511). In 1647 he was employed with Sanderson and others in drawing up the 'Reasons of the present judgment of the univ. of Oxford concerning the Solemn League and Covenant.' (Wood, Annals, par. 2. pp. 508, 509.]

A.D. 1631. sum scilicet et abrasum est hac cautione λειτούργιον quodcunque, cujus obtentu antehac villani jura ac privilegia universitatis invadere et involare solebant, honoratissimi senatus jussa cápessere simulantes, revera juris sui pomœria, ultra quam jus et fas est, proferentes. Et hujus quidem beneficii gratiam tibi, honoratissime cancellarie, in solidum deberi agnoscimus. Quo adnitente, factum est, ut honoratissimus senatus jussa sua in antecessum simul ac semel interpretari, consultius duxerit, quam villanis dubiam et ancipitem eorum syntaxin permittere, qui ea interpretari, quam exequi, malunt. Plus tamen est, quod honoratissimis viris hoc nomine debetur, quam cui solvendo unquam pares esse possumus. Quamvis igitur in tali obligationum genere nulla præstatio functionem recipiat, aut in solutum imputetur, nisi ab ipso reo fiat numeratio: quia tamen veneratio honoratissimo senatui debita majorem a nobis exigit reverentiam, quam ut scholasticis et inanibus literularum formulis ipsorum tempora morari audeamus, de quibus nihil deliberari potest sine publico dispendio. Nostri officii partes optimo quidem nomini, sed tamen vicario, tibi, honoratissime cancellarie, delegamus. Tu illis pro nobis, nos tibi pro te, pro illis, gratias agemus, Deus O. M. te quam diutissime Ecclesiæ et Academiæ huic nostræ sospitem et incolumem præstet. Sic vovent

Honori tuo addictissimi clientes, magistri
et scholares universit. Oxon.

To the right honourable and right reverend father in God, the lord bishop of London, chancellor of the university of Oxford.

Mr. Bruch e coll. Æn. Nas.[h],
Mr. Doughty e coll. Merton[i], } Procurat.[j]

[h] [Atherton Bruch.]

[i] [Presented by his college to the rectory of Lapworth in Worcestershire. He suffered during the civil wars, and at the Restoration became preb. of Westminster and rector of Cheam. (Wood, Ath. Ox. iii. 976, 977.)]

[j] [Admitted April 20. In the first edition the names of the proctors preceded, apparently by mistake, the address of the letter.]

A.D. 1631.

24 *S. in Christo.*

SIR,

THESE are to pray and require you in his majesty's name, that a book lately printed at Oxford[k], and made by Mr. Page of All Souls college[l], be presently put to sale and published. It is, as I am informed, in defence of the canon of the Church about bowing at the name of Jesus, and modestly and well written. And his majesty likes not, that a book boldly and ignorantly written by Mr. Prinne against the Church should take place, as the Church's opinion against herself, or as unable to be answered by the Church. If Mr. Page stick at your commands, shew this letter for your warrant and his. So I leave you to the grace of God, and shall ever rest,

My letters to the vice-chancellor about the publishing of Mr. Page's book concerning bowing at the name of Jesus.

Your loving friend,
GUIL. LONDON.

Fulham,
June 22.

The occasion of this letter was, that Mr. Baker, secretary to my predecessor, (who no doubt was privy to the business,) had written to Mr. Page touching the contrary, whose letter here follows.

The occasion of the next foregoing letter.

GOOD MR. PAGE,

MY lord of Canterbury is informed that you are publishing a treatise touching the question of bowing at the name of Jesus, an argument wherein Mr. Widdowes[m] foolishly, and

Mr. Baker's letter to Mr. Page about the not publishing of his book, &c. in my predecessor's time.

[k] [The title of Page's book was 'A treatise of justification of bowing at the name of Jesus, by way of answer to an Appendix against it.' Oxon. 1631. To which is added 'An examination of such considerable reasons as are made by Mr. Prynne in a reply to Mr. Widdowes concerning the same argument.']

[l] [Page is stated by Wood to have been made by Abp. Laud's interest master of the Reading school. But Page who was appointed to that office (in 1636) was a fellow of St. John's, and only M.A., whereas Wm. Page of All Souls took the degree of D.D. in 1634. See Abp. Laud's Reading Benefactions, pp. 15, 19.]

[m] [The controversy began by Giles Widdowes publishing 'The Schismatical Puritan, a Sermon at Witney, concerning the lawfulness of Church authority, &c. Oxon. 1630.' To this Prynne replied in the Appendix to his 'Anti-Arminianism,' concerning bowing at the name of Jesus, Lond.

A.D. 1631. Mr. Prinne scurrilously, have already, to the scandal and disquiet of the Church, exercised their pens. His grace hath formerly shewed his dislike of them both, and hearing that you take up the bucklers in a theme of so small necessity, and of so great heat and distemper, which will draw on new replies, (for Prinne will not sit down as an idle spectator,) and beget bitterness and intestine contestations at home amongst ourselves, he is much offended that you do stickle and keep on foot such questions, which may better be spoiled and silenced, than maintained and drawn into sidings and partakings. And therefore I am wished to advise you to withdraw yourself from these or the like domestic broils; and if your treatise be at the press, to give it a stop and check, and by no means to suffer the same to be divulged. For if you do, notwithstanding this admonition, proceed in the same intention of publishing it, you will repent you, and perhaps draw more on yourself of trouble and discontent than you will reap credit or advantage by the pursuance of so useless an argument. If you were out of your cell, and saw the world abroad, you would not meddle with things of this nature, wherein the governors and chief pilots of the Church discern more harm and tempest to the Church, than you, that are unacquainted with ecclesiastical estate and the well ordering of it, can any way by speculation attain unto; no more than a scholar that can read a lecture of theorical music, is able to play on a lute or a viol by his bookish rules, and proportions of sounds, which are there taught. I pray you to look hereunto, and say that a friend advised you. And put not yourself on a business, whereof you see but the beginning. So with my love remembered unto you, I rest,

Your very loving friend,
WILL. BAKER.

Lambeth,
May 31, 1631.

1630. Widdowes rejoined in a pamphlet entitled 'The lawless, kneeless, schismatical Puritan, or a Confutation of the Author of an Appendix concerning bowing at the name of Jesus,' Oxon. 1631; which elicited an answer from Prynne, 'Lame Giles his Haultings, together with an Appendix concerning the Popish Original and Progress of Bowing at the name of Jesus.' Lond. 1631.]

A.D. 1631.

S[*alutem*] *in Christo*[n].

Annus cancellarii secundus. Dr. Smith continued vice-chancellor a second year.

After my hearty commendations, &c. The year is now at an end of my vice-chancellor's government. And when I look back upon it, I must needs acknowledge he hath taken a great deal of pains, and shewed himself a very discreet, able, and worthy governor. And in all the passages of this year, I do not find, but that he hath given you all great satisfaction; especially in his care for orders and formalities; which, I hope, you will so far like, as that you will make it a way to recover the ancient honour of that famous university in things of greater consequence. And though the university be full of able and discreet governors, (to whom we shall, God willing, hereafter commit this office of trust,) yet because I have found Dr. Smith's great care in his former year, and because [that] the first year doth but enable his experience the better to manage the second; I am desirous to put him to this year's pains also; and do therefore make choice of him to be my vice-chancellor for this year following. These are therefore to pray and require you to allow of this my choice of Dr. Smith, and to give him your[o] best counsel and assistance in all businesses, which may any way concern the government and the honour of that famous university. And so I bid you very heartily farewell, and rest,

Your very loving friend and chancellor,

Guil. London.

Fulham,
July 4, 1631.

To my [very] loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

[n] [Read in convocation July 16, 1631. Reg. Conv. R. fol. 35.]
[o] [ed. 'the.']

[A.D. 1631.

S[alutem] in Christo[o]. 26

My letters sent with his majesty's to the university about fees. July 4, 1631.

After my hearty commendations, &c. I have made all the convenient speed I can, (as you well know) to have the body of the statutes of the university digested into order, and made fit for present use, as occasions might be offered, and [I] still heartily pray you for the quickening of that work. For by that delay which hath been made, a great inconvenience hath been like to arise to the prejudice of the privileges of the university. For whereas I thought the moderation and ordering of fees in the university, if anything be amiss therein, might have stayed till that body of statutes had been drawn up, and then have been rectified under the head belonging to it; it seems now far otherwise. For I find that a friend of the university's gave intimation to some heads of colleges of some things which might be very prejudicial to your[p] privileges, if they did proceed. I knew his majesty had given out a commission to examine fees, and that the commissioners were quick and strict; but I had never seen the commission; nor did I so much as dream that the universities were included; or that his majesty had any purpose they should that way be looked into. And therefore when Dr. Bancroft came unto me directed by Mr. Vice-chancellor and divers of the heads of houses upon the aforesaid information, to make search after the commission, and privately to acquaint me with it, and to desire my endeavour with his majesty, that no foreign commission might come in, to the prejudice of the university privilege; I was much troubled at it. And the more, because I found things had been so privately carried from the knowledge of the chancellors of both universities. But it fell out exceeding well, that I had notice of this business. For within few days after, my lord of Holland[q], upon like information, had speech with me about it. But his majesty's resolutions for proceeding put us both to seek what course

[o] [Read in convocation July 16, 1631. Reg. Conv. R. fol. 33, b.]

[p] ['our.' MS.]

[q] [Henry Rich, elected chancellor of Cambridge in 1628, on the death of the duke of Buckingham; created earl of Holland, Sept. 24, 1624; beheaded 1649.]

to take, till at last we resolved to go both together to him, A.D. 1631.
and humbly to move him in the universities' behalf, that no foreign power might be sent to the prejudice of their privileges. And after much debate his majesty was at last very graciously pleased to grant our requests: provided that each university respectively would meet, and by themselves reform whatsoever was found amiss in any fees received and taken by any in the university of what office or condition soever. And that this reformation of fees should be made according to the letter and tenor of his commission. Hereupon he presently called for Mr. Secretary Cook[r], and commanded him to direct a letter to the chancellors of both the universities, to give them order for this business. Which letters of his majesty you shall find here inclosed: and the like are already gone to Cambridge. And I must, His majesty's letters to be registered.
and do pray and require you, that they be published according to course, and registered, and obeyed in all points as is fitting; assuring you that if this be not done his majesty's
27 commissions will reform whatsoever you do not. And for my part, I think it is happy we came so timely to the knowledge of it. For if the commissioners had once entered upon it, it would have been a matter of far greater difficulty to take them off, than it was now to stay them. And certainly, if ever it be my hap to know that honourable personage that gave the first information I shall give him hearty thanks for his love to the universities. For this breach once made upon your privileges might have laid open a wider gap in many other particulars of like nature.

When you have registered these letters of his majesty, I must pray you to send the original back to me. And for the business itself, because his majesty looks for a speedy reformation, the best counsel I can give you is this: that the delegates which have the consideration of the statutes The delegates to settle presently the business of fees.
now before them, may, by your direction and command, take the head about fees next into consideration, and settle that business presently, that the other university may not outstrip us in obedience to his majesty.

[r] [Sir John Coke, or Cook, appointed secretary of state Nov. 9, 1626, (Rymer, Fœd. VIII. ii. 25,) on the death of Sir Albert Morton. See his character in Clarendon, Hist. Rebell., book ii. p. 216.]

A.D. 1631. Thus not doubting of your care herein, nor of the university's conformity; and expecting as present remedy of this abuse as may be made, I leave you to the grace of God, and [shall ever] rest,

Your loving friend,
and chancellor,
GUIL. LONDON.

Fulham,
July 4, 1631.

To my [very] loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

The tenor of the king's letters follows.

CHARLES R.

His majesty's letters to me about the fees of the university.

RIGHT trusty and right well-beloved cousin and counsellor, and right reverend father in God, right trusty and well-beloved 28 counsellor, we greet you well. We have long had a gracious intendment for the good of our subjects to rectify the proceedings of all courts and other places, as well within liberties as without, in matter of their fees and duties which they challenge. To this purpose we have granted a commission to some lords of our privy council and others, to examine what they find amiss, that a remedy may be found for the abuse, where and in whomsoever it is, and the fees of all officers and courts reduced to that which they were found to be allowed in the eleventh year of Queen Elizabeth of famous memory: and this commission we shall pursue till we have settled those things with honour and justice to the great ease of all our loving subjects. Now whereas you, taking notice of this our intendment to reduce the fees of both our universities, (where you are our chancellors) as well as other places to the same standard, have made humble suit to us, that this commission may not trench upon the liberties granted to the universities by our royal progenitors: these are first to let you know, that we will as carefully preserve the rights and privileges of our universities as we or our progenitors have given or confirmed them: and then, that

our further will and pleasure is, that presently (to prevent our commission) you write expressly to your deputy governors in either university, to will and require them in our name to rectify and reduce all fees given to officers, readers, bedels, registers, or others, for degrees or any thing else, to that quantity which they bore in the said eleventh year of Queen Elizabeth. For the abuse is great and burdensome unto them which bring up their sons in learning: and we will remedy it by our commission if you (according to your places) do not see it remedied to our hands. And we are the more careful for our universities, because we have not forgotten that our royal father of ever blessed memory gave bountiful gifts to supply divers wants there, which we assure ourself were not given, but with an intent, that when they were possessed, the fees should lessen, at least return to that just proportion to which we have limited them in our commission. So we grant your suit, not to break the liberties of our universities by sending another power upon them: but withal we require you both to send to our several universities respectively, that we may have present redress of this abuse; and that a table may be made according to the eleventh of Queen Elizabeth, and hung up in the congregation [house], and in some convenient place in every college and hall, that every man may know what fees he is to pay, and no man presume to take beyond the allowance in that table, as he will answer it at his peril: and we shall look for an account of this from you both respectively. A.D. 1631.

29 Given under our signet at[s]

To our right trusty and right well-beloved cousin and counsellor, Henry earl of Holland, chancellor of our university of Cambridge: and to the right reverend father in God, our right trusty and well-beloved counsellor, William lord bishop of London, chancellor of our university of Oxford[t].

[s] [The date is thus omitted in the Register, and in the first edition.]

[t] [Immediately after the reading of these letters in convocation, July 16, 1631, it was decreed, "ut delegati pro statutis evolvendis et in utilissimam methodum redigendis nominati imprimis hanc provinciam expedirent."]

A.D. 1631.

KEVERENDISSIME CANCELLARIE,

Thanks from the university about their fees[1].

GRATIAS agimus periculis, quæ te reddunt nobis indies chariorem, et lumen pretiumque adjiciunt tam vigilis patroni merito. Rem perdifficilem eluctabimur, si opera tua non simus felicissimi. In moderandis academiæ frænis, nunquid opus est oculatiori providentia? Tu quidem vix emicantia periculorum semina e longinquo prævides, eaque aut prudenter caves aut fortiter evellis. Nunquid opus est anxietate et cura? ubi nusquam occurrit periculum, sollicite circumspicis, indagare non desinis, quod metuis invenire, ac totus quieti nostræ insomnis incubas. At nunquid suavi opus est in adducendo militia? Non sinis imponi nobis vim necessitatis, vel in iis etiam, quæ ad nostrum spectant emolumentum: sed æque sanandi modo ac ipsi consulens sanitati, aut ea imperas, quæ sponte volumus, aut prius velle fias ea, quæ imperas: ac tum demum, ubi voti ardor incaluit, eundem obsequii studio ingeminatum accendis, non segnius, quam ventus secundo flamine proni impellit cursum fluenti. Liberalium amici artium sub feodorum onere, et graduum venalium caritate jam diu suspirarunt, diu tacuerunt. Quibus aderat morbi eradicandi et animus et potestas, defuit exequendi ansa: donec medicus epidemicus, hoc ulcus ubique recisurus, utpote in curiis universis grassatum, nos itidem, quamvis a sæculo seclusos, communi tamen peste laborantes, communis convolvisset asperitate remedii, et exoticæ potestati tradidisset una corrigendos. Utilis fuit medicina, invisa manus; sanari optabile, sanari vero a parum benevolis fuit quædam felicitatis miseria: præsertim cum in extranea censura exemplum lateret, viamque sterneret usurpabili laicorum tyrannidi. Quid ergo dicemus, regi in mentem venisse, ut nos dormiscentes solummodo expergefaceret? Certe ea mole fertur majestas, ut semel commota ægre possit vel ipsa se sistere. Expergefecit quidem, sed quod nihil tentavit amplius, tui opus patrocinii agnoscimus. Benignitati augustæ, Deo cum proximæ, tum simillimæ, tribuendum, primo quod nostri causa excanduit, tum postea quod nobis domes-

[1] [This letter is not registered.]

ticam proprii sinus animadversionem indulsit: sed quod regem prius pacatum invenimus, quam iratum, et mente subito compositum, quasi rugas ideo tantum induisset, ut exueret, hoc sagaci tuæ providentiæ, et maturo tribuimus intercessui. O aulæ et academiæ vinculum! O qui regem nobis per lenitatem, nos regi per obsequium attemperas, sive plus nostri affectus, sive gratitudinis, sive obedientiæ velis, nequid unquam, quod velis, desit, cape ad summum omnia. Nobis dulce erit prudentiæ tuæ animum summisse dedere in durissimis: sed levamini commodoque nostro aurem morigeram præbere, et jussu subire, quæ ultro expetimus, quanta hilaritatis ecstasi properemus! Sub tali jugo incurvari lucrum est. Crescit ex imperio libertas; dominatur, dum paret,

A.D. 1631.

Honori vestro devinctissima,

OXONIEN. Academia.

E domo nostræ Congregationis.
July 25, 1631.

July 26, 1631. The first stone of my building at St. John Baptist's college was laid[u].

My building at St. John's.

Now that this intended good may come the fuller upon the university, a great help must come from you and your successors, from time to time in that office. And first, while the awe of this is upon them, you must call for the present performance of those things which his majesty enjoined; especially the present drawing up of the statutes concerning appeals, and of the standing delegacy of the heads of colleges and halls, to meet every week or fortnight at least, as well in vacation as term, both to consider of the present businesses of the university, and to prepare such things as are fit for convocation. Which statutes of this delegacy and the appeals, were they once settled, would ease half of the business of the university, and repay all the pains that is or can be taken about them. Next, I pray call the heads together, and give them warning concerning their several companies, that no man of what degree soever (and therefore

A passage of my letters to the vice-chancellor concerning boots, taverns, and the king's declaration, &c., Sept. 23, 1631. This letter was here placed out of order, to the end there might come nothing between the great business which follows.

[u] [See Diary at this date.]

A.D. 1631. much less youths) be suffered to go in boots and spurs together with their gowns[x]. And if any head of a house permit it in his own college, whither my authority reaches not, I shall complain where he will be unwilling to answer. And for yourself I pray and require you, that if any man be seen abroad with them in town out of his college, you presently proceed against him according to such statutes, as you have *De Habitu Scholastico, &c.* And the like for haunting of inns or taverns, or other drinking houses, especially masters of arts, that should give younger youths better example. And that all bachelors of arts, as well commoners as others, receive a strict command by their several governors, that while upon any occasion they pass along the streets or any public place, they uncover their heads and do that reverence which beseems them, to any doctor, bachelor of divinity, master of arts, or bachelor of law or physic, whom they shall meet or be in presence with. And that you proceed to the punishment of all such as fail in this kind. And further I pray acquaint Dr. Prideaux[y] and Dr. Fell[z], that I will look they shall read their several lectures as the statutes require[a]. And if they read treatably, that their younger auditors may observe by writing (if they please) one lecture may be broken into many, to their own great ease, and the greater profit of them that hear them, and a face of the university be kept in that particular. And last of all, these are strictly to require you, that since his majesty hath so lately and fully expressed himself for the keeping of his declaration in all points, that you shew yourself very careful in that particular, and that you procced impartially against delinquents any way, that neither one nor the other may have cause to say that you favour a party. And you have great reason to be watchful 31

Bachelors of art to uncover their heads when they meet their superiors in degree or be in presence with them.

Dr. Prideaux and Dr. Fell to read their lectures according to the statutes.

The keeping of his majesty's declaration urged: and to punish offenders against it.

[x] [This practice had been disapproved of in 1623 by the earl of Pembroke, "which fashion," he complains, "is not only usurped of the younger sort, but by masters of arts, who preposterously assume that part of the doctors' formalities, which admonished them to ride *ad prædicandum evangelium*, but in these doth imply nothing else but *animum deserendi studium*." Wood, Annals, p. 351.]

[y] [Reg. professor of divinity.]

[z] [Re-elected the lady Margaret's professor of divinity, July 31, 1630, the other candidate for the office being Dr. Hannibal Potter, Pres. of Trin. coll. (Crosfield's Diary.) He was afterwards dean of Lichfield, and Ch. Ch.]

[a] [Crosfield, Diary, Oct. 19, says: "Injunction from the chancellor that the doctor of the chair should read three times a week, and so he proceeded in Micah, vindicating the Hebrew text from corruption," &c.]

in this, because you know it was objected against you at Woodstock in Dr. Potter's case[b]: which though it appeared palpably false, yet it may and ought to be a summons to you to look warily to yourself. And some eye it is fit you should bear towards me even in this particular, that my government be not slandered by it. A.D. 1631.

GUIL. LONDON.

September 23, 1631.

The troublesome stirs arising in the university against government.

IN this year there arose a great stir in the university by some factious men, which laboured to disturb the government both in their sermons and in convocation, and by secret plottings. Their professed aim was to dissolve the delegacy appointed for the ordering and settling of the statutes, and to set the proctors, in as cunning a way as they could, against the chancellor, till they had almost brought all disorder into the university. How far they proceeded, and what issue their plots had, will appear in the acts following. The head of all these tumultuous stirs was by violent presumptions conceived to be one whom it least became for his coat's sake: and I shall spare his name, rather for his coat than himself[c].

Dr. Duppa's letters to me concerning the late disorders in Oxford.

RIGHT REVEREND, MY HONOURABLE GOOD LORD,

I HAVE not hitherto troubled your lordship with letters of information concerning any of our university affairs, knowing into what sufficient hands you have committed the trust of them, from whence I imagine you receive a weekly account. But such hath been the height of our late disorders both without and within the pulpit, that should I not some way express that I am troubled with it, I might be thought a very insensible member of this body, which you govern. For these late stirs are not of an ordinary nature; but strike at

[b] [Dr. Christopher Potter, provost of Queen's, was attacked in one of the sermons, which was the subject of appeal, as in the following history. See Crosfield's account, quoted below. Dr. Potter had been brought up in the Calvinistic school, but was one of those who were now called Arminians. See Wood's Ath. Ox. iii. 180.]

[c] [He refers to Prideaux. See Wood, Annals, p. 372.]

A.D. 1631. the very root of government, which now lies bleeding. The vice-chancellor's power is questioned: the proctors, that should assist him, receive the appeals of delinquents from him: the delegates such as are rather parties than judges. And I could wish this were all. But this gangrene will spread farther. For the university by these means is likely to become the seed-plot of mutineers, to furnish both Church and commonwealth with. But my comfort is, that the way of their own choosing, the way of appeal, (which it may be at first they did not think of,) must at last end before his sacred majesty: for there is nothing left but the voice of such a power to allay this storm. The whole university, though with several affections, stands now at gaze: and the end of this business must either prove an awful peace, or the letting loose of all confusion.

My duty to my king, my love to peace, and my respect to your lordship, hath commanded this letter from me; which if you please to pardon, you will tread in the steps of your former goodness, and oblige me to the continuance of my 32 prayers for you, whom you shall ever find

Your lordship's most humble
and true servant,
BRIAN DUPPA.

Ch. Ch.,
Aug. 1, 1631.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble petition of William Smith, Dr. of Divinity, and Vice-chancellor of the University of Oxford.

Dr. Smith, vice-chancellor, his petition to the king against Ford's sermon.

WHEREAS of late the peace of your majesty's university of Oxford hath been much disturbed through the seditious practices of some distempered spirits, who have not only in their sermons presumed to handle divers points of doctrine prohibited by your majesty's straight command; but also by some not obscure passages have endeavoured to fasten the imputation of apostacy and backsliding upon some persons of eminent quality there and elsewhere: and whereas one Thomas Foord, having in a late sermon of his at St. Mary's offended

in that kind, was thereupon by your humble petitioner (according to the statutes of the university[d]) convented, and required to exhibit a copy of his sermon: and upon his refusal so to do, was therefore commanded to prison: he likewise contrary to his oath disobeying that command also: and appealing from your petitioner to the congregation-house (which by the statutes of the university, in that case of breach of peace, he might not do[e]): the proctors notwithstanding (which should have assisted your petitioner) received the appeal, and the major part of the delegates entertained it (to the wrong both of your humble petitioner and the government of the university) and quitted the said Foord, as not guilty of the perturbation of the peace. And whereas upon this sentence of theirs, your humble petitioner finding himself aggrieved, appealed to the house of convocation, through default of appearance of a major part of delegates appointed thereunto, your humble petitioner's cause (being there deserted and let fall), is at length according to the statutes of the university, devolved into your sacred majesty's hands[f]. And whereas one Giles Thorne, by a scandalous sermon of his lately preached in the same place, hath likewise farther disturbed the peace of the university, and more are like to follow (especially not wanting abettors to give them encouragement) unless some speedy course be taken for prevention. A.D. 1631.

The humble suit therefore of your majesty's poor petitioner is, that out of your special clemency always plentifully ex-
41 tended towards the Church, and her seminaries, your majesty would be graciously pleased to take into your own royal consideration, the preservation of the peace and tranquillity of your university, and of the authority of her governors against the practices of such, as under the colour of religion or liberty oppugn both Church and civil government: that so these troubles of the university may have a present end by your majesty's happy coming so near it. And your humble petitioner shall pray, &c.

[d] [Embodied in Stat. Univ. Ox., tit. xvi. de Concionibus, § 9. from Reg. Conv. N. 41.]

[e] [Embodied in present statutes, tit. xxi. de Judiciis, § 16, from authorities quoted in marg.]

[f] [See authorities quoted, ibid., § 19.]

A.D. 1631.

The vice-chancellor's appeal to his majesty in Ford's case.

In Dei nomine, Amen. Coram vobis notario publico, publicaque et authentica persona, ac testibus fide dignis hic præsentibus, ego Guilielmus Smith sacræ theologiæ professor, universitatis Oxon. vice-cancellarius ac commissarius legitime constitutus, animo appellandi, deque nullitate et nullitatibus omnibus et singulis infra scriptis æque principaliter querelandi, omnibus melioribus via, modo, et juris forma, quibus melius aut efficacius de jure debeo aut possum, necnon ad omnem et quemcunque juris et facti effectum exinde quovismodo sequi valentem, dico, allego, et in his scriptis in jure propono; quod cum nos præfatus vice-cancellarius ex officio nostro rite et legitime procedentes contra quendam Thomam Forde de aula S. Mariæ Magd. in universitate Oxon. clericum, artium magistrum, occasione cujusdam concionis in ecclesia parochiali B. Mariæ virginis Oxon. per dictum Thomam Ford die dominico, viz. duodecimo die mensis Junii ultimo præteriti, palam in præsentia nostra in cœtu Academico habitæ et factæ, eundem Thomam Forde personaliter requisitum et monitum per nos ad nobis exhibendam in scriptis concionem suam prædictam, seu veram copiam ejusdem, ut legitimo examine insuper explorari posset, eo quod (ut ei per nos objiciebatur) continebat nonnulla, ad pacis et tranquillitatis dictæ universitatis et ecclesiæ perturbationem tendentia contra jura et statuta regni, et statuta universitatis prædictæ, ac contra proclamationes et declarationes regiæ majestatis antehac publice editas et promulgatas[g], eidemque legitimæ nostræ monitioni parere contumaciter renuentem et recusantem, sexto die Julii ultimo præteriti judicialiter procedentes, ob ejus in hac parte contemptum et contumaciam carceri mandaverimus, juxta leges ac statuta universitatis prædictæ, et laudabiles ejusdem consuetudines in similibus usitatas: cui etiam mandato nostro idem Thomas Ford obsequi expresse recusaverit, et prætensam quandam appellationem ad venerabilem domum congregationis magistrorum regentium intra dictam universitatem, a nostro mandato sive decreto prædicto de facto utcunque interposuerit: cujus prætensæ appellationis prætextu, Magister Atherton Bruche

[g] [See above, p. 15. note x.]

et Magister Johannes Doughtye, procuratores universitatis prædictæ, quosdam delegatos auctoritate ejusdem domus congregationis nominarunt[h], ad audiendum et determinandum, utrum prædictus Thomas Forde reus fuerit perturbationis pacis in causa habita coram nobis prædicto sexto die Julii: quibus delegatis dictam commissionem acceptantibus, quidam eorundem delegatorum, scilicet venerabiles viri, Dr. Prideaux[i], Dr. Wilkinson[j], Dr. Hoode[k], Magister Hill[l], Mr. Hyde[m], Mr. Gerrard, Mr. Abbots, Mr. Howson, et Mr. A.D. 1631.
42 Clay, se pro judicibus delegatis prædictis dictæ venerabilis domus congregationis utcunque gerentes, perperam, nulliter, inique, et injuste (eorum reverentiis semper salvis) per omnia procedentes, quandam prætensam sententiam, sive quoddam prætensum judicium pro parte et in favorem præfati Tho. Forde, de facto, cum de jure non potuerunt nec debuerunt, in scriptis (ut asseritur) tulerunt et promulgaverunt: per quod eorum prætensum judicium antedictum Tho. Forde non fuisse reum perturbationis pacis, in causa, quæ coram nobis habita erat in camera nostra in collegio Wadhami dicto sexto die Julii ultimo præteriti, absque causæ cognitione, jurisque ac judiciorum et statutorum universitatis prædictæ ordine minime observato, sed penitus spreto et prætermisso, utcunque pronunciaverunt et declaraverunt. In omnibus etiam injuste, perperam, nulliter de facto et inique (eorum reverentiis semper salvis) tam ex eorum prætenso officio, quam ad instantiam, petitionem, procurationem, solicitationem, et persuasionem dicti Thomæ Forde subdolas, iniquas, et injustas, in mei præfati vice-cancellarii, dictique officii mei, et boni regiminis dictæ universitatis Oxon. grave damnum præjudiciumque non modicum et gravamen. Unde ego præfatus vice-cancellarius sentiens me ex præmissis gravaminibus, nulli-

[h] [The whole number of delegates nominated by the proctors were Dr. Prideaux, Dr. Radcliffe (principal of Brazennose), Dr. Wilkinson, Dr. Tolson, Dr. Hood, Dr. Zouch, (D.C.L., principal of St. Alban hall), Mr. Richardson, sen., B. N. C., Turner of Merton, Brooks of Oriel, Bodley of Exeter, Hill, B. N. C., Hyde, Ch. Ch., Gerard of All Souls, Abbott, Howson of Ch. Ch., and Clay of Magdalen, of whom some only appear to have acted. Cong. Reg. P. fol. 21. a, b.]

[i] [Rector of Exeter, and reg. prof. div.]

[j] [Princ. of Magd. hall, appointed in 1647 by the parliamentary commissioners president of Magd. coll.]

[k] [Rector of Linc. coll.]

[l] [Rich. Hill of Brasenose coll., proctor in 1624.]

[m] [Francis Hyde of Ch. Ch., proctor in 1627.]

A.D. 1631. tatibus, iniquitatibus, injustitiis, et injuriis omnibus et singulis, exactis, factis, et gestis prætensis dictorum venerabilium virorum prætensorum judicum delegatorum colligibilibus, et præsertim ex eorum prætensa declaratione sive pronunciatione præfati Thomæ Forde non esse reum perturbationis pacis in dicta causa per nos contra eum, ut præfertur, mota sive habita; indebite prægravari, ab eisdem et eorum quolibet ad venerabilem domum convocationis doctorum et magistrorum regentium et non-regentium intra dictam universitatem Oxon. debitis loco et tempore appellavi. In qua domo, auctoritate ejusdem, per procuratores prædictos nominabantur et dabantur delegati ad audiendum et determinandum dictam causam sive gravamen meum. Quorum delegatorum major pars primo die per statuta dictæ universitatis assignati loco solito convenerunt, dictamque causam sive gravamen meum audierunt, et pro ulteriori ejusdem causæ expeditione continuarunt et prorogarunt eorum jurisdictionem in proximum diem extunc sequentem. Quo die adveniente, dicta major pars delegatorum prædictorum eandem causam meam rursus audierunt, et deinde prorogarunt et continuarunt eorum jurisdictionem, et assignarunt ad audiendum eorum sententiam sive finale judicium in dicta causa in diem proximum extunc sequentem, scil. in tertium sive ultimum diem juxta formam statutorum prædictæ universitatis pro eorum jurisdictione indultum. Et dicto tertio die adveniente, major pars, prout requiritur, dictorum delegatorum non convenerunt, ita ut dicta causa mea debitum finem sive effectum sortiri non potuerit. Et sic causam meam sive gravamen meum indeterminatum reliquerunt, mihi ea ratione justitiam denegando; ita ut prædicta mea appellatio inanis fieret periensque sine fructu ad instantiam, procurationem, sive sollicitationem dicti Thomæ Forde subdolas, iniquas, et injustas, in mei grave damnum præjudiciumque non modicum et gravamen. Unde ego præfatus vice-cancellarius, sentiens me ex præmissis gravaminibus mihi per dictos delegatos domus convocationis dicto tertio die eorum jurisdictionis, ut præmittitur, non convenientes, et ex illorum mihi denegatione justitiæ, ut præfertur, illatis, multipliciter læsum et gravatum esse, ab eisdem et eorum quolibet ad serenissimum in Christo principem et Dominum nostrum,

Carolum Dei gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ A.D. 1631.
43 regem, fidei defensorem, &c. (cujus protectioni me et causam meam humiliter submitto) rite et legitime in his scriptis appello et provoco, apostolosque[n] peto primo, secundo, et tertio, instanter, instantius, et instantissime, mihi fieri, edi, tradi, et deliberari cum effectu. Et protestor, quod non sunt decem, seu saltem quindecim, dies adhuc plene elapsi, ex quo mihi de præmissis gravaminibus per dictos delegatos domus convocationis, ut præfertur, illatis, certitudinaliter constabat et constat: quodque in præsentia dictorum judicum delegatorum prædictæ domus convocationis appellarem, si eorum præsentias commode habere potuissem: et protestor insuper, de corrigendo et reformando has meas appellationes et querelas, et easdem in meliorem et competentiorem formam redigendo, et de eisdem addendo, et ab eisdem detrahendo, et de intimando easdem omnibus et singulis, quorum interest seu interesse poterit quovismodo, juxta jurisperitorum consilium, pro loco et tempore congruis et opportunis, prout moris est, juris, atque styli. Super quibus omnibus et singulis peto a te notario publico Instrumentum publicum sive instrumenta publica, unum sive plura, mihi confici, testesque hic præsentes testimonium inde perhibere.

Lecta et interposita fuit hæc appellatio octavo die Augusti 8. Aug.
anno Domini 1631. Annoque regni domini nostri Caroli Dei gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ regis, fidei defensoris &c. septimo, in hospitio guardiani collegii Wadhami in universitate Oxon. intra collegium prædictum notorie situato, per venerabilem Virum Gulielmum Smith, sacræ theologiæ professorem, Collegii Wadhami prædicti guardianum, atque universitatis Oxon. Vice-cancellarium, qui tunc et ibidem appellavit, apostolos petiit, protestatus et querelatus est, ac cætera fecit et exercuit in omnibus et per omnia, prout in hujusmodi protocollo continetur, in præsentia mei notarii publici subscripti, præsentibus etiam tunc et ibidem testibus subscriptis ad præmissa testificanda specialiter rogatis, scil. venerabilibus viris Gulielmo Juxon

[n] [Literas sc. appellationis. Vide Du Cangii Gloss. sub voc. 'Apostolus.']

A.D. 1631. legum doctore, decano ecclesiæ cathedralis Wigorn., et Richardo Zouch legum doctore, necnon Richardo Mathew literato.

GUIL. JUXON[o]. Ita testor
RICH. ZOUCH[p]. HUMFRIDUS JONES,
RIC. MATTHEW. Notarius Publicus.

The great hearing at Woodstock.

Upon this petition and appeal, his majesty coming that year in progress to Woodstock, he resolved to hear the cause himself, and put an end to those factious and disorderly courses, which were grown too heady for any other hand[q]. And upon Tuesday, Aug. 23[r], his majesty, in the presence of all the lords of his council, which were with him (divers heads of colleges being also present) heard at large all complaints and grievances on either side: and concluded, that 44
both the proctors should in the next convocation resign their offices, and two other of the same colleges be put in their places: and that Thomas Ford of Magdalen-hall, Giles Thorne of Balliol college, and John [*leg.* William] Hodges of Exeter college, should be banished the university: and that Doctor Prideaux, rector of Exeter college, and Dr. Wilkinson, principal of Magdalen, should then and there receive, in the presence of the king and the lords, a public and sharp reprehension for their misgovernment and countenancing the factious parties. The lord viscount Dorchester, then

[o] [President of St. John's and dean of Worcester.]

[p] [See above, p. 37. note h.]

[q] [The great importance which Laud attached to this business may be gathered from his making a special note of it in his Diary.]

[r] ["At Woodstock his majesty sate with our chancellor, the Bp. of London, for the space of six hours, considering and consulting about some seditious or suspicious sermons preached in Oxon, which the vice-chancellor demanding, was gainsaid, and not assisted by the proctors as the statute required; the delinquents appealing from him to the house of convocation, and he from them to the king: who consulting with the doctors in the chamber of presence, and more privately afterwards with the chancellor and our provost, who was abused by one of the sermons, in conclusion sentenced Dr. Prideaux to lose his place as the chief encourager of young factious men, but the lord chamberlain interceded for him, and so the punishment was not executed; but the proctors were sentenced to be put out of their places, and three masters, to wit, Mr. Thorne, Hodges, and Forde expelled the university." Crosfield's Diary, Aug. 23.]

principal secretary of state, was commanded to deliver this sentence from the king, which he did accordingly, and gave the reprehension as was enjoined; the king himself then publicly declaring, that Dr. Prideaux deserved to lose his place more than any of the rest, but was content to spare him, partly because he had been his ancient servant, and hoped he would look better to himself for the future, and partly because I entreated favour for him. As for Francis Hide, who had been proctor the former year[s], and was as mutinous as any of the rest, he was out of the university when the summons came for their appearance before the king, and so kept himself till the hearing was past: yet nevertheless so much appeared against him, as that afterwards he was glad to come in and make his submission, that he might escape so. Then his majesty commanded secretary Dorchester to write a letter for him to sign, and to be sent to the university, and in convocation to require the performance of this sentence in every particular. This letter was written and sent accordingly; and the tenor of it follows *in hæc verba.* A.D. 1631.

At Woodstock, Aug. 24, 1631[t].

CHARLES R.

TRUSTY and well-beloved, we greet you well. Having at full length, and with good deliberation, heard the cause concerning the late great disorders and disobedience to government in that our university of Oxford, and being moved by the greatness of the offences to punish some persons according to their several demerits, and to order some things for the more settled and constant government of that our university hereafter: our will and pleasure is, that you forthwith upon the receipt hereof, call a convocation for performing and registering these our sentences and decrees, as followeth. His majesty's letter sent to the university after the great hearing at Woodstock, Aug. 24, 1631.

And first, we pronounce your appeal to be just, and return

[s] [He had been proctor in 1627.]
[t] [Read in convocation Aug. 26, 1631. Reg. Conv. R. fol. 37. b.]

A.D. 1631. Forde, Thorne and Hodges banished the university.

Thomas Forde of Magdalene hall, Giles Thorne of Balliol college, and William Hodges of Exeter college (whose causes were likewise submitted unto us) unto your power, and command you that forthwith they be all three banished the university, according as your statutes in that behalf require.

The proctors Bruche and Doughty to resign their office.

Secondly, because the proctors, which should have been 45 assistants to the vice-chancellor, and helps for upholding of authority and government, have most unworthily behaved themselves in countenancing all manner of disobedience, in receiving [of] appeals in case of manifest perturbation and breach of peace, and by their cunning practising after these appeals received, especially Thorne's, whose contumacy was notorious, and his sermon base: therefore for them, our pleasure and command is, as was yesterday delivered unto themselves, that they shall presently resign their office in convocation according to course, as if their year had been fully expired, and the two colleges, of which they are, may name two others to succeed in their office the rest of the year, to be chosen and settled according to your late statutes made in that behalf. And for the execution of this, you are (as we have before ordered) presently to call a convocation, and publish this our sentence, and proceed accordingly.

Hyde and Hill to be warned at their return to be in a readiness to answer to their several charges.

Thirdly, for Francis Hyde of Christ Church, and Richard Hill of Brasenose, we require, that so soon as they return to our university, you warn them to be in a readiness, and give notice to your chancellor, when they are there, that they may be sent for to answer such things as are laid against them: and when they are heard, they shall receive such sentence, as the merits of their cause deserve.

Now for the things which we think fit to settle presently in that government, they are these.

Every man to give in a true copy of his sermon at the demand of the vice-chancellor, and that upon oath.

First, we command, that if the vice-chancellor for the time being think fit to call for any man's sermon, which upon his own hearing, or complaint made by any other, seems offensive in any kind, the party, of whatsoever degree he be, shall deliver a true and perfect copy to the vice-chancellor upon oath, which when he hath perused, he shall convent him, if he find cause, either by the statute of Leicester[u], (as it is

[u] [This statute will be found in Wood, Annals, ad an. 1581. p. 202, partly embodied in the present statute, tit. xvi. § 9. from Reg. K. K. 314 b.]

called,) or by the later statute of the six doctors[x], at the vice-chancellor's choice, until at this new settling of your statutes one entire and absolute statute be made of both. A.D. 1631.

Secondly, that if the vice-chancellor find cause to command any man to prison, the party so commanded and sent by a beadle, shall (for so the statutes require[y]) presently submit, and go quietly to prison: and if they do not, that refusal [alone] shall be as a breach of the peace, and not have any appeal. Any man commanded to prison by the vice-chancellor, to submit.

46 Thirdly, we command, that the delegates, which at this present are in hand with the statutes, make all the speed that possibly they can, for the finishing of that great and excellent work; yet so as that presently they lay all other statutes aside, till they have drawn up two perfect and sufficient statutes for causes of appeal, the one in matters of instance, and those things which belong to the chancellor's court there; the other for all kind of appeals in other causes whatsoever; and that they keep as near to the ancient statutes of our university as possibly they can, so as they may also meet withal the present inconveniences. And likewise that they presently draw up the form of another statute for the weekly meeting every Monday in term and out of term of all the heads of colleges and halls that shall be in town, to consider of the peace and government of our university, as occasion may arise[z]: that so all things may be deliberately put [up] (when there is cause) to the convocation according to such directions as we shall give to your chancellor, from whom you shall receive them. And these our letters shall be your sufficient warrant on this behalf. Given under our signet, at our honour of Woodstock the four and twentieth day of August, in the seventh year of our reign, (1631.) The delegates commanded to draw up the first two statutes concerning appeals before they proceed. A weekly meeting every Monday of the heads of colleges and halls.

In convocatione habita[a] 26 die Augusti, 1631. promulgata sunt edicta a serenissima regis majestate ad venerabilem virum, Doctorem Smith, sacræ theologiæ professorem, et vice-cancellarium universitatis Oxon. missa, in quibus sen- Convocatio habita circa edicta regis.

[x] [Embodied in present statute (ibid.) from Reg. N. 41.]

[y] [See authorities in marg. of Corp. Stat. tit. de Jud., § 11.]

[z] [See present statutes, tit. xiii.]

[a] [This entry comes before the king's letter in Conv. Reg. R. fol. 37. b.]

A.D. 1631. tentia serenissimi regis prius ore tenus lata de Thoma Forde, Ægidio Thorne, et Johanne [*leg.* Gulielmo] Hodges ex academia exterminandis, tum de Athertono Brutche et Johanne Doughtye procuratoribus munere procuratorio privandis, nunc scriptis consignata, ac privato sigillo munita; ac insuper edicta quædam regia circa concionum censuram, et appellandi potestatem, aliaque ad regimen academiæ spectantia, transmissa sunt ad venerabilem vicè-cancellarium [b].

The proctors obey, and lay down their office.

Deinde perlectis hisce regis literis, procuratores regio mandato alacriter morem gerentes officii sui insignia humillime deposuerunt. Et venerabilis vir, Doctor Ratcliffe principalis collegii Ænei-Nasi [c], et Magister Turner collegii Mertonensis

[b] [The following is the notice of these proceedings in Crosfield's Diary, Aug. 26. "Convocatio habita, ubi literæ a rege ad vice-cancellarium missæ publice per registrarium factæ sunt, quibus literis Rex post præfationem de sua cura et consideratione status universitatis, in quo quidam seditiose et contumaciter sese gesserant adversus seu cum contemptu auctoritatis, et in ipsorum concionibus aliquid ejusmodi contentum esset, ideo vice-cancellarii appellationem esse justam et æquam, necnon mandavit, ut voluntatem suam in domo convocationis declararet de Bannitione M^ri Ford, Thorne, et Hodges; item de depositione procuratorum, &c. Item de sententia et examinatione expectanda M^ri Hide ædis Christi, et Mr. Hill, qui adhuc absentes non examinantur. Mandatum etiam aliud fuit de festinatione delegatorum pro collectione statutorum.

Item potestas vice-cancellarii in concionum dijudicatione vel requisitione videbatur aliquantisper augmentata.

Dispensatio etiam petita et concessa fuit, ut procuratorum computus non fieret usque ad finem anni, propter statutum. Intra quindenam M^r Erles Merton, et M^r Washington Æn. in priorum vicem substituti. D^re Smith vice-cancellario. Scriptum banniendi dictum Thomam Ford, Ægidium Thorne, et Guliel. Hodges fuit peremptorie intra spatium quatuor dierum, utque nullus eis faveret.

Oct. 6. Report that Dr. Zouch is to make an historical narration of all the passages between the king and the university at Woodstock for the satisfaction of some people abroad that murmur in the country.

Oct. 13. The 23d of August last upon occasion of his majesty's examination of university men that had offended against his declaration they pleaded ignorance thereof: whereof our chancellor hath taken order that the articles with the same declaration being new reprinted, every college might have one. The contents of the declaration in sum are these. First his majesty declares the occasion of the publishing his declaration, which was to maintain the Church in peace by suppressing unnecessary disputations.

2dly. The declaration itself contains six particulars, viz.

i. A ratification of the articles to be agreeable to God's word.
ii. A grant of power to the clergy for settling and ordering all difference in the Church about external polity in their convocations with his approbation obtained.
iii. The same grant made to the bishops for deliberation.
iv. A demonstration of his joy for the universal consent of the clergy in subscribing to the articles notwithstanding differences.
v. A prohibition to print or preach anything contrary or different to the full and plain meaning of the articles.
vi. A particular prohibition of all in the universities for affixing any new sense to any article, or for publicly holding any disputation either way other than is established in convocation."]

[c] [Samuel Radcliffe; he was ejected by the parliamentary visitors: he founded by his will two scholarships in that college.]

vice-custos[d], juxta factam sibi a serenissima regis majestate potestatem alios procuratores ex iisdem collegiis substituendi, præsentarunt egregios viros a se juxta novissima statuta regia nominatos: ille scilicet Magistrum Laurentium Washington e collegio Æneï-Nasi; hic vero Magistrum Johannem Erles e collegio Mertonⁿ, ut pro eo quod superat istius anni admitterentur ad munus procuratorium obeundum. Deinde præstitis per præfatos Magistrum Erles et Washington respective juramentis de suprema regiæ majestatis authoritate agnoscenda, de fidelitate sive allegiantia, necnon de officiis procuratorum fideliter præstandis, juxta statuta et decreta in ea parte edita et provisa, admissi respective fuerunt ad officia procuratoria, et statim iisdem dominus vice-cancellarius offi-
47 ciorum insignia in manus tradidit, viz., claves et libros. Deinde hujusmodi dispensatio petita erat.

A.D. 1631.

Procuratores Mag. Erles e coll. Merton. Mag. Washington e coll. Æn. Nas.

Supplicant venerabili convocationi doctorum, magistrorum regentium et non regentium procuratores partis hujus anni, ut differatur eorum computus in diem, quando reddendus sit computus pro uno anno integro. Conceditur simpliciter.

Cum nos Guilielmus Smith sacræ theologiæ professor, honoratissimi cancellarii universitatis Oxon. commissarius sive vice-cancellarius, contra Thomam Forde clericum, magistrum artium, et aula St. Mariæ Magd. in universitate Oxon., Ægidium Thorne, clericum, S. Theol. Bac. e collegio Baliol., et Guilielmum Hodges clericum, magistrum artium, collegii Exon. Socium universitatis prædictæ, pro quibusdam pravis et offensivis assertionibus sive materiis contra edicta regia, et ad perturbationem pacis et tranquillitatis universitatis Oxon. notorie tendentibus in quibusdam eorum respective concionibus in ecclesia beatæ Mariæ Virginis Oxon. anno instante, viz. 1631. et mensibus ejusdem traditis et promulgatis, juxta statuta universitatis prædictæ et edicta regia processimus; et deinde causis eisdem ad regiam majestatem devolutis iidem prædicti Thomas Forde, Ægidius Thorne, et Guilielmus Hodges coram serenissima regia ma-

Bannitio magistrorum præmissorum secundum edicta regis[f].

[d] [Peter Turner, afterwards M.D. and Savilian professor of geometry; ejected by the parliamentary visitors.]

[e] [Author of 'Microcosmography,' afterwards chaplain to Prince Charles, chancellor of Salisbury, dean of Westminster, and bishop of Worcester and Salisbury.]

[f] [Reg. Conv. R. fol. 38 b.]

A.D. 1631. jestate, regiis suis consiliariis assidentibus, legitime et judicialiter citati et comparentes de eisdem pravis assertionibus sive materiis in eorum respective concionibus prædictis aliisque enormibus legitimè etiam convicti fuerint: unde serenissima majestas regia, habito honoratissimorum consiliariorum suorum consilio eosdem singulos ab universitate prædicta banniendos et expellendos fore decreverit, et nobis banniendos et expellendos mandaverit, et remiserit; idcirco nos, Guilielmus Smith, vice-cancellarius et commissarius antedictus, præfatos Thomam Forde, Ægidium Thorne, et Guilielmum Hodges juxta mandatum regium et statuta dictæ universitatis erga ejusmodi delinquentes provisa, privilegiis universitatis privandos et exuendos fore, et a finibus ejusdem expellendos, exterminandos, et banniendos fore decernimus, prout eosdem Thomam, Ægidium, et Guilielmum, et ipsorum quemlibet sic privamus, exuimus, expellimus, exterminamus, et bannimus, ipsorumque quemlibet pro sic privato, exuto, expulso, exterminato, et bannito declaramus et publicamus: intimantes etiam iisdem, et eorum cuilibet, quod intra quatuor dies proxime post publicationem præsentium ab universitate prædicta et finibus ejusdem recedant, et exeant, recedat et exeat: monentes et intimantes peremptorie et per præsentes sic monemus, quod nullus infra præcinctum universitatis prædictos Thomam, Ægidium, et Guilielmum, aut eorum aliquem acceptet, foveat, aut defendat sub pœna juris. Dat. sub sigillo officii cancellariatus universitatis Oxon. vicesimo [sexto] die mensis Augusti, Anno Dom. 1631.

The chapel of Queen's coll. wainscoted.

In this year was the chapel at Queen's college wainscoted[g].

RIGHT REVEREND, MY MOST HONOURED GOOD LORD,

Mr. Hill's letter to me how he was misled by Dr. Prideaux in this business.

How much I am bound to thank my good God, who in the midst of trouble hath so much blessed me with your lordship's grace and favour to roll myself upon. In confidence, that through these clouds by your lordship's goodness and mediation the royal favour of my most gracious and 48

[g] [Crosfield's Diary, Sep. 25, 1630, "Care was taken for the chapel's beautifying by wainscot and painting."]

blessed sovereign will shine upon me. *Nemo proficiens erubescit,* saith Tertul. No man is ashamed to relate the story of his offence when he is come to himself, and begins to thrive in the way of a better opinion and judgment. It hath been my great grief and misery, but to be thought to be possessed with that damned spirit of opposition, which in public exercise I have cried down and conjured, or to give fire to any factious spirit to rebel against authority and the breath of heaven. *Omnis sermo ad forensem famam a domesticis emanat auctoribus,* saith the orator[h]. I know no malice can truly prevent the credit of my words. I thank my God I have been often an occasion of peace and quietness within my college, never was before engaged in any such mad affront, for which I shall ever condemn myself upon the theatre of my own conscience, and suspect my leaders. How easy a thing is it for some men in some eminent and leading places to give occasion to quiet and temperate spirits to rebel against their own conscience and ingenuity! Therefore (saith S. Austin) might the example of Cato have prevailed much, when he slew himself, *Non quia solus id fecerat,* not because he alone had done so, *Sed quia vir doctus et probus habebatur*[i], but because he was esteemed to be a learned and an honest man. Two glorious titles, which touch and confine the hearts and affections of all good men, if they sometimes prove not false fires, to delude the world and cheat the weaker in their opinions. I must not much trespass upon your lordship's many serious and weighty affairs. How gladly would I enlarge and unbowel myself in any style of true and hearty submission! *Mihi fama posthac vilius constabit.* So beseeching the continuance of your lordship's favourable respect, and good opinion of me, I shall be ever bound to pray for your lordship's prosperity and happiness. A.D. 1631.

Your lordship's most humble
and devoted servant,
RICH. HILL.

From Brasenose coll. in Oxon.
Octob. 28, 1631.

[h] [Q. Cicero de Petit. Consul. cap. v.]

[i] [S. Aug. de Civit. Dei, lib. i. cap. 23. Op., tom. vii. col. 32. D.]

A.D. 1631.

RIGHT REVEREND, AND RIGHT HONOURABLE,

Another letter of Mr. Hill's to me about Dr. Prideaux.

IT hath added some degrees more to my sorrows, that I have not given your lordship better satisfaction. As my tongue hath been the true and even pulse of my heart, so my desire is my pen should be the true and plain expression.

True it is, that the example of Dr. Prideaux, my father (whom with reverence I am to name) too much ruled within my breast. For I could not in any charity believe that he, who had been so often vice-chancellor, would any way seem to betray or minorate the authority and power of that place. Besides (that every man may rather bear his own burden) I confess that my own fancy doted so much upon that late 49
eighth edict, mistaking it both in its end and latitude. For it is impossible that any one decree can in itself be so round and full as to meet so closely with all manner of offenders in all circumstances and several degrees of offences: much less seem any way to confine and bind the hands of authority from punishing according to discretion, even by virtue also of that general statute of obedience, which sweetly runs through all, and indeed is the golden chain or main tie and link of all.

By this, may it please your good lordship, there was no malice here, but error, and such an error, that begat both in myself and others a strange mad stupidity, that one among ten could not be able, or so happy upon the sudden to look up to that power which is the rule and perfection, the life and crown of all. I beseech your lordship to set a period to these (amidst many other) the troubles of

Your lordship's ever truly
devoted servant
RICH. HILL.

From Brasenose Coll. Oxon.
Nov. 7, 1631.

RIGHT WORTHY SIR,

Mr. Hyde's letter to the vice-chancellor.

YOU cannot but know (though I think you have almost forgotten) what high displeasure I am fallen into by my unfortunate attendance and behaviour in a delegacy. Had

my intentions been really as foul as information hath derived them to be, I should not now dare to entreat your pardon. I had not lately durst so near to have approached unto so great integrity, as to wait upon your most honourable chancellor. His lordship was pleased to vouchsafe me access; was pleased to acquaint me with the charge of my guilt. To whom when my endeavoured excuses (for defence I thought not of) could not yield satisfaction, his lordship (as inclined to shew me favour) commanded me to signify thus much to you, as also to intimate that he did expect to hear from you what satisfaction you should conceive fit to be given by me for so public an injury. Sir, you best know my offence, and so what punishment it merits, as also (which is my comfort) what kind best sorts with ingenuity. In what condition I now stand I am severely sensible; how to better it I know not, unless you shall vouchsafe by remitting those errors, which weakness of judgment (not strength of faction or disaffection to authority) engaged me in, to make me capable of favour. I humbly crave your pardon for so long interrupting your more serious employments, and shall wait for and submit unto whatsoever you shall be pleased to determine of, A.D. 1631.

Your humble servant,

FRANCIS HYDE.

London,
Nov. 13, 1631.

50 CONVOCATIO[k] habita erat die Mercurii, viz. 15 die Decembris, Anno Dom. 1631, in qua venerabilis vir Dr. Smith S. theologiæ professor, et almæ universitatis Oxon. vicecancellarius, significavit venerabili cœtui doctorum, magistrorum regentium et non regentium, delegatos [collegisse et] compilasse statuta quædam de appellationibus, necnon statutum aliud de conventu præfectorum collegiorum et aularum die lunæ cujuslibet septimanæ per totum annum, tam in vacationum quam terminorum temporibus, juxta edicta serenissimæ regiæ majestatis Woodstochiæ edita, et habita, et ad venerabilem domum convocationis transmissa. Quæ statuta Convocatio habita 15 Decemb. 1631, circa statuta quædam de appellat. et convent. præfectorum.

[k] [Reg. Conv. R. fol. 41.]

A.D. 1631. in eadem convocatione promulgabantur, et unanimi assensu et consensu doctorum, magistrorum regentium, et non regentium, comprobabantur, quorum capita hic sequuntur.

De appellationibus.

1. Quorum appellationes recipiendæ non sint[l].

2. De causis, in quibus dubitatur, utrum appellatio admittenda sit necne[m].

3. De conventu præfectorum Coll. et Aularum[n].

His statutis prælectis et approbatis comparuit Mr. Hodges coram venerabili cœtu doctorum, magistrorum regentium, et non regentium, per edicta serenissimæ regiæ majestatis ab academiæ finibus nuper exterminatus propter sua demerita, scilicet pro concione in ecclesia B. Mariæ Virginis infra universitatem prædictam in regias injunctiones et academiæ tranquillitatem seditiose committendo et prædicando. Cui per honoratissimum nostrum cancellarium serenissimus rex ex summa sua Clementia Palinodiæ, ac recantationis, favorem indulsit, et in spem pristinæ conditionis et restaurationis ad gremium matris academiæ reduxit. Flexis itaque genibus, et animo officiose devoto prædictus Mr. Hodges sequentia legebat in scriptis manu sua propria consignata. Quorum tenor sequitur, et est talis.

Mr. Hodges's submission, Decemb. 15, 1631, in convocation[o].

I WILLIAM HODGES do freely and sincerely acknowledge before this venerable assembly of convocation, that in a sermon by me preached in St. Mary's upon the 26th of June last past, I fell upon the delivery of those points, which by his majesty's royal injunctions were forbidden me to meddle withal, and therein I confess with hearty sorrow my great disobedience against his sacred majesty. Moreover I do likewise with hearty sorrow confess, that I did let fall some passages that might be taken to the disparagement of the government of the Church, in making erroneous and heretical opinions the way to preferment. All which, with the main current of my discourse, might sound to sedition in the

[l] [The statute now passed was with some modifications included in the Corpus Statutorum, tit. xxi. § 16.]

[m] [This is the present statute, Corp. Stat., tit. xxi. § 17.]

[n] [Corp. Stat. tit. xiii.]

[o] [Reg. Conv. R. fol. 42.]

ears of the present assembly. By this my great and inexcusable offence, I do freely acknowledge that I have deserved the sharpest of censures and severest of punishments; and therefore that his royal majesty hath justly rewarded me for the same, it being an offence of so high a nature. And I have nothing at all to plead but the royal mercy of my gracious sovereign for my restitution to this famous university. This my confession and submission I do most humbly tender to the favourable acceptance of this venerable house, craving the pardon of the university in general, so more
51 especially of our most honourable chancellor, whom with all humility I beseech to present this my acknowledgement to his majesty's sacred hand, as the pledge and engagement both in present and for the future of my readiest obedience. A.D. 1631.

WILLIAM HODGES[p].

[p] [Hodges also made a public recantation sermon at St. Mary's the first of Jan. following, a copy of which sermon was seized in Abp. Laud's study, (Cant. Doom, p. 175): "A full year of probation" after his sentence he petitioned the king for restoration; this was granted, Sept. 9, 1632, and in a convocation held Oct. 9 following, the petition and grant were read and he was restored. Reg. Conv. R. foll. 50, 51.

"The humble Petition of William Hodges,

Most humbly shewing that he hath now had a full yeare to bewaile his offence and learne obedience. How throughly and well he hath done it, that famous nurserie of learning and religion, wherein by your royall favor hee hath hitherto beene an observant probationer, shall for the present time give testimony, and for after times more at large confirme his every dayes actions as they are, so shall they be but a new commentarie upon that old Theame.

May it therefore please your most excellent Majestie to accomplish upon your obedient petitioner that worke of mercy which your royall favour hath begun, that so by God's goodness and your royall Majesties, he may have a period set to the time of his probation, and once more enjoy the privileges of his Mother University with as much freedom as the rest of her dutifull sons. It is a rich blessing your poore Levitt beggs; but at an humble distance, encouraged by those former promising rayes of your Princely clemencie to hope for this full enjoyment of a brighter sunshine; and by them experienced likewise, that he hath a gracious Soveraine, before whose royall foote to prostrate his unworthie self and suite: and being prostrate hee will not rise but with a hearty prayer to the King of Kings for the encrease and perpetuitie of his blessings of grace and peace uppon your royall head, and that youre kingly throne may bee as the dayes of Heaven."

This being received by his Majesty, the petitioner was ordered to carry it to the Chancellor, who put his subscription to it as follows:

"Sept. 9, 1632. His Majestie hath considered of this Petition, and is graciously pleased to put an end to the time of probation formerly assigned the Petitioner, and wholy to discharge the sentence given against him at Woodstock, Aug. the 23, 1631. For which his release, this my subscription to his petition by his Majesties command shall be your sufficient warrant.

GUIL. LONDON."

Hodges was then restored to his former academical privileges. He afterwards married Sarah, the daughter of Dr. Prideaux, (Ath. Ox. iii. 268,) became one of the vicars of Bampton in Oxfordshire, rector of Ripple in Worcestershire, (which he kept through the Rebellion,) archdeacon of Worcester, and after the Restoration D.D. See Wood's F. O. ii. 260.]

A.D. 1631.

Mr. Hill's submission, Decemb. 15, 1631, in convocation[q].

I THOMAS HILL do freely and sincerely acknowledge before this venerable assembly of convocation, that in a sermon lately by me preached in St. Mary's, I did let fall divers scandalous speeches partly in opposition to his majesty's injunctions, by odious justling together the names of certain factions in the Church, and imputing Pelagianism and popery to the one side: partly in disparagement of the present government of state and Church, by making foul and erroneous opinions the readiest steps now-a-days to preferment[r]. As also in disparaging the whole order of bishops in point of learning and religion, making them favourers of unsound and erroneous doctrine, and disfavourers of sound doctrine. As likewise in imputing to a great part of our clergy only politic and lunatic religion: besides private glances against particular persons concerning some speeches delivered in their late sermons, in all which passages in my sermon, I confess to have given just offence to the university, and to deserve the sharpest of censures. Wherefore with all humble submission I beseech the whole university, represented in this venerable house, to pass by this my wilful error of undiscreet and misguided zeal, and do faithfully promise henceforward to abstain from all such scandalous aspersions and intimations, as tending only to the disparagement of the Church, and the distraction and disquiet of the university. And this my submission I humbly crave may be accepted,

[q] [This submission had been made July 16, 1631, nor is there any appearance of its having been repealed. Reg. Conv. R. fol. 35. b.]

[r] [Prynne gives the following passages from Thomas Hill's sermon (on James i. 16.) from a copy sent to Laud, 'seized among his papers, and endorsed with his hand.'

"And here, were my time and learning parallel to my zeal, what a tempting doth present itself, to shew how rashly (that I say not cruelly) our Pelagian votaries have handled the Decrees and Statutes of the King. But they are to be mischieved into honor (but no matter how), which tempts them to disrelish sound doctrine on no other ground than did David, because 'the Lords do not favour it,' 1 Sam. xxix. 6. Scripture they use worse than the Turks do Christians at Tunis, enslave it to the vassalage of the foulest errour, and according to their most current garbe, employ it to defend Popery, or as bad Pelagianisme, &c. Popish darts whet afresh on a Dutch grinston, have pierced deep, and without speedy succour will prove mortall. I am persuaded these last Transmarine Tenets had not been so jolly and briefe among us, nor the opposite truth so diametrically condemned by many, had they first made proof of these points in their owne retired and serious contemplations." Prynne's Cant. Doom, p. 173.]

which I do here make willingly, and from my heart, with true sorrow for what is past. A.D. 1631.

THOMAS HILL.

Mr. Hyde's submission.

WHEREAS, upon information given to his majesty concerning misdemeanours of the delegates in hearing and determining the cause of appeal, set on foot by Mr. Ford against Mr. Vice-chancellor, his majesty was pleased to give order, that as soon as I came unto the university, notice should be given unto the right honourable and right reverend father in God, the lord bp. of London, our chancellor, that upon examination of the business I might receive such censure, as the merits of the cause should deserve, and his lordship upon my voluntary appearance, acknowledgement of my errors, and humble submission to his lordship, has been pleased to remit me back to the university, and hath ordered that in the presence of Mr. Vice-chancellor, and the governors of colleges and halls, I should make the like recognition of my errors and offensive carriage in that business; I with all humility and thankfulness acknowledge his lordship's favour,
52 and do freely and ingenuously confess, that in the hearing of that cause, I did declare myself in the maintenance of Mr. Ford's appeal with more vehemency than did become an indifferent man, not without disrespect to Mr. Vice-chancellor, and some other misdemeanours. For which inconsiderate carriage I am very heartily sorry, and do humbly crave pardon of Mr. Vice-chancellor and the university, and do seriously promise, that from henceforth I will avoid all partakings or factious endeavours against the quiet and government of the university, and as much as shall be in my power, will be assisting to the orderly proceedings of those who are in authority and set over me in this place.

FRANCIS HYDE.

A.D. 1631.

RIGHT HONOURABLE AND RIGHT REVEREND FATHER IN GOD,

Mr. Hodges's letter of thanks.

WITH all humility let me beseech your lordship amongst other faults of mine, to pardon this one of presumption. And having sealed me a pardon for my boldness, I must again beseech your honourable favour to entertain this the necessary testimony and tender of my heartiest thanks and most humble service. Let all the world forget me, when I forget to be grateful, having been blessed with as great a favour from your fatherly hands as I could in reason or modestly sue for. The re-enlivening of dying hopes, the seasonable refreshing of a withering branch, the happy recovery of a man as low in present being of his decayed fortunes as punishment and desert could set him; the work your lordship's, mine the benefit; my expressions may come below the greatness both of the benefit I enjoy, and of the favour I have received; but my prayers and continual devotions shall not. I shall make up in these the defects of the former, and in these I shall pray God to bless me so through the course of my studies and endeavours, as that I may be able to approve myself

Your lordship's in all thankfulness
and faithful service to be commanded,

WILLIAM HODGES[r].

From Exon. Coll. in Oxon.
Feb. 22, 163½.

[r] [As no notice is here taken of the other delinquents, it may be stated, that Forde refused to make any apology for his conduct, and that on his endeavouring to obtain a Lectureship at Plymouth, Laud procured a letter from the king 'not to choose Mr. Ford for their lecturer or vicar upon any terms, under pain of his royal displeasure,' and another to the bishop of Exeter, 'not to admit him in case they should elect him.' (See Prynne's Cant. Doom, pp. 175, 176, who makes much of this against the abp.) He became one of the Assembly of Divines in 1644, and subsequently minister of St. Laurence's, Exeter, and one of the commissioners for ejecting scandalous ministers in the county of Devon. He was ejected in 1662 for non-conformity. (Ath. Ox. iii. 1096.)

With reference to Thorne, Wood states (Annals, p. 379) that though he made his submission, he was not restored to his university privileges: but that he subsequently became rector of St. Cuthbert's, Bedford, (where he suffered much from the parliamentary soldiers,) archdeacon of Buckingham, and D.D. in 1661. (A detailed account of his sufferings is given in Walker's Sufferings, par. ii. p. 44.)]

A.D. 1632.

Procuratores { Mr. CHAWORTH[s], ex Æd. Christ. / Mr. MEREDITH[t], e coll. Omni. Anim. } [Admitted Apr. 11, 1632.]

S. in Christo.

AFTER my hearty commendations, &c. I am very sorry that I have this occasion to write to the university, which I love so well, that it cannot but trouble me to hear of any thing ill done in it. I have divers ways heard, what disorders and tumults have accompanied the public disputa-
53 tions toward the end of the last Lent[x], to the great scandal of the university, and tending to the breach of all government there. The noise of these great disorders was like enough of itself to be heard far, and to add to this unhappiness these misdemeanours were then committed, when they might be seen by some which meant not to conceal them. Insomuch that the report of them is come to his majesty's ears, who is highly displeased with this ill carriage, and the more, because he thought the care and the pains which he lately took to settle some breaches of government there, would not so soon have been forgotten, as it seems to him they are. Upon this his majesty hath directed his princely letters to me, and by them required me to look both to the punishment of these distempers and the preventing of the like hereafter. According to these his majesty's royal commands, I do pray and require you, Mr. Vice-chancellor, and the rest of the governors, to look carefully to your several charges, both public and private, not only for the honour of the university, (which it seems by some is too much neglected) but also because I find his majesty so resolved, that he will have a severe course held against any governors, as well as others, that shall be proved faulty. And that this

My letters to the convocation about the disorders in the schools the last Lent[u].

[s] [Richard Chaworth, after the king's restoration made vicar-general of the prov. of Cant., chancellor of Chichester and London. (Wood, F. O. i. 515.)]

[t] [John Meredith, rector of Stamford Rivers, June 30, 1641, fellow of Eton college, and master of Wigston's hospital, Leicester. He was ejected during the Rebellion from these preferments, but was elected warden of All Souls Jan. 21, 166⅘, and March 6 following provost of Eton. He died July 16, 1665.]

[u] [Read in convocation April 19, 1632. Reg. Conv. R. fol. 44. b.]

[x] [Alluded to by Crosfield, March 1, "Utrum majores tumultus in scholis tempore quadragesimæ cedunt in studiosorum beneficium vel detrimentum."]

A.D. 1632. may appear, I have sent you here his majesty's letters to me, which are to be read in open convocation, that the whole university may know how distasteful these courses are to his majesty, and how prejudicial they may be to yourselves. And I do heartily pray you all, that hereafter, not only in disputations, but upon all other occurrences whatsoever, you uphold the honour and government of that place, and spare no man that shall be proved an offender against either. And for my part, if nothing else will serve, I shall take the best course I can to see justice done, and example made where there is cause; neither can I go off from this opinion, that the younger sort would easily be reduced into better order, if all the governors did that which in conscience and duty they are bound unto. And I will hope, that all whom this may any ways concern, will hereafter be careful of the good of the university, the honour of themselves, and their credit with his majesty, which certainly can neither be gained nor held by such breaches upon government. So praying you to take care of these things, I leave you to God's gracious protection, and shall ever rest,

Your very loving friend and chancellor,

GUIL. LONDON.

London House,
April 13, 1632.

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

The tenor of the king's letters to me here follows[y]: 54

CHARLES R.

His majesty's letters to me about the tumults in Lent disputations.

RIGHT trusty and well-beloved counsellor, and right reverend father in God, we greet you well. We had reason to expect that our own princely care and former admonitions had sufficiently regulated that our university of Oxford, whereof you as our chancellor have the charge. Never-

[y] [Read in the same convocation after the chancellor's. Reg. Conv. R. fol. 45. a.]

theless we understand, that the late Lent exercises in their schools have been carried in such disorder, that if at the instance of the dean of Christ Church, the vice-chancellor had not excused the bachelors of that house from answering in their turn, there had followed much mischief, which discretion of theirs we well approve[z]. For though a virtuous emulation to wet the industry of scholars be not to be discouraged, yet it must always be governed, so as it may not proceed to animosities and factious contestations of young and hot heads, which will breed combustion and public disturbance in the end if due prevention be not used. We therefore require you, not only to give present order for suppression of these or the like tumults; but also to see that the authors be punished according to their deserts. And if upon due examination you find that any master of a college, or other superior, hath been actor or encourager herein, or hath not done his duty in containing the scholars from these distempers, let him know, that we shall hold him unworthy of that trust, and will not spare to punish him as we shall see cause. Given at our palace at Westminster this 12th day of April, 1632, in the eighth year of our reign. A.D. 1632.

To the right reverend father in God, our right trusty and well-beloved counsellor, William lord bishop of London, chancellor of our university of Oxford.

55 Reverendissime Cancellarie,

Inverecundis aliquorum turbis invite hoc bonum debemus, quod ex ansa insuavi accepimus pulchrum divinissimi regis et cordatissimi cancellarii monumentum, illius ad te literas, mox ad nos tuas, utrasque tam gratiæ quam providentiæ plenas, e quibus intelligimus, quanti sit vobis innocentia nostra, quam ideo et nos religiosius culturi sumus sub nomine obsequii. Has etiam utrasque duplici registro recondemus in perpetuorum archivorum simul et cordium. Cum auris regia per longinquam audiendi seriem pertingi soleat suprema, mirum est, quomodo rex ipse res nostras invisceret;

[z] [See Wood, Annals, ad an. p. 381.]

A.D. 1632. nisi et summi moderatoris intenta sagacitas, et barbari hujus tumultus clamosa magnitudo æque innotesceret, nisi princeps tam sapere posset, quam populus insipere, nisi et Carolinum esset in scintilla has flammas restinguere, quas norunt pueri excitare. Cum vero incolumitas nostra vobis tantum pariat solicitudinem et molestiam, mirum vos ingrato hoc opere non lassari, nisi pluris esset beneficium serere, quam ex eo demetere. Cum denique area hæc nostra ventilabro regali, ac tuo, sit nuper penitus expurgata, mirum, unde hæ paleæ, mirum nisi indies afflueret temerariæ indoctæque juventutis nova successio, quæ dum calido sanguine, et rerum inscitia vexatur, parum valet aut priorum exempla ad se trahere, aut cognata pacis violamina comparare, aut eventus futuros prospicere, sed effera libertatis opinione decepta quicquid non licet generosum æstimat. Quid ergo? Nunc excusamus crimen patratum? Imo potius patrandi pervicaciam deploramus. Dum in vos modo, eò modo in nosmetipsos dividimus oculos, pudore nostri confundimur, vestrique laboramus merito. Pudet aliquorum nos omnes, tyronum veteranos, subditorum dominos; pudet conturbantium et hos qui patiuntur, quibus acerbius fuit, alii quod ferirent, quam quod ipsi ferrent; pudet bonos malorum insultantium, sicut pars ulcerosa totius corporis gravamen simulque pudor est. Puderet minus, si aut ipse minus solicitus, aut rex minus esset benignus. Reorum facinus supra modum exaggerat læsæ potestatis excellentia, cujus tam curæ oppugnatur quam præcepto, bonitati quam justitiæ. Tu vero, qui in re nostra fulmen regale sustines, clientes tuos, quo velis, sub clypeo tutelari deduces. Scrutamur enim, et (quod jubes, et quod ultro egressi sumus) delinquentes quoscunque eos castigamus inventos; castigando inventos monemus insuper universos, ut flexile collum præbeant, alios, ut pressius utantur loris: idque non tantum nostri causa, quorum maxime interest in tuto conquiescere, sed et serenissimi regis, ne frustra turbines tam caute prohibeat, unaque tui, ne frustra tam paterne corripias.

Honori vestro devinctissima

OXONIENS. ACADEMIA.

E domo nostræ congregationis,
April 23, 1632.

A.D. 1632.

Mr. James Masters of Alban hall was banished the university for abusing divers heads of houses openly in St. Mary's in his speech, as being then *terræ filius* 1631, and was banished for it 1632.

Bannitio Mr. Masters 1632; see p. 156[y].

56 [*S. in Christo*[z].]

After my hearty commendations, &c. The time is now come for the choice of a new vice-chancellor, for I have been bold to lay the pains of that place upon Dr. Smith these two years together. In the whole course of that his government, he hath carried himself with a great deal of fidelity to the university, and a great deal of care and moderation in the managing of so many troublesome businesses, as have fallen in his time; yet notwithstanding these and his other abilities for the discharge of that place, I am resolved to name another to you; both because among so many worthy and able men as are with you, I would not pass by all the rest continually to overload any one. And because I am very desirous to divide the experience as well as the pains of that service among the heads of colleges, to the end there may still be some that may be acquainted with the burden and weight of that office, and able the better to assist such, as must newly enter upon it. At this time upon very due consideration I have thought fit to name Dr. Duppa, dean of Christ Church, to be vice-chancellor for this year ensuing, whom I know to be a discreet, able, and worthy man for that place, and one that will satisfy my expectation and yours. These are therefore to pray and require you to allow of this my nomination and choice of Dr. Duppa, and to give him your best advice and assistance in all such businesses, as may concern the good government, and consequently the

Dr. Duppa, dean of Christ Church, chosen vice-chancellor.

[y] [See p. 148 in marg., under the year 1638.]

[z] [Read in convocation July 19, 1632. Reg. Conv. R. fol. 48.]

A.D. 1632. honour of the university. So I bid you all heartily farewell, and rest,

Your very loving friend,
and chancellor,
GUIL. LONDON.

Fulham House,
July 11, 1632.

To my very loving friends, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

An order conceived in Oxford touching the king's declaration about the five articles, Feb. 9, 163⅓[a].

QUUM serenissimæ regiæ majestati visum fuerit publico edicto cavere, ne quis in religionis materia quicquam contra literalem articulorum sensum pro concione et publice definire audeat[b], existant tamen nonnulli, qui, usque quo hoc edictum extendi debeat, aut pro incomperto habeant, aut se ita habere simulent: idcirco nos (quibus obedientiæ præstandæ publicæque pacis conservandæ et demandatur munus, et incumbit cura, quorum etiam plerisque serenissimæ regiæ majestatis tum actis tum de hac re consiliis Woodstochiæ interesse concessum est), tam crassæ et supinæ ignorantiæ 57
ansam præscindere volentes, sic pronunciamus: quod, ut dissidiorum flammam (circa quinque articulos, quos vocant, inter remonstrantes et contra-remonstrantes contraversos) in exteris regionibus accensam, et vicinitate quadam mali nostros etiam penates jamjam corripientem, huic edicto sanciendo occasionem præbuisse optime perspectum habemus, ita tanquam præsentissimum remedium huic incendio restringuendo, et ad controversias præcipue circa hos articulos exortas, hoc edictum extendendum esse judicamus: quicunque igitur in his controversiis pro sententia sua tuenda publice de industria tractet, temere affirmet, aut pertinaciter

[a] [Printed wrongly in first ed. 163½. This appears to be an order of the vice-chancellor, heads of houses, and proctors.]

[b] [See the declaration prefixed to the articles in the Book of Common Prayer; and a proclamation for establishing the peace and quiet of the Church of England, dated June 16, 1626. (Rymer's Fœd. VIII. ii. 64.)]

definiat; quicunque etiam publice et pro concione adversam opinioni suæ sententiam argumentis, et consequentiis, odiose proscindat, aut in adversas sententias tuentium nomina, aut famam convitiis, calumniis, aut aliis, quovismodo grassetur, eundem illum, tanquam violati regii edicti, pacisque publicæ turbatæ reum postulandum censemus. Talemque esse de hac re sententiam nostram solemni hac nominum nostrorum subscriptione publice testatum volumus; tum ut post hæc (quod optandum est) potiore habeatur loco charitas, quæ ædificat, quam scientia, quæ inflat, tum etiam, ne quis in posterum majorem curiositatis suæ, quam tranquillitatis publicæ rationem habendam fore, aut mercedis loco ducat pacata turbare. A.D. 1632.

SIR,

You have done very well in Hobbs's[c] business; and the motion made by Dr. Pink to prevent pleading of ignorance, &c., was in itself very good and seasonable; and you did as fitly lay hold of it, and draw up the order about it, as I see by the inclosed; yet nevertheless there is somewhat very considerable before you publish that order: as first, that there are certain incidents to some of those five articles, which all men upon the hearing presume forbidden; whereas by this order they will take themselves confined to the five express articles only: and secondly it must be very well weighed, what power you or I have to interpret or make an order upon a declaration, set forth by the authority of the king with the consent of his bishops; and I much doubt, it will not be warrantable. In the meantime it will be enough against the plea of ignorance to declare upon all occasions the five articles controverted by the remonstrants, are the

A passage of my letters touching the order the heads had conceived about the five articles.

[c] ["William Hobbes, B.D. and fellow of Trinity coll., insisting in his sermon preached at St. Mary's on the feast of the Epiphany 1632 upon the point of falling from grace, was convented before the vice-chancellor and certain heads of houses to answer for what he had delivered. Whereupon confessing that he had erred against his majesty's declaration, made his submission before them in the vice-chancellor's lodgings 25 of the same month." Wood, Annals, p. 385. Hobbes's Recantation is in Reg. Conv. R. fol. 54. a. See also Prynne's Cant. Doom, p. 176.]

A.D. 1632. doctrines for a time not to be meddled with, that the factions unhappily spread amongst our neighbours may not infect this our Church, or break the peace of it. There is somewhat else considerable also, which I think not very fit to write. But to this, if you have any exception, you may return me what answer you please.

GUIL. LONDON.

Feb. 15, 163$\frac{3}{4}$.

S. in Christo[d]. 58

My letters to the convocation about the patent for printing.

AFTER my hearty commendations, &c. Upon occasion of difference between Lichfield and Turner[e] about their printing, there was cause given me to look into your charters, what power the university had for printing, and how many printers were allowed unto you. Upon search I cannot find any grant at all, so that custom is the best warrant you have for that privilege. Your great charter of Hen. VIII. hath no mention at all of it: but Cambridge which had the like charter, found that defect in it, and repaired to the king again, and obtained another particular charter for printing only, which is very large and of great honour and benefit to that university. Where by the way give me leave to tell you, that they of Cambridge have been far more vigilant both to get and keep their privileges than you at Oxford have been, for they have gotten this and other of their privileges confirmed by succeeding princes, and I think some of them by act of parliament, which for Oxford hath not been done.

Upon consideration of this I thought it very just and equal, that the two universities should enjoy the same privileges, especially for printing. And when I had weighed all circumstances, I adventured to move his majesty on your behalf, who, according to his great and princely favour to

[d] [Read in convocation April 1, 1633. Reg. Conv. R. fol. 55. b.]

[e] [John Lichfield and William Turner had been joint printers from 1624. Turner was afterwards associated with Leonard Lichfield.]

the university did most graciously grant it. The motives which I used were principally two, the one that you might enjoy this privilege for learning equally with Cambridge; and the other, that having many excellent manuscripts in your library, you might in time hereby be encouraged to publish some of them in print to the great honour of that place, this Church and kingdom. And now upon the grant of the like patent I doubt not, but you will enter into some provident consideration among yourselves, how you may set the press going, and do something worthy of this his majesty's favour, and that the world may see it is not granted unto you for nothing. A.D. 1632.

This patent I delivered according to appointment to Mr. Philip King who paid the fees, and took order for the safe carrying of it down[f]. But at that time there proved a happy error in it which occasioned the sending of it back to have it amended. That slip was but in the miswriting of one word, which escaped them whom (for want of leisure myself) I set to compare it. The necessity to have this word mended begat a desire to have a whole clause added, containing a privilege of sole printing such MSS. as you should set forth for a certain number of years. The more I thought of this clause, the more I found it necessary, and therefore moved his majesty again for this. But when it was granted, Mr. Attorney[g] (to whose care and love not only in this, but in divers other things the university is very much beholden) did not think it fit to have the former patent recalled, [but] that this might be added; for that would have been the same in
59 charge with a new patent being again to pass the king's hand, and all the seals, but not in profit to you. Therefore after a great deal of debate, I resolved by advice to move his majesty for a second patent, which may recite the former and be in the nature of a confirmation of it, and then add all those many clauses which concern the sole printing, not only of MSS., but of any other books made, and printed there, and against the importation of all such as shall be reprinted beyond the seas, as you will see more perfectly by the ampleness of the patent itself.

[f] [The first of these patents, dated Nov. 12, 1632, is in Rymer, Fœdera, VIII. iii. p. 250.]

[g] [William Noy.]

A.D. 1632.

A second patent procured.

This being now finished, I here send you down both the patents together, but with this proviso, of which you must be very careful. The privilege is given to you to name your three printers: but after they are named and settled by convocation, they may perchance forget themselves and you, and do some things prejudicial to the honour or profit of the university, the right being then as in themselves, though from you. For prevention of which inconveniences, and divers others yet unseen, and that both for the present and for the time to come, I think it will be very requisite,

The printers not to be confirmed in their places till first some orders concerning them be settled.

First, that you confirm not either of the two printers which you now have, in any of the rights of these patents till all orders concerning them be settled. Secondly, that you name as yet no third printer, but keep the place empty, that you may get an able man, if it be possible, for the printing of Greek, when you shall be ready for it. Thirdly, that you settle some orders of agreement beforehand between your printers, and your other stationers there, which print not. Fourthly, that though your patents be large, yet coming over the heads of the king's printers and other stationers here in London, I shall advise you not to suffer any of your printers as yet to print bibles, service-books, grammars, primers, &c. (which caused the late and chargeable controversy betwixt Cambridge and them;) but let your privilege settle a while and gather strength quietly. Lastly, such orders, as shall be thought fit to be made for the limiting of your printers, and keeping them in due obedience to the university upon all occasions (which may be best advised on by you that are upon the place) I think, may now very fitly be inserted into a chapter by themselves among the statutes[h], that so they may have the more binding authority over them. And what else you may fittingly think of I leave to yourselves.

Mr. Mottershed, according to your direction, hath paid the fees of this second patent, as Mr. Philip King did of the first; but being a far larger patent the charge must needs rise higher. Yet I have gone the nearest way I could. As for the bill of charges, Mr. Mottershed will send it you down. I hope I shall not need to put you in mind of writing a very

[h] [See Corp. Stat., tit. xviii. sect. 5. De typographis Universitatis.]

good letter of thanks to his majesty, and I leave it to your consideration, whether you will not think it fit to write to Mr. Attorney, who for the first patent would take no fees, and to Mr. Secretary Windebank[i], who put them to the king's hand, and ordered them to the seals, and would take no fee for either, which hath not a little lessened your charges. So wishing that these patents may turn to the 60 honour and happiness of that place, I leave you to the grace of God, and rest, A.D. 1633.

Your very loving friend
and chancellor,
GUIL. LONDON.

March 22, 163¾.

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford [these.]

REVERENDE IN CHRISTO PATER, ET ACADEMIÆ NOSTRÆ ANTISTES HONORATISSIME[k].

Letters of thanks from the university for getting their patents of printing.

GRATULAMUR providentiæ vestræ, quæ tota invigilat Athenis suis, quod siquid illustrius, siquid gloriosius excogitetur, (licet tanti viri patrocinium in minoribus etiam rebus consequi pulchrum est) vester tam perspicax sit oculus, ut illud exquirat, et tam agilis benevolentia, ut nobis incautis, imo uti novum aliquod et inexpectatum stupentibus, ultro obtrudat. Omnia privilegia nostra delectant sane, sed hoc preli maxime, quod prius Cantabrigiæ fuerit. Lætamur enim, quod honoribus ejus tandem pares simus, cui antiquitate, (ne dicam eruditione) præluximus. Fatemur ingenue, nobis antea non defuit prelum, defuit tamen auctoritas; quam vos pie quidem impetrastis, ut libri legitimi et innocentes exeant, absque erratis suis. Etenim credidistis lectores parum candidos, si codices violatæ legis conscii lucem erubescerent. Credidistis etiam hoc incitamentum fore Bodleiana manuscripta impri-

[i] [Letters of thanks were written to each; they are recorded in the Convocation Register, R. foll. 61, 62.]

[k] [Reg. Conv. R. fol. 61. b.]

A.D. 1633. mendi, quæ diutius neglecta jacuerunt, imo excepto uno vel altero saltem critico, et illo forsan invido, omnibus sepulta. Invida animalia criticos dicimus, qui e pulvere et cineribus suis nescio quot sopita ingenia erui nolunt, (quamvis quid divinius cogitare possumus, quam mortuos resuscitari?) nolunt. tamen, hoc solum magni æstimantes, quod aliis non prodest. In hoc sane te egregium benefactorem agnoscimus, quod Bodleianos libros volueris iterum publicos; parum curans, quam multi invideant, modo plures erudiantur. Has tibi pro temporis ratione præcipites, et minus eruditas mittimus Gratias; digniores expectes, quando prelum te loquetur.

Academia tua Oxon. vestræ
Amplitudini devinctissima.

Dat. in domo congregationis,
Apr. 8, 1633.

Procu- { Mr. White, e C. C. C.[l], } [admitted May
ratores { Mr. Page, e Coll. Exon.[m], } 2, 1633.]

A passage of my letters to the vice-chancellor touching formalities, &c.

This ensuing passage of my letters I desire may be read to 61
the heads at the next meeting, the rather because I know, and am sorry for it, that divers things concerning form, especially in the younger sort, are not in so good order as some men would make me believe they are; and though you complain not much yourself, yet I can hear by strangers how the market goes. For I am told by divers, that though the masters come very duly in caps, which I am right glad to hear of; yet the younger sort, which should be most in awe, are least in order, and come not (divers of them) to St. Mary's in that form, which they ought to do. Which disorder of theirs cannot possibly be remedied by the care of the vice-chancellor only, be it never so great. But it must be done by the heads in their several colleges, who must either punish such as they find faulty, or put up their names to the vice-chancellor, that he may. I thought fit therefore now

[l] [Thomas White.]

[m] [Freeman Page.]

before my entrance upon this my long and tedious journey[n], A.D. 1633.
to desire you for the public, and every head of college and hall in their several houses respectively, to see that the youth conform themselves to the public discipline of the university, that his majesty, who is graciously sensible of all the defects of that place, may at his return hear a good and true report of things amended there; which, as it will much advantage the place itself, so will it also much advance the reputation of the several governors in his majesty's good opinion. And particularly I pray see, that none, youth or other, be suffered to go in boots and spurs, or to wear their hair undecently long, or with a lock in the present fashion, or with slashed doublets, or in any light or garish colours[o]. And if noblemen will have their sons court it too soon, and be more in, that is, out of fashion than the rest, the fault shall be their own, not mine, but under that degree I will have no dispensation for any thing in this kind. And it were very well, if they to whose trust they are committed would fairly and seasonably take some occasion (especially hereafter at their first coming) to acquaint the lords their fathers with the course of discipline in the university, that their sons may conform in every thing, as others do, during the time of their abode there, which will teach them to know differences of places and orders betimes; and when they grow up to be men it will make them look back upon that place with honour to it and reputation to you. And of this and all other particulars of like nature I shall look for an account from you, if God bless me with a safe return. In the mean time I commend my love heartily both to yourself and to all the heads, and desire mutual return of your prayers, as you have mine daily.

Concerning noblemen's sons, their conforming themselves to the discipline of the university.

GUIL. LONDON.

May 10, 1633.

62 IN this first year of Dr. Duppa's vice-chancellorship, the delegates were often called upon, both [by] myself and him, to hasten the statutes. But that business went on very slowly. Hereupon I writ very often down to quicken them, and laid before them the necessity of that work. But little

An order about hastening the new statutes.

[n] [He left London May 13 to attend the king into Scotland. See Diary.]

[o] [See Corp. Stat., tit. xiv. § 1.]

A.D. 1633. would be done, till I entreated two or three of the delegates, of whom Mr. Peter Turner of Merton college was one, to set themselves more closely to the work[n].

Physic garden. In this year the wall about the Physic Garden[o], which was divers years in doing, was completely finished.

Queen's college chapel. In this year the upper end of the Queen's college chapel was floored with marble.

Dr. Duppa continued vice-chancellor a second year[p]. After my hearty commendations, &c. I have put my vice-chancellor to a great deal of care and pains in this year of his government, which is now drawing to a happy end. And the more I consider how discreetly and worthily he hath carried himself both towards me and towards the whole body of the university, the more I am made doubtful, whether I or you be most beholden to him. For my part, as I give him thanks for his pains past, and his vigilance in that laborious office: so at this time, being myself absent in remoter parts to do his majesty such service as I am commanded, I must needs think it very fit to leave the government in his hands for the year ensuing, who hath managed it so exceeding well in the year that is past. And I doubt not, but herein I give both the heads of houses, and that whole body, very great satisfaction: because I assure myself, the experience which he hath had will make him the better able for the year to come. And upon this ground I do make choice of him to be my vice-chancellor for this year following. These are therefore to pray and require you to allow of this my choice of Dr. Duppa, and to give him your best counsel and assistance in all business, which may any way concern the government and the honour of that famous

[n] [See a detailed account of the course pursued in arranging the Statutes, in Wood, Annals, p. 386 seq. Out of the whole number of delegates, whose names are given ad an. 1629, p. 366, four sub-delegates were appointed, Dr. Pinke, the warden of New coll., Thomas James, Bodley's librarian, Rich. Zouch, principal of St. Alban hall, and Bryan Twyne of C. C. C. The task mainly devolved on Zouch and Twyne, 'Turner also associating himself with them, as often as his occasions would permit.' Wood, p. 388.]

[o] [Founded by Henry Danvers, earl of Danby, see above, p. 7, note e.]

[p] [Read in convocation, July 22, 1633. Reg. Conv. R. fol. 66.]

university. And so I bid you very heartily farewell, (and rest,) A.D. 1633.

Your very loving friend, and chancellor,

GUIL. LONDON.

July 2, 1633[q].

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.

[To the right worshipful my very worthy friend, Dr. Duppa, dean of Christ Church and vice-chancellor of the university of Oxford, these[r].

S. in Christo.

SIR,

I HAVE received this letter this very morning from the commissioners for the navy. I pray will you take it into your consideration, and seeing the tenor of the privileges run, that the thing may be done *cum licentia cancellarii aut deputati illius*, or to that purpose, will you grant this leave and see it recorded, that it may be forthwith done with all the convenient speed you possibly can. You shall do well likewise to take a copy of this enclosed and record that too, but let me have the original kept safe for me against my coming to Woodstock. So in great haste I leave you to God's grace, and rest,

Your very loving friend,

GUIL. LONDON.

Fulham House,
Aug. 16, 1633.]

63 AFTER our hearty commendations to your lordship. There being a great quantity of timber to be carried out of his majesty's forests of Shotover and Stowood, for the use of his A letter to me from the lords commissioners for

[q] ["From Edinburgh, June 25, 1633," is the date in the Conv. Reg. R. fol. 66. b.]

[r] [A copy of the letter of the chancellor, enclosing that of the commissioners, extracted from Conv. Reg. R. fol. 67. b.]

A.D. 1633. majesty's navy, it pleased the lords of his majesty's privy council to appoint the counties of Berks, Buckingham, and Oxon., to join in performance of those carriages for the better ease of that service, being more than hitherto hath been known. And understanding, that it will be a great delay and prejudice to this so important a service, if any persons shall be exempted, and yet being unwilling to press any thing that may be misinterpreted, or trench on the privileges of the university of Oxon., which divers (otherwise liable to this work) resort unto, to avoid this his majesty's service. We pray your lordship to take some course by such way as you shall think fairest, and without prejudice to the privileges of that university, that a business of so much consequence, tending only to the public and general good and strengthening of the whole kingdom, may (for the encouraging of other places neighbouring) be cheerfully performed by those who live within the parts claiming to be exempt from any such carriages. And we shall have a care, that they shall not henceforth be troubled on any particular or less important occasion, as tendering the good and advancement of the university and the privileges thereof above any particular or private respects. And so we bid your lordship heartily farewell. From Whitehall this 15th day of August, 1633.

the navy[s] about the university privileges for carriages[t].

Your lordship's very loving friends,

PORTLAND[u], LINDSEY[v],
FRAN. COTTINGTON[x], FRAN. WINDEBANK[y].

To the right reverend father in God, the lord bishop of London.

[s] [See the patent of their appointment, Rymer, Fœdera, VIII. iii. p. 250.]

[t] [This letter was read in convocation Aug. 20, 1633, and copied into the Conv. Reg. R. fol. 67.

The convocation agreed to allow carriage to be demanded within five miles from Oxford, under the authority of the university, to carry the timber for the navy as far as the Thames.

Letters of thanks were voted at the same time to the chancellor and secretary Windebank. Reg. Conv. R. foll. 68, 69.

The letter to the chancellor will be found below, p. 92.

On the 12th of Sept. letters of thanks were also voted in convocation to the earl of Dorset for his services in this matter; in the margin of the Reg. is noted, "This was about the freedom of the 5 miles precinct of the university from the common charge of carriages." Reg. Conv. R. fol. 71.]

[u] [Rich. Weston, created earl of Portland Feb. 17, 1632-3, lord high treasurer.]

[v] [Rob. Bertie, lord great chamberlain.]

[x] [Chancellor of the exchequer.]

[y] [Secretary of state.]

A.D. 1633.

Certain passages uttered by Dr. Prideaux upon Dr. Heylin's questions at the vespers, on July 6, 1633.

At the vespers upon the 6th of July[z], Dr. Heylin, one of the proceeders, had these questions following, out of the 20th article of the Church of England.

Ecclesia auctoritatem habet in fidei controversiis determinandis.

Ecclesia auctoritatem habet interpretandi sacras Scripturas.

Ecclesia potestatem habet decernendi ritus et ceremonias.

Upon these questions Dr. Prideaux, then professor, had these passages following, and were then offered to be avowed against him upon oath, if need were[a]; and it happened that the queen's almoner[b] was present. The passages were these:

64 Ecclesia est mera chimæra.

Ecclesia nihil docet nec determinat.

Controversiæ omnes melius ad academiam referri possunt quam ad ecclesiam.

Docti homines in academiis possunt determinare omnes controversias, etiam sepositis episcopis.

Upon an occasion of mentioning the absolute decree, he brake into a great and long discourse, that his mouth was shut by authority, else he would maintain that truth *contra omnes qui sunt in vivis*, which fetched a great hum from the country ministers that were there, &c.

Dr. Prideaux's answer to these particulars received August 22.

These particulars, by the command of his majesty I sent to Dr. Prideaux, and received from him this answer following, and his protestation under his hand.

"Ecclesia auctoritatem habet in fidei controversiis determinandis. ex Art. xx.

[z] [The Saturday on which the proceedings of the Act commenced.]

[a] [Prideaux stated at first that Heylin had given this information against him; but Heylin, who gives his own account of this whole affair, denies that he was the informant, and says that Prideaux on further enquiry imputed it to one of Trinity college, whom he conceived to have no good affections to him. (See Heylin, Exam. Histor. par. ii. Append.)]

[b] [James Du Perron, afterwards bp. of Angoulême. Crosfield remarks, "July 6. Present at the act. . . The French abbot, almoner to the queen."]

A.D. 1633. Ecclesia auctoritatem habet interpretandi sacras Scripturas.

Ecclesia potestatem habet decernendi ritus et cæremonias."

These questions I approved when they were brought unto me, and wished the bedel that brought them to convey them to the congregation to be allowed according to custom; conceiving them to be specially bent (according to the meaning of the article cited) against papal usurpations and puritanical innovations, which I detest as much as any man, whereby it appears, what I „positively hold concerning the authority of the Church in all the proposed particulars, namely that which that 20th Article prescribeth, and not otherwise.

"Certain passages that came from Dr. Prideaux in the discussing of the questions at Oxford.

Ecclesia est mera chimæra.

Ecclesia nihil docet nec determinat.

Controversiæ omnes melius ad academiam referri possunt, quam ad ecclesiam.

Docti homines in academiis possunt determinare omnes controversias, etiam sepositis episcopis."

The passages, therefore, imperfectly catched at by the informer, were no positions of mine, (for I detest them, as they are laid, for impious and ridiculous,) but oppositions, according to my place proposed for the further clearing of the truth to which the respondent was to give satisfaction; 65 and the general protestation, I hope, takes off all that can be laid against me in the particulars.

Notwithstanding to touch on each of them as they are laid.

To the first, I never said the Church was *mera chimæra*; (as it is or hath a being, and ought to be believed,) but as the respondent by his answer made it. In which I conceived him to swerve from the Article whence his questions were taken.

To the second, my argument was to this purpose; *omnis actio est suppositorum vel singularium; ergo ecclesia in ab-*

stracto nil docet aut determinat, sed per hos aut illos episcopos, pastores, doctores: as, *homo non disputat, sed Petrus et Johannes, &c.* A.D. 1633.

The third and fourth may be well put together. My prosecution was, that the universities are eminent parts and seminaries of the Church, and had fitter opportunity to discuss controversies than divers other assemblies. Not by any means to determine them, but to prepare them for the determination of ecclesiastical assemblies, of synods, councils, bishops, that have superior authority, wherein they might do service to the Church and those superiors; not prescribing any thing unto them. As the debating of a thing by a learned counsellor makes the easier passage for the bench's sentence. And this was urged only as *commodum,* not as *necessarium.*

"The queen's almoner present."

I am told no. For he departed, as they say that were in the seat with him, being tired, as it should seem, by the tedious preface of the respondent before the disputations began[c]: but be it so or otherwise, to what purpose this is interposed I know not.

"Upon an occasion of mentioning the absolute decree, he brake into a great and long discourse, that his mouth was shut by authority; else he would maintain the truth *contra omnes, qui sunt in vivis,* which fetched a great hum from the country ministers that were there," &c.

This argument was unexpectedly cast in by Mr. Smith of St. John's, but bent, as I took it, against somewhat I have written in that behalf; which the respondent not endeavouring to clear, I was put upon it to shew in what sense I took *absolutum decretum;* which indeed I said I was

[c] [Heylin (ut supra) asserts that the queen's almoner left the schools, because he could see no hope of a fair disputation from so foul a beginning. The foul treatment of which Heylin complains was as follows. Prideaux began by accusing him of falsifying the public doctrines of the Church, and in order to establish his point quoted the 20th article from the Harmonia Confessionum, in which the first clause "The Church hath authority," &c. was omitted. Heylin immediately sent for a copy of the articles from a bookseller's, read aloud the omitted clause, and handed the book to the auditory. He adds, "at this point of time it was that the queen's almoner left the schools."]

A.D. 1633. ready to maintain against any, as my predecessors in that place had done. This was not in a long discourse, as it is suggested, but in as short a solution as is usually brought in schools to a doubt on the bye. And from this I took off the opponent's farther proceeding in obedience to authority. Whereupon if a hum succeeded, it was more than I used to take notice of. It might be as well of dislike as appro- 66
bation, and of other auditors as soon as country ministers: a hiss I am sure was given before, when the respondent excluded the king and parliament from being parts of the Church[d]. But I remember whose practice it is to be *κατήγορος τῶν ἀδελφῶν*. I had rather bear and forbear, and end with this

PROTESTATION.

Dr Prideaux's protestation. THAT as I believe the catholic Church in my creed, so I reverence this Church of England wherein I have had my baptism and whole breeding, as a most eminent member of it. To the doctrine and discipline of this Church have I hitherto often subscribed, and by God's grace constantly adhered; and resolve by the same assistance according to my ability, (under his majesty's protection,) faithfully to maintain against papists, puritans, or any other that shall oppose it. The prelacy of our reverend bishops in it I have ever defended in my place to be *jure divino*, which I dare say has been more often, and with greater pains taking, than most of those have done who have received greater encouragement from their lordships. I desire nothing but the continuance of my vocation in a peaceable course, that after all my pains in the place of his majesty's professor almost for these eighteen years together[e], my sons especially be not countenanced in my declining age to vilify and vex me. So shall I spend the remainder of my time in hearty prayer for

[d] [Heylin (ut supra) denies that any hiss was given, and maintains that he did not exclude the king and parliament from being part of the diffusive body of the Church, "but denied them to be members of Convocation, that is to say the Church of England represented in a national council, to which the power of decreeing rites and ceremonies, and the authority of determining controversies in faith .... is ascribed by the articles."]

[e] [He was appointed in 1615, on the promotion of Rob. Abbot to the see of Salisbury.]

his majesty, my only master and patron, for the reverend bishops, the state, and all his majesty's subjects and affairs, and continue my utmost endeavours to do all faithful service to the Church wherein I live. To whose authority I ever have, and do hereby submit myself and studies to be according to God's word directed or corrected. A.D. 1633.

J. PRIDEAUX[f].

REVERENDISSIME CANCELLARIE,

INDEFESSO prudentiæ oculo, quo nos gubernas, parendi has leges explora, quas tandem detersas pulvere, simplicitate verborum rescriptas, a clausularum antithesi purgatas, bienique opere recusas coarctavimus in sanam epitomen, ut imperandi difficile negotium tibi molliamus, obtemperandi methodus patescat nobis, et peccandi venia tollatur. Latuerunt diu statuta ex vetustatis situ plus satis veneranda, non memoriæ, sed scriniorum sarcina; in quorum fragmenta dubia, texturam inæqualem, toto codice dissita capita, et sensus dissoni *ἀντινομίαν* jurati omnes, tantum ut perjuri evaderent. Temerandæ pacis licentiam quis non arripiat, quando inter se pugnant decreta, quæ prohibent? At præsidem te nacti, mores integerrimo cultu refingere ardemus, leges ipsas sanare, limam expolire, qua sumus formandi, omnia denique cõnari, ut prudentissimæ vestræ præfecturæ obsequium geramus excultissimum. Hortatu molli nos ad-
67 huc duxit clementia vestra, parituro simillimus imperasti; lora jam accipe, quibus impellas. Ultro compegimus jugum, quod pronis cervicibus annectas, vestrisque manibus recepta jura obsequendi præstituent affectum, et libertatem ex onere ferent. Vestrum itaque patrocinium implorant una nobiscum statuta, quæ, olim congesta intra manus cancellarii Pole[g], tantum consenuerunt, suisque funeribus jam revirescentia præsulatum vestrum præstolari sunt visa, ut gratiam

The university submit their statutes to me and my ordering of them.

[f] [Heylin, through whom this disturbance had arisen, had previously come into contact with Prideaux, on disputing for his B.D. degree in 1627. His two questions on that occasion were, 1. *An Ecclesia unquam fuerit invisibilis.* 2. *An Ecclesia possit errare;* both which he determined in the negative, contrary to the judgment of Prideaux, who handled him roughly. See a full account of this dispute in Heylin (ut supra.)]

[g] [See Wood's Annals, ad an. 1556, p. 132.]

A.D. 1633. et pondus authenticum a te accipiant, et vestrum annexum diploma statutis ipsis valentius nos componat. Quibus ad umbilicum perductis, si manum ultimam adjicias obsignando, non chartis firmius sigillum, quam animo nostro infiges beneficium.

Amplitudini vestræ supplex

ACAD. OXON.

Dat. in domo congregationis.
12 cal. Sept.[f]

[Honoratissimo Domino et reverendissimo in Christo Patri Guilielmo episcopo Londinensi, regiæ majestati a sanctioribus consiliis, academiæ Oxon. cancellario illustrissimo.]

HONORATISSIME ANTISTES,

Letters of thanks concerning their privileges.

LITERAS adhuc (quod recordari non parum juvat) rogante calamo conscriptas misimus nullas; adeo præpropera, et votis obvia semper fuit humanitas vestra, ut academia clientis negotio defuncta, solo beneficiorum argumento laboraverit. Ex omni parte teipsum vere magnificum antistitem attestatus es, in omni genere vestra erga nos claruit indulgentia; indigenti academiæ te benefactorem experti sumus, periclitanti advocatum, utpote qui meritissimum vestrum vice-cancellarium in jus et discrimen vocatum non modo incolumem et securum præstitisti, sed etiam potiorem, chartæque victrici interpretatione illustrem; cui quidem pro humanitate sua, candidiori fortasse, quam oportebat, chartæ interpreti venia habenda fuit maxima. Quid enim verisimilius fuit, quam quod illic delitesceret hujusmodi privilegium? Cœlestium tranquillitas orbium non statim in ventos et tempestates desinit; quæ adjacet regio, aliquomodo cœlestis est, pluviasque et tonitrua, ruptisque nubibus emicantem fulguris stricturam ex intervallo despicit; ita profecto æquissimum fuit, ut academia nostra, illud cœli em-

[f] [This letter is dated Sept. 1, 1633, in Conv. Reg.; the convocation was held Aug. 20. (12 cal. Sept. is Aug. 21.) Below, p. 72, (in marg.,) Laud says the power was given in August; but in p. 70 (in marg.) he says letters were sent Sept. 12. Letters of congratulation on his being made abp. of Canterbury were sent Sept. 12, which may account for the latter variation.]

blema, sua privilegia et immunitates ad finitimos transmit- A.D. 1633.
teret, et tam sacra haberetur, ut otium suum, et libertatem etiam jumentis impertiret. Quod quidem privilegium utcunque antehac in gratiam et honestatem academiæ minime sancitum fuit, nihilominus nunc demum summa vestra prudentia et auctoritate confirmatum accepimus. Tuum est mehercle, quod [ipsi] Domini commune cum bobus suis jugum non subeunt, quod ad obeunda reipublicæ munia non stimulis urgentur, et eadem necessitate agitantur aurigæ qua jumenta. Itaque non est, ut fungendis reipub. negotiis ingemiscant operarii, quod eorum sarracæ, ut Bootæ plaustrum, pigro et nolenti gradu procedant, sed læto et alacri. Quippe quod solet esse maximo vehiculis gravamini, tuo patrocinio sublevatur, convectandi necessitas. Adeo hoc insigne privilegium consecuti sumus, ut emancipato vehiculi usu principi nostro reique publicæ non morigeri sed benefici habeamur, et in gloriam cedat parere. Has gratias solenni formula et charactere amplitudini tuæ consecravimus; hoc exploratum habentes, fore, ut expeditius, ita sincerius, tuaque magnificentia dignius gratias[g] agnoscere, quam rependere beneficium.

Amplitudini vestræ
devinctissima
ACAD. OXON.

Dat. in domo congregationis.
12 *cal. Septemb.* 1633[h].

[Honoratissimo domino et reverendissimo in Christo patri Guilielmo episcopo Londinensi, regiæ majestati a sanctioribus consiliis, academiæ Oxon. cancellario illustrissimo.]

68 REVERENDISSIME CANCELLARIE,

ACCEPIMUS membranam, vestra prudentia cogitatam, gratia impetratam, nobis autem vix desideratam quidem. Itaque rursus agnoscimus affectus vestri plus quam sympathiam. Quis enim non suspiceret alterius malo vehementius laborantem? Thanks from Oxon. for their mortmain and the letters from

[g] ['gratiarum genus' ed.]
[h] [This letter is also dated 1° Sept. 1633 in the Conv. Reg.]

A.D. 1633. quis non miraretur medicum magis affectum morbi æstimatione, quam ægrotantem dolore? Hujusmodi tamen experimentum in te, reverendissime præsul, comp[er]tum habemus: fateri cogimur vestram erga nos solicitudinem et curam nostro sensu acriorem esse, et academiæ inopiam tibi clarius et certius innotescere, quam patientibus. Ante chartam a te impetratam, pecunia, aliis regina, nostris ne ancillæ quidem officia præstitit; aurum abiit in contemptum stercoris, jacuitque magis sepultum in academico ærario, quam in fodina; passi sumus prodigium Midæ contrarium, aurum inter manus adulterinum evasit, et quod defæcatissimum fuit, tactu nostro pulchritudinem suam, et naturæ pretium amisit. Hoc nobis quidem ingens et magnificum, indulgentissimo autem vestræ prudentiæ oculo parum videbatur. Quemadmodum

the council about cottages [h].

[h] [The letters patent from the king granting licence to the university to hold lands to the amount of £500 per ann. were read in convocation, March 14, 1633, and letters of thanks voted to the king, to the chancellor, as in the text, and to the attorney-general, Noy. The letter from the council about cottages is as follows:

To our loving friend the vice-chancellor of the university of Oxford, after our hearty commendations.

Whereas complaint hath been made unto us, in the behalf of that university against the city, that by the causing or suffering of divers nuisances, especially erecting of cottages, much inconvenience hath grown to the said university, and in particular by cottages erected (as we are informed) upon the town ditch, and the town wall, the back way towards the castle, and in the middle of the street by Trinity college gate, and near a place called Smithgate: As we cannot but marvel at the boldness of the city that should venture to erect such houses, and so many; and at the remissness and neglect of you of the university in permitting the same and not certifying the names of the offenders to this board, whose former directions and care by a very full letter sent unto you is so well known, so we have thought good to direct our like letters bearing date with these to the mayor and magistrates of the said city to cause all such cottages as have been erected either upon any of the places aforesaid or any other place whereby any nuisance is occasioned, to be forthwith demolished and taken away, especially those houses two or more near Smithgate; that a full and open passage for coaches may be had through the said gate, and to take care to prevent all annoyances for the future, and to bind over refractory persons to appear and answer the same before this board, and do hereby likewise recommend it to your especial care that no other nuisances or annoyances by casting out of filth, making of new or stopping up of old sewers or the like, tending to corrupt or hinder the freedom of the air, be any way suffered, and in case any person shall be obstinate or refractory therein, that you bind him over to appear and answer the same before this board, and so we bid you heartily farewell.

Your loving friends,

Will. Cant. Hen. Manchester.
Tho. Coventry, Carleill.
C. S. Fran. Windebanke.

From Whitehall the last of February, 1633.

(Conv. Reg. R. fol. 79. b.)

Smithgate was the gate at the north-west end of New college lane, leading out of Cat-street towards the Parks, the site of the Clarendon and part of the street adjoining it on the east being then occupied by houses.

The "former directions" refer to "an order from the council, against the suffering of cottages to be built and nourishing of beggars," date Jan. 4, 1625. Reg. Conv. R. fol. 52. b.]

enim rei, ita et dignitatis nostræ curam egisti. Non satis esse academiæ existimabas prædiis annuisque reditibus foras ditescere, nisi habita etiam pulchritudinis, et honestatis ratione domi floreret. Mapalia collegiis admota ægre tuleris; iniquissimum enim videbatur, ut mendicantium querelis adderetur societatis fastidium, iisque qui tantum auribus debent nec oculis parcerent. Ulterius progrederis. Nostrum adeo studiosus es, ut dignatus sis obicibus quoque et viarum moris prospexisse, omnem angulum velis vere academicum, et ipsas plateas scholarum elegantiam induere. Quod solum restat, candidissimo vestro imperio certe morem, et quas possumus gratias, præstabimus. Angiportus dilatabimus, transeuntes præclusura impedimenta amovebimus, viasque (quantum in nobis est) sternemus decoras, latas, et, quo nihil majus polliceri audemus, vestræ quoque amplitudinis capaces. A.D. 1634.

Gratiæ et amplitudini
vestræ devinctissima
ACADEMIA OXON.

Dat. in domo congregationis.
14 *cal. April.*

[Gratiosissimo Domino et reverendissimo in Christo patri Guliel. archiep. Cantuarensi, totius Angliæ primati, regiæ majestati a sanctioribus consiliis, acad. Oxon. cancellario illustrissimo.]

Procuratores { Mr. PELHAM[i], e coll. Magd., / Mr. WARREN[k], e coll. Wadh., } [admitted April 6, 1634.]

To all Christian people to whom these presents shall come, William, by God's providence archbishop of Canterbury, primate of all England and metropolitan, chancellor of the university of Oxon., sendeth greeting in our Lord God everlasting. Whereas by the customs, liberties and privileges of

My proclamation for a toll-gatherer in Oxford, &c., May 2, 1634.

[i] [Herbert Pelham, D.C.L. in 1639, afterwards an intimate friend of Ant. Wood. (See Wood's Life, p. lxix.) He died Jan. 19, 167⅓, and was buried in Magd. coll. chapel; he was younger brother of Henry Pelham, who acted for a short time as speaker of the house of commons. (Wood, Hist. of Colleges and Halls, p. 348.)]

[k] [John Warren.]

A.D. 1634. this university of Oxon., by kings and queens of this realm of England granted, and by acts of parliament confirmed unto the said university, amongst other noble privileges and favours, the clerkship of the market within the said university, and the allowing, approving, and correcting of weights and measures, and the well ordering and governing the said market for the benefit of the said university and the buyers and sellers therein, is granted and confirmed to the chancellor, masters, and scholars of the said university of Oxon., and the execution thereof to the chancellor, or his deputy 69
the vice-chancellor of the said university for the time being: and whereas we find, that heretofore in our predecessors' times, there hath been a public officer by them assigned and appointed to look to the cleansing and keeping sweet the market place, and to take the just and due toll for the measuring of corn and grain, and to keep true and equal bushels, pecks, and half pecks, that there be no fraud committed between the buyer and the seller; which said office hath of late times been discontinued; by reason whereof, as we are certainly informed, divers citizens of the city of Oxon., inhabiting in or near the said corn-market, have (of their own will without any approbation of us or our vice-chancellor) taken upon them to keep and set forth on market days, public bushels and measures for the measuring of corn and grain, and take toll for the same without stint or limitation, sometimes a pint, sometimes a pint and a half, and sometimes a quart for the measuring of a bushel, whereas the ancient and laudable due is but half a wine pint at the most for such measure; and also that divers maltsters, bakers, and brewers, do keep in their private houses two bushels, a bigger wherewith to buy, and a lesser to sell, whereby the country that bring in their corn and grain to the said university, are deterred to furnish the said market, in regard the measure of grain will not hold out fully with the said great bushels. We, therefore, for the future prevention of the said inconveniences, and for the better government of the said market, that there be no fraud used, have given, granted, and confirmed, and do by these presents give, grant, and confirm unto Christopher Dival, inhabitant within the said university of Oxon., licence, power,

and authority to keep and set forth every market day in the place of the corn-market so many lawful bushels and measures by us, or our deputies to be allowed and sealed, as shall be sufficient for the measuring of the said corn or grain, so brought to be sold in the said university, and to take the due and lawful toll for the same, (viz.) the quantity of half a wine pint at the most in every bushel, and not above: to have and to hold the said office of keeping the said bushels and measures, and receiving the toll as aforesaid to him the said Christopher Dival (during his natural life) without the let, trouble, hindrance, or denial of any of the inhabitants of the city and university of Oxon. keeping bushels as aforesaid, or any other person whatsoever. And we do also by these presents straitly prohibit and discharge all the inhabitants of the university or city of Oxon. from keeping and setting forth any public bushel or other measure, and to receive any toll or profit for the same: and also all maltsters, bakers, and brewers, for keeping in their houses any more than a lawful and sealed bushel, by which they shall sell, as well as buy. Provided always, that the said Christopher Dival demean himself honestly, uprightly, and indifferently in the execution of the said office or place as aforesaid, and that he take a corporal oath yearly before us, or our deputy the vice-chancellor, to that effect and purpose, according to the law, and the use, custom, and privilege of the said university: and provided also that the said Christopher Dival, in consideration of the premises, do take diligent care to view the pitching, paving, and cleansing of the streets within the said university, and to make known unto us or our deputy, by whose fault and negligence the same is left undone, and also that twice every week after the end of the said market he cleanse and keep sweet, or cause to be cleansed and keep sweet, the said corn market place, the inhabitants there paying to the scavenger as now they do for the same. In witness whereof we have to these presents put our hand and seal. Dated the second day of May, Anno Dom. 1634, and in the tenth year of the reign of our sovereign lord King Charles, of England, Scotland, France and Ireland, defender of the faith, &c. A.D. 1634.

A.D. 1634.

The sentence for distutoring of Mr. Oxenbridge of Magd. hall, May 27.

WHEREAS John Oxenbridge, master of arts, commoner of Magdalen hall in Oxford[m], both by the testimony of witnesses upon oath examined, and, by his own confession, hath been found guilty of a strange, singular, and superstitious way of dealing with his scholars, by persuading and causing some of them to subscribe as votaries to several articles framed by himself (as he pretends) for their better government, as if the statutes of the place he lives in, and the authority of the present governors, were not sufficient. These are to signify that I Bryan Duppa, vice-chancellor of the university for the time being, duly weighing the quality of the fact and the ill consequences which might follow upon the insnaring of young and tender consciences with the religion of a vow, do order and decree that the said John Oxenbridge shall no longer be trusted with the tuition of any scholars, or suffered to read to them publicly or privately, or to receive any stipend or salary in that behalf. And to this end I require you that are the principal of the said hall[n], to dispose of those scholars that are now under his tuition to such other tutors, who by their discreet and peaceable carriage shew themselves freest from faction; and not to suffer the same or any other to live under his charge, or him to receive any salary or stipend from them. And this censure you are presently to put in execution, by taking away his scholars, and to take care that no part of it hereafter be eluded. Of the performance of which you are to stand accountable to the chancellor or his vice-chancellor whensoever you shall be called.

An order about the settling of the statutes.

After I had received letters from the university of the 12th of Sept., 1633[o], which gave me the whole power to

[m] [John Oxenbridge, a native of Daventry, (previously of Cambridge according to Cotton Mather, History of New England, book iii. p. 221,) was originally of Linc. coll., and afterwards of Magd. hall, where he took his degree of M.A., June 18, 1631. On his leaving the university he became a schismatical preacher, and being obliged to leave England, went to Bermuda. In 1641 he returned to England, and became first a preacher at Beverley, and afterwards a fellow of Eton coll., where he buried his first wife, Jane Butler, to whom an inscription was set up in the chapel, which was written by Andrew Marvel, but defaced at the Restoration. On Jan. 24, 1658-9, he preached the sermon at the funeral of Francis Rous, the intruding provost. After the Restoration he retired to Berwick-upon-Tweed, and on being silenced by the act of uniformity in 1662, he went first to Surinam, whence he removed in 1667 to Barbadoes, and in 1669 to Boston in New England, where he succeeded John Davenport, and died in 1674. See Wood, Ath. Ox. iii. 1027.]

[n] [John Wilkinson.]

[o] [The letters are dated (see above,

order and settle the statutes, which had now hung long in the hands of the delegates, though before they had put me to much pains, and the writing of many letters both to call upon and direct the delegates; yet now I set myself to it with so much the greater alacrity, because the university having in convocation put the whole business into my hands I thought myself sure against all practice by faction or otherwise. To the end therefore, that I might have no more jealousy nor crossing in the business, I put the review of all that had been done formerly by the delegates into the hands of Mr. Peter Turner of Merton college[p], reserving to myself the last consideration of all: by this means and God's blessing upon my endeavours, I did at last, not without a great deal of pains, get through this work, and settled the statutes, as will after appear in its proper time and place. A.D. 1634.

71 In this year the west side of University college was new built from the ground[q]. University college.

John Dunn of C. C., master of arts[r], for the supposed killing of a boy, called Humphry Dunt; and John Goffe of Magd. coll.[s], for the supposed killing of one Boys, master of arts; these two were legally tried before the under-steward of the university, Mr. Unton Crooke, the 26th of August, 1634, and acquitted.

pp. 91, 92) 12 cal. Sept., but in Reg. Conv. 1 Sept.]

[p] [Professor of geometry in Gresham coll., and Savilian professor of geometry. He subsequently became M.D.; on the breaking out of the great Rebellion he served under Sir John Byron as a volunteer, when he was taken a prisoner of war, and was afterwards deprived of his fellowship by the parliamentary visitors. The part he previously took in arranging the statutes is mentioned above, p. 84, note n.]

[q] [Partly with the moneys left by Mr. Charles Greenwood. (Wood, Hist. of Colleges and Halls, pp. 49. 56.) The first stone was laid April 14, 1634. See below, p. 123, note c.]

[r] [Probably John Donne, son of Dr. John Donne, dean of St. Paul's: 'he proved no better all his life, than an atheistical buffoon, a banterer, and a person of over free thoughts.' (Wood, F. O. i. 503.) It appears from the evidence at the coroner's inquest preserved with the other documents of the trial in the archives of the university, that John Dunn, M.A. of Ch. Ch. was riding with another member of the same college along St. Aldate's, when Humphry Dunt, a boy of eight years old, startled the horse of his companion: on this Dunn struck him four or five times about the head. The boy afterwards complained of pain but went about for eight days, after which he fell ill, and died after a fortnight's illness. Two surgeons and a physician attested that they could not assign the cause of his death, as there was no appearance of hurt.]

[s] [It appears from the depositions, that Joseph Boys died on Sunday March 24, in consequence of an injury received accidentally from a kick in a scuffle the previous night; but whether the kick was given by John Gough or Williamson was uncertain.]

A.D. 1634.

Dr. Pink appointed vice-chancellor[u].

AFTER my hearty commendations, &c. I have laid the pains of the vice-chancellorship now two years together upon Dr. Duppa, who hath discharged that place with extraordinary care, as well for the good as the honour of the university; and God hath blessed his endeavours with very great success in those things which have fallen under his charge both at home and abroad. And I dare be bold to affirm it to you in his behalf (and yet give him but the testimony which he deserves) that he hath merited exceeding much both from myself and from you. Nevertheless I am not willing either to overload him, or to pass by so many able and worthy men as that university (God be thanked) now hath for the supply of that place, and who I doubt not will in their several turns follow the good example of those who have gone worthily before them. At this time I have thought fit to name Dr. Pink, warden of New Coll., to be vice-chancellor for this year ensuing, of whose wisdom, judgment, and integrity, and all other abilities fit to fill that place, I have [had] particular knowledge and assurance for these divers years, and am very desirous to make him as well known to you as he is to myself: these are therefore to pray and require you to allow of this my nomination and choice of Dr. Pink to the vice-chancellorship, and to give him your best advice and assistance in all such things as may any way concern the honour and good government of the university. So I bid you all heartily farewell, and rest,

Your [very] loving friend and chancellor,

W. CANT.

Lambeth,
July 12, 1634.

To my [very] loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

[u] [Read in convocation July 26, 1634. Conv. Reg. R. fol. 93.]

A.D. 1634.

My letters to the convocation about publishing the statutes, &c.[v]

After my hearty commendations, &c. The statutes of the university, so often and by so many undertaken, and left again, are now by God's blessing, and the great pains of them to whom that care was committed, brought to perfection. 72 This work I hope God will so bless, as that it may much improve the honour and good government of that place; a thing very necessary in this age both for Church and commonwealth, since so many young gentlemen and others of all ranks and conditions have their first breeding for the public in that seminary. To save the purse of the university, and to gain time, it was thought fit rather to print than to transcribe so many copies as might serve for the present necessary use of the university and the several colleges and halls respectively. And for my part I thought it expedient that in every house they might have the rule of the public government by them, and so see the way to their duty: which being as much for their particular good as the advance of the public service, every man, I hope, will be most willing and ready to conform himself to that which is required of him[w]. There is to be a great ledger book written out fair, which is to be the authentic copy under seal, and to rest *in archivis*, to be the future judge of all statutes, which may hereafter be corruptly either printed or transcribed. But before this be written, I hold it very expedient to put these statutes (as they are now corrected and set in order) into practice and execution for the space of one whole year, to the end it may better appear, if any necessary thing have slipped the care of myself, and those whom the university trusted with me. For then if any such thing be discovered, it may easily be amended in the margin, or otherwise, of these printed books[x]. And after this experience made, the au-

The statutes to be published for a year's probation.

[v] [Read in convocation July 22, 1634. Conv. Reg. R. fol. 91.]

[w] [Accordingly we find in Crosfield's Diary, "1634. Aug. 2. The university statutes appointed to be read of the bachelors and scholars, with an exhortation to obedience thereto."]

[x] [The Statutes, as thus settled by the delegates, were accordingly printed; they are in a folio volume with the title 'Corpus Statutorum universitatis Oxon. sive Pandectes constitutionum academicarum, e libris publicis et regestis universitatis consarcinatum, Oxoniæ Excudebant Johannes Lichfield and Guilielmus Turner, academiæ celeberrimæ typographi, 1634.' The margins are wide, and one or more blank pages are left at the end of each

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A.D. 1634. thentic copy may be written fair, without any interlining or other blemish, and so be a rule to posterity of greater credit. These are therefore according to the power given unto me by an act, with full consent, in convocation, bearing date in August, 1633[x], to declare and publish to the university and every member thereof, that the statutes now printed are and shall be the statutes by which that university shall be governed for this year ensuing, that is, until the feast of St. Michael the archangel which shall be in the year of our Lord God 1635, reserving to myself power, according to the decree before mentioned, to add or alter that which shall be fit, and take away from these statutes or any of them that which shall be found by this intervening practice to be either unnecessary or incommodious for that government. And then, God willing, at or before that time I will discharge the trust, which the university hath commanded to me, and absolutely make a settlement of the statutes for future times, even as long as it shall please God to bless them with use and continuance. And I account it not the least of God's blessings upon myself, that He hath given me strength and ability to do this service for my ancient mother, the university, whom I have ever so much honoured, and am still ready to serve. And thus much comfort I can already give you, that his majesty being made acquainted by me, that the

titulus (or division of the Statutes), the running title at the head of the page only being printed on them, as if designed for MS. additions. Into these margins or blank pages the alterations and additions made by the chancellor, (of which the authentic copy is in vellum, preserved in the archives,) were transcribed; (see below, p. 130, in marg.;) and the errata which are printed at the bottom of the fourth page, corrected. There is a MS. Table of Contents and the Epinomis also in MS. at the end. A copy of the Statutes thus described is in the Bodl. Library, and in college libraries. It is interesting as shewing readily the additions and alterations made after the year of trial. The authentic MS. copy has prefixed the confirmation of the statutes by the chancellor, and by the king, Charles I., which are reprinted in the 4to. of 1768. In this form, partly printed, partly MS., the Corpus Statutorum continued till the 4to. edition was printed in 1768, except that for general use a volume containing the statutes more necessary to be known was compiled as mentioned below, p. 145, in marg.]

[x] [The act was as follows, (20 Aug. 1633.) "In eadem convocatione certiorem insuper facit vice-cancellarius venerabilem cœtum doctorum, magistrorum regentium et non-regentium statuta academiæ longo et fido examine in conventu præfectorum ventilata, suppletis jam tandem quæ defuerunt, conciliatis antinomiis, obsoletis sepositis, ultimam cancellarii manum expectare. Rogavit igitur, an placeret, ut cancellarius academiæ nomine rogaretur hanc inter curas suas numerare provinciam, ut legibus illius etiam judicio limatis et firmatis authoritas et fides major adesset, et reverentia. Proponenti ista vice-cancellario assensu unanimi annuit convocatio." The letter addressed to the chancellor on the occasion is given above, pp. 91, 92.]

work was finished, expressed extraordinary contentment in it, A.D. 1634.
and commanded me to let you know so much, and withal that he doubts not of your ready obedience to them: than which nothing can from thence be more acceptable to him. Thus assuring myself that you will all strive to yield full obedience to these your statutes, which will be your own
73 honour as well as the university's, I leave you to God's blessed protection, and rest,

Your very loving friend and chancellor,
W. CANT.

July 18, 1634.

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

REVERENDISSIME CANCELLARIE,

Thanks from the university about their statutes then sent down, and published in print for a year's probation[y].

NOSTRI juris corpusculum exhibitum pervolvisti, expectatum reddidisti, nec raptim quidem, ut prudentiam et consilium agnoscamus, nec tamen tarde, ut vigilantiæ et studio gratulemur. Quid proposuimus, quod non effecit industria vestra? Quid desideravimus, quod non concessit liberalitas? Quid ambivimus, quod non impetravit gratia? Quemadmodum prius immunitates comparasti, ut libere, et ingenue, ita nunc statuta, ut pie et composite vivamus. In utroque genere honestati academiæ adeo præclare consuluisti, ut neque hinc servilis audiat, nec illinc barbara. Statuta quidem dudum habuimus, sed qualia crederes a sphinge condita; adeo perplexa, ambigua, sibique dissona, ut gravius supplicium lueret legis interpres, quam violator. Jam vero emersit nova rerum facies; succurrunt nobis statuta, alia dirigentia, alia punientia, alia quæ stringunt, alia quæ cohibent ensem, eaque omnia adeo perspicua, clara, et (quod est optimum integritatis argumentum) prioribus adeo dissimilia, ut neque prudenti relinquatur imperitiæ prætextus, nec parenti contumaciæ patrocinium. Adeo ut non dubite-

[y] [Passed in the same convocation, Reg. Conv. R. fol. 92. a.]

A.D. 1634. mus plane asserere, nos vestræ amplitudini magis obstrictos ob hanc epitomen, quam Bodleio ob tot volumina; illa enim artes et scientias suggerunt, hæc aliquod divinius, ordinem et bene institutæ politiæ salutem: illa bibliothecam, hæc academiam constituit. Hactenus cura et consilium, cui addidisti egregium humanitatis specimen; præsentes canones tantum anno tenus authenticos voluisti, ut si quid laxius deprehendatur, constringatur, si quid arctius, remittatur. Singularis quidem clementia, et antehac inaudita! Leges et præscripta ad tempus posuisti, ut nostro demum suffragio et arbitrio confirmentur, et siqua occurrerent errata, non statuentis auctoritate, sed patientis experientia corrigantur. Quod superest, providentiam et amorem, qua sola possumus, fide et observantia pensabimus, et obsequium, quod juxta mandati candorem statutis ad annum tantum, vestræ benignitati perpetuum spondemus.

Vestræ amplitudinis observantissima

ACAD. OXON.

Dat. in domo congregationis
9 cal. Aug.[y], 1634.

[Gratiosissimo domino et reverendissimo in Christo patri Guliel. archiep. Cantuarensi, totius Angliæ primati, regiæ majestati a sanctioribus consiliis, acad. Oxon. cancellario illustrissimo.]

S. in Christo. 74

My letters to the convocation concerning the book of the statutes delivered to the king, and Sir Kenelm Digby's manuscripts, &c.[z]

AFTER my very hearty commendations, &c. I have a good while since delivered the book of your statutes, together with your letters[a], to his sacred majesty, who was marvellously well pleased with both, and commanded me at some convenient leisure to let you know how well he takes both the one and the other. And because the letter you sent was very well written, [and in an argument not fit to be lost;]

[y] [So in Reg. Conv., i. e. July 24, but the convocation was held July 22, and an English letter, passed at the same convocation, Reg. Conv. R. fol. 93, bears that date.]

[z] [Read in convocation Dec. 23, 1634.]

[a] [These letters, to be sent with a printed copy of the statutes, were passed in a convocation held Sept. 27, 1634. Conv. Reg. R. foll. 96, 97.]

after his majesty had read it, I caused it to be fairly written in the spare vellum at the beginning of the book. A.D. 1634.

Thus much I had signified to yourself, and the whole body of the convocation, about a month since, had I not been hindered by two things, the one as troublesome to myself as the other will appear beneficial to you. That which was troublesome to myself was the great business of the term, which lay very heavy upon me, especially towards the end of it, and at the same time the care which I took to derive the benefit upon you. That which I know will be very beneficial to you is a parcel of manuscripts which I have obtained for your library from a very learned and noble gentleman Sir Kenelm Digby[b]: These manuscripts (many of them being very good) he hath been at the charge to bind up, and put his arms fair upon them, and I think there are very few but so bound. With these he hath sent a catalogue, but that (as himself tells me) is somewhat imperfect, his man being indisposed for health at the time when he made it; and whether the method of it will like you, or fit the university, I know not; but after the books are compared with this, it will be very easy to make a perfect one by it. For myself I did not think it fit any way to meddle with them, but have left them in their several trunks, as they were packed up by himself, and so sent them to you. Their number is two hundred and thirty-five or thereabouts.

Manuscripts given by Sir Kenelm Digby to the university.

Concerning the manuscripts I am to give two advertisements of the donor's will and pleasure, which I must and do pray you to settle in this present convocation: the one is, that he will not subject these manuscripts to the strictness of Sir Thomas Bodley's statute, but will have liberty given for any man of worth, that will be at the pains and charge to print any of these books, to have them out of the library upon good caution given, and to that purpose and no other. The second is, that he will reserve liberty to himself, during his natural life, to borrow any of these books out of the library for his own private use, whensoever he shall ask them. And both of us desire the books may be put into the

Two advertisements of Sir Kenelm Digby concerning his manuscripts to be observed.

[b] [These MSS. were the collection of that very learned man Thomas Allen of Trinity college (and Gloucester hall); he bequeathed them to Sir Kenelm Digby, who had been his pupil. See Wood, Ath. Ox. ii. 544.]

A.D. 1634. library with these two cautions expressly mentioned, as the act of convocation was for the books which my lord steward[a] gave.

This is all which I have for the present to trouble you with, for I presume I shall not need to put you in mind of writing a letter of thanks to Sir Kenelm Digby, whose love thus and divers other ways expressed deserves it abundantly; so with my prayers to Almighty God to bless you, to the 75 honour of His sacred name, and the good of His Church, I leave you to His gracious [and blessed] protection.

Your very loving friend
and chancellor,
W. CANT.

Decemb. 19, 1634.

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, [these.]

REVERENDISSIME CANCELLARIE,

Thanks from the university for the delivery of their statutes to the king, and for Sir Kenelm Digby's manuscripts procured by me[b].

ITERANDA narras, imo iteranda. Codex statutorum (ais) una cum literis opus absolutum sacrantibus, vestram simul et regiæ majestatis frontem serena complacentia explicuit. Curæ gaudioque vobis, diis deputatis, populi salus, non ultio. Abunde est; exsultamus hinc omnes, non ut legibus adstricti, sed soluti vinculis. Hoc, ut reliqua, soli tribuendum est vestri favoris exundantiæ, et affectui plusquam paterno; cui parum est nos bene moratos vivere, nisi etiam felices, et gratia suprema irradiatos. At leges compositas composite observare, prælisque viventibus denuo exprimere, erit hoc tandem obedientiæ nostræ; nec solum obedientiæ, erit gratitudinis; plus enim obligati sumus beneficiis tuis, quam legibus.

Pro uno, quem misimus, impresso codice, accepimus manuscripta decies repetitis numerosiora characteribus: eaque (ut

[a] [William, earl of Pembroke, Laud's predecessor as chancellor; he had been lord chamberlain under James I., but was made lord steward by Charles soon after his accession, (see Clarendon, Hist. of Rebellion, vol. i. p. 103. ed. 1826.) The MSS. alluded to are mentioned above, p. 10, note o.]

[b] [Reg. Conv. R. fol. 102. b.]

decet munus tam exquisitum) bis data. Quod prius rogando impetratum est, non semel donatur, sed manu aliena et tua. Care quidem emit vir princeps, cum rogat; at quantæ liberalitatis est rogare, ut donet, seipsum oppignerare, ut donet aliena? tu vero eo conniteris, eo pergis munificentiæ, ut tuis aliena conjungas, et una cum beneficiis ipsos etiam benefactores cumulatissime largiaris: conciliato hinc nobis rege, lucraris illinc subditos; hæc opera, hæc tua vis. O! orbium nobis influentium utrinque circumagens motor! nimio nos locupletandi studio inopem te facis, procum humilem ac similem nobis, ut reddas nos quodammodo amplitudini tuæ similes. Sic proprii splendoris periculo vapores aliunde exhalat sol, ut eosdem instillet arvis: sic fonte longinquo aquam deducit hortulanus, ut riget seminarium: sic marmor fodinis eruit tuus lapicida, ut augustioribus columnis basilicam suffulciat[c]; dum tu succos gemmasque musarum undequaque et nobis attrahis; tu sol es, tu cultor, exstructor academiæ. Siste liberalitatem hanc tuam, siste, acquiescamus, te uno contenti; quid novos tantopere accersis patronos? Pluris est nimio acclinare te otio, quam nos erigi quam maximis literarum auxiliis. Siste, ne simus nimia felicitate miseri, et infra gratitudinem positi; nos enim nil
76 ultra possumus, quam quod volumus dona nobilissimi Digbeii, tua mirari, colere, thesaurare loculis, in registro nominatim conscribere, conditiones impositas, quas etiam convocationis decretum sancivit, catalogo præfigere, grates illi pro libris, pro illo tibi conceptissimas referre, mandatis tuis religiose obsequi, ex nutu præcurrere, et animitus perstare.

A.D. 1634.

Sanctitati vestræ
devotissima
ACAD. OXON.

E domo nostræ congregationis
Decemb. 24, 1634[d].

[Reverendissimo in Christo patri Guilielmo domino archiepiscopo Cantuarensi, regiæ majestati a secretioribus consiliis, et Oxoniensis academiæ cancellario honoratissimo.]

[c] [A reference to the repairing of St. Paul's cathedral.]

[d] [In the same convocation letters of thanks were voted to Sir Kenelm Digby, Reg. Conv. R. fol. 103. a, and the gift accepted under the prescribed conditions, fol. 102. b.]

A.D. 1635.

A project to set the poor of Oxford on work, Dec. 28, 1634.

At this time there was a proposition made for setting the poor on work at Oxford, by making new stuffs and drapery ware, much after the fashion that the Dutch and Walloons use at Canterbury, Norwich, and other places. Divers letters passed between me and the vice-chancellor and some other interested men about it: but in conclusion such difficulties appeared in the business, that the whole project suddenly vanished and came to nothing. And yet Mr. Escott of Wadham college[e], who very carefully and certainly with a very good intention laboured in the business, gave me this answer following to such doubts as I had made, and set down some other things very considerable in the business; and yet for all this that good intention fell to nothing.

Mr. Escott's answer to certain of mine concerning the poor of Oxford. Recep. March 10, 1635.

The doubts that you have made to me I think in part be thus answered.

To the first; the man John Roberts of Yarmouth, and born there, is a man as I suppose conformable; for I have heard him speak with dislike of some factious brethren of the town of Yarmouth, and of some of this town of Oxford. And he commends Mr. Brook[f] the minister of Yarmouth, and particularly for a suit that he lately commenced in the high commission against a factious lecturer, for preaching scandalously of the Blessed Virgin, &c., by reason of which suit I suppose the said minister and his conformity is known to my lord's grace of Canterbury.

To the second; if this man die, another may be had upon the same terms: but if he live any time, he will make his own sons and others perfect in the trade, that may supply the place after him.

To the third; I hope we shall not need to fear the making us a number of poor by them that shall be trained up in this trade, because this course increaseth not the number of

[e] [Daniel Escott, elected warden Sept. 7, 1635.]

[f] [Matthew Brooks. Two lecturers, John Brinsley and George Burdett, were brought before the high commission court, and Brooks appears to have been engaged in both prosecutions. See Swinden's History of Yarmouth, pp.837—855, where the history is given, and the documents connected with these proceedings, which lasted from 1626 to 1635.]

poor, but only teaches them whom it finds idle, and enables them to maintain themselves and their families, if they have any; for it employs both men, women, and children; and where there be no idlers it is like there will not be many beggars. A.D. 1635.

77 To the fourth; I find not indeed that we have power to impose a tax upon ale-houses.

To the fifth; the taxes and levies now made by the town for the poor are (by the statute) to be employed and disposed of by the overseers of the poor, with the consent of two justices of peace for the providing of materials to set them to work, and for the placing out of poor children to honest trades. Now if the overseers of this work be made justices of peace, I see not but they may have a hand in disposing of those taxes, and convert as much of them as shall be fit to this use. However the university may by its own power tax all privileged men.

There is a man of good place in the town (who is like to be a benefactor to this work) that thinks the town, if the university go through with it, will willingly bind themselves to a yearly contribution towards it, or else will undertake to maintain constantly a certain number of children, which shall work there. But if none of these things be, I think there may be shewn a way how the university of itself, without the assistance of the town, may be able to go on with this charitable work, and provide for the maintaining and teaching sixty poor children the first year, and add to them twenty or thirty more every year perpetually; and yet so, that whatsoever any man shall contribute towards it, shall return to him within the compass of the year with advantage. Which way may be this.

There must be raised a sum of money, that shall issue out yearly for the maintaining of a certain number at work; suppose sixty or an hundred.

This yearly charge shall never increase, and yet the number to be maintained shall increase every year, thus;

Suppose there be eighty to be maintained as apprentices for seven years, at £5 charge for every child per annum.

The first year their earnings will but answer their spoilings.

A.D. 1635. The second year this eighty will earn £120, which will take in twenty-four children more.

The third year the first eighty will earn £200, and the twenty-four taken in the second year will earn £36, in all £236. Out of which deduct to maintain the twenty-four taken in the second year £120, and there will remain £116, which will take in twenty-three more.

The fourth year the first eighty will earn £280, and the rest will earn so as to take in thirty more. The fifth year will take in forty more, the sixth year fifty, the seventh forty.

The eighth year the first eighty shall be manumitted, and yet there will be left at work two hundred and four, and there may be taken in thirty more.

The ninth year will manumit the twenty-four that were 78
taken in the second year, and there will be left at work two hundred and ten. And so always a certain number will go off yearly, as they come in, and others will be taken in their room.

If there be taken in but sixty the first year, there will be added the second year twenty, the third year sixteen, the fourth year twenty, the fifth thirty, the sixth forty, and so onward as it is shewed before.

If the town contribute towards it, there may be taken in the first year one hundred. If the university go on alone, they may (besides the allowance of the master and overseers) take in sixty, by raising through the university by the poll 1*d.* a week upon every man, except poor scholars; or by setting a certain sum upon every college, to be raised as it shall seem meet to the governors. Now if any man think this 1*d.* a week to be a burden, I answer him thus:

First, that upon the matter he doth not give any thing, but only lays out by the week what within the year will come in to him again, in the buying of his gowns, suits, stockings, &c. Neither is this a thing only in imagination, but it may easily be made to appear, that if things be well ordered, there shall be saved in some stuffs 4*d.*, in some 6*d.*, in some 8*d.* a yard, in some more, in some less, as it is of higher or lower price, and in stockings after the same proportion.

Secondly, I think I may say, there is well-nigh as much

as this given every week at buttery hatches, and to beggars in the town, which by this means might be saved; for if a right course be taken there should not be seen a beggar or an idle person within the precincts of the university. A.D. 1635.

Thirdly, I believe, that my lord keeper being petitioned by the university, will easily be induced (in regard of the undertaking of this work) to keep this university out of all breves, which now come very frequently upon us, and that we shall be burdened with no collections, save only some extraordinary ones, that shall first pass the consent and approbation of my lord our chancellor.

If this may persuade that the enterprise is feasible, it were good that all the dispatch were made in it that may be, that the work may begin with the year, now at our Lady day.

If the overseers were made, they might travel in the perfecting of it, and enquire what were the causes of their first failings in Cambridge, and how they do now go through with it, as likewise what course they take at Norwich, where this trade hath a good while flourished, and so that it leaves not (as I am informed) a beggar in the whole country thereabouts.

[Procuratores } Mr. EDWARDS, S. John's Coll.[h] } Admitted April 8, 1635.
} Mr. CARLETON, Queen's Coll.[i] }

79 *S. in Christo.*

SALUS vestra mihi in primis votis, et (ut ita dicam) suprema semper lex fuit; post salutem honos. Hinc a cancellariatu meo dicam, an vestro (nam non petenti, imo contra nitenti, My letters to the university, wherein I then gave them certain manuscripts[k].

[h] [John Edwards, afterwards nat. philosophy reader, and M.D.]

[i] [Guy Carleton. He suffered much during the Rebellion. At the Restoration he was successively dean of Carlisle, bishop of Bristol and Chichester, ob. 1685 (Wood Ath. Ox. iv. 867).]

[k] [Read in convocation May 28, 1635. Reg. Conv. R. fol. 109, 110.]

A.D. 1635. summa et singulari vestra benevolentia collatus est) omnem navavi operam, ut vestra, sive statuta, sive privilegia, sive alia cujuscunque generis negotia, quæ meam manum exposcerent, ad optatum finem facile et plenis velis perducerentur. Siquæ restant adhuc non indulta, aut non satis confirmata, potestis (nil dubito) a rege serenissimo, ecclesiæ et academiis addictissimo, non frustra exspectare. Vos saltem prudenter circumspicite, quid ulterius in vestram gratiam possim, antequam fato fungi et ad Deum meum redire detur.

Et quia annis jam ingravescentibus, melius videtur sarcinam deponere, quam mole ejus opprimi, exuvias quasdam meas vobis præmisi; ipse, quum Deus vocaverit, sequuturus. Exuere autem primo placuit libros manuscriptos. Quid enim mihi cum illis, cui nec otium datur vel inspicere? Et si daretur, nec oculi ad perlegendum satis firmi, nec memoria ad retinendum satis fida reperitur. Nostis enim inter exteriores sensus oculos, et inter interiores facultates memoriam primo senectutem et prodere et fallere. Libros igitur hosce malui vivus dare vobis charissimis filiis, quam testamento legare mortuus, tum ob alias causas, tum etiam ob hanc, ne manus aliqua media furtiva forte selectiores præriperet.

Mitto autem nec tot, nec tales, ut vestris studiis dignos existimem, sed quales amor meus, et erga communem matrem pietas parare potuerunt; mitto tamen (ut per catalogum, quem una misi, constabit) Hebraica volumina manuscripta quatuordecim, Arabica quinquaginta quinque, Persica septendecim, Turcica quatuor, Russica sex, Armenica duo, Chinensia duodecim, Græca quadraginta quatuor, Italica tria, Gallica totidem, Anglicana quadraginta sex, Latina supra bis centum, præter alia quadraginta sex, sed recentiora, et e collegio Herbipolensi in Germania tempore belli Suecici desumpta.

A condition to be kept concerning the manuscripts.

Hos libros, amoris mei testes, vestræ fidei committo, in bibliotheca reponendos, hac conditione, ut nunquam inde extrahantur, vel mutuo cuipiam dentur sub quocunque prætextu, nisi solum, ut typis mandentur, et sic publici et juris et utilitatis fiant; nec tamen illum in finem, nisi data prius cautione a vice-cancellario, et procuratoribus approbanda, et ut statim a prelo locis suis in bibliotheca prædicta restituantur, ut cautio istæc libros hosce a furibus, et conditio ista

eosdem e blattis tineisque tutos conservare possit; quibus aliter præda futuri sunt, dum suo pulvere situque sepulti jaceant. Siqui alii libri similes, aut meliores ad meas forte manus pervenerint, eos etiam ad vos mittendos curabo, sub eadem conditione, et eodem loco figendos. A.D. 1635.

80 Nolo alia negotia libris immiscere; sed omnia vobis prospera corde, quo decet, pio exoptans, academiam illam et vosmetipsos omnes et singulos, speciali Dei gratiæ commendo.

Cancellarius vester et amicus

W. Cant.

Datum ex ædibus meis Lambethanis Maii 22, [*Anno Domini*] 1635.

Viris mihi amicissimis Dri. Pinck, vice-cancellario, aliisque doctoribus, procuratoribus, necnon singulis in domo convocationis intra almam universitatem Oxon. congregatis.

Reverendissime Cancellarie,

Dum verbis te fragilem fateris, et factis immortalem te comprobas, de felicitate nostra dolemus, qui fruituri sumus æterna quidem beneficiorum, sed benefactoris temporali præsentia. Diu nobis intersis, et minus beneficus, dum tamen diutius; ne unquam in fato tuo fungi videamur, quomodocunque victuri, nostro. Cum tibi satis vixeris, vive alteram ecclesiæ, alteram reipublicæ, tertiam ætatem nobis; vives et ultra sæcula in hisce auctoribus, quos in mutuum æternitatis cambium a tineis vindicasti; quorum fidissima exemplaria natalitio atramento, et manu obstetrice consignata, fidissimis archivorum simul et memoriæ nostræ loculis reposuisti. Sunt illi numero quadringenti quinquaginta duo ac plures, pondere inæstimabiles, linguarum varietate omnigeni. Pentecosten emisti alteram sub tempore Pentecostes, cum sis ipse divini Spiritus effusissime plenus[k]. O! nobis perpetuo memorande tot libris, et tam vivacibus, tot linguis et tam discrtis, quot ipse detulisti. Ne queraris amplius lucere tibi

Thanks from the university for the manuscripts I gave them.

[k] [This expression was urged against the Abp. at his trial. See Prynne's Cant. Doom, p. 441, and Abp. Laud's History, chap. xxix. p. 285. in marg.]

A.D. 1635. non satis firmos ad legendum oculos, cum nostro emolumento sic aciem intendas. Ne queraris minus fidam perstare ad retinendum memoriam, cum nostri sis adeo memor inter densissimas negotiorum turbas. Deficient fortasse et nobis oculi (si tui unquam defecerint) præ nimio luctus effluvio: sed, tua languescente (quod absit) memoria, nunquam clanguescet memoria tui. Hæc, nobis etiam exstinctis, quibus jam tenax insidet, nunquam e tabulis nascendæ posteritatis deteretur et excidet. Circumspicere nos jubes, si quid effectum velimus ab optimis, maximisque in terra, rege ac te; inter accipiendum carere non vacat. At quamvis tibi obtemperare sit commodi satis, fruique te nimium; si tamen membris quid insit oculi nondum a capite exercitum, si munificentiæ tuæ tanta poterit superesse inopia, vel inopiæ nostræ audacia, ut indigere vel petere possimus, circumspiciemus, egebimus, rogabimus, ut in hac etiam molestia tuo obsequamur imperio. O qui nobis regis animum concilias mediator politicus, intercede (Sanctissime) summo intercessori Christo. Nos itidem, quamvis longe distantes, longinqua pietate devocabimus occumulandum in te gratiam. 81
Nos hæc manuscripta, quibus tuam ditasti academiam, inscribemus registro, recondemus animo, volvemus manu, enunciabimus lingua, et vita recudemus. Nos pari conditionum observantia munus vestrum custodiemus, ac pia gratitudinis religione accepimus. Nos codices tuos vel tanquam gemmas sinu privato amplexabimur, vel tanquam stellas aprico immittemus orbi; omnino consulturi aut gratiæ tuæ, aut gloriæ. Nisi omnibus, certe impertiemur nullis. Qui summa meruisti, nihil invenies in officio nostro mediocre. Finge animos manuscriptos, ac illos accipe. Sic vovet se, et præstabit

Sanctitati[1] vestræ
Sacratissima
Oxon. Acad.

E domo nostræ Convocationis,
Maii 28, 1635.

[1] [The use of this title was brought as one of the charges against the Abp. at his trial. See Troubles and Trial, chap. xxix. p. 284. in marg.]

A.D. 1635.

The repair and beautifying of the chapel of Saint Mary Magdalene[l], which began the year before I was chancellor, was completely finished, as also another new building of theirs towards the water-side in this year[m]. Magdalene college.

In this year Smithgate was made passable for coaches[n]. Smithgate.

In this year the Thames was brought up to Oxford, and made navigable for barges[o]. Thames brought up to Oxford.

Henry Birkhead of Trinity college in Oxford was seduced by a jesuit, and in May, 1635, carried to St. Omer's, by one who called himself by the name of Kemp, a priest of that college of St. Omer's: they took shipping at Dover, and there they were not so much as asked their names by any officer, nor ever tendered the oath of allegiance[p]. But I found means to get him back and settled him[q]. Henry Birkhead of Trinity college seduced by a Jesuit.

After my hearty commendations, &c. The time of the year puts me in mind that the vice-chancellor hath gone through a year's pains in that government, and the place Dr. Pink continued vice-chancellor another year[r].

[l] [Wood's account is as follows: "Great care being taken to adorn churches and chapels in most places, especially in the university, this was then altered to what it now is, that is to say, the floor of the inner chapel was pulled up, and paved with black and white marble, the old wainscot and stalls taken away, and these in being set up with curious painting thereon. A new organ also provided, a comely screen, painted windows and what not, to adorn the house of God." Hist. of Colleges, p. 329.]

[m] [That is, "the new building of freestone at the east end of the common hall, erected for commoners in 1635, for the most part at the college charge." Wood, ibid., p. 322.]

[n] [See above, p. 94, note h.]

[o] [Under the provisions of an act of parliament, 21 Jac. I. cap. 32, intitled 'An act to make the Thames navigable from Bercot to Oxford." See Wood, Annals, A.D. 1624, p. 353. Crosfield records in his Diary, "The last of August 1635 a barge was brought up the Thames to Oxford, which was the first ever came; the king was then at Woodstock."]

[p] [As required to be taken by the Act 3 Jac. I. cap. iv. sect. 18.]

[q] [He was afterwards by Abp. Laud's means elected a fellow of All Souls. He retained his fellowship during the Rebellion, but resigned it at the Restoration, and became registrar of the diocese of Norwich. (Wood, Ath. Ox. iv. 573, 574.) This case was brought forward by Laud in his defence on the first day of his trial. See Hist. of Troubles and Trial, chap. xxii. p. 226. in marg. Birkhead was the founder of the professorship of poetry.]

[r] [Read in convocation July 22, 1635. Reg. Conv. R. fol. 110. b.]

A.D. 1635. being so full of trouble, a year may be thought a great space of time for any man to be exercised in it; yet considering what experience is requisite for a governor there, and in hope that the first year's pains will make the labour of the second more easy, and especially weighing with myself, with what great sufficiency both for integrity and judgment the present vice-chancellor, Dr. Pink, hath carried himself in all the businesses which concerned the honour of that university, both at home and abroad; I have thought fit to continue him another year in the vice-chancellorship; assuring myself that he will constantly go on as he hath begun, which cannot but tend to his own credit and reputation, as well as to the good government of the university, and all those other happy effects which attend upon a well-settled government, which is so necessary every where, but more especially in that body. These are therefore not only to let you know that I do hereby nominate and choose Dr. Pink to be my 82
vice-chancellor for this year following, but also to pray and require you to allow of this my choice, and to give him all the respects due to his place, and all other help and assistance which shall be in your power to give, and may be necessary for him to receive for his better ease and comfort in the government. Thus not doubting of your readiness, and willing obedience herein, I leave both him and you all to the grace of God, and rest

Your very loving friend,
and chancellor,
W. CANT.

July 10, 1635.

A branch of my letters to my lord of Winchester[r], concerning New Coll. in Oxon. Feb. 2, 1635.

ANOTHER business there is, which I think may be very well worthy your consideration; and if you do not give it remedy (as I think it abundantly deserves) I do not know who either can or will. I have often wondered why so many good scholars came from Winchester to New College, and yet so few of them afterwards prove eminent men: and while I lived in Oxford I thought upon divers things that might be

[r] [Walter Curle.]

causes of it, and I believe true ones, but I have lately heard of another, which I think hath done and doth the college a great deal of harm, in the breeding of their young men. When they come from Winchester they are to be probationers two years, and then fellows. A man would think those two years, and some years after, should be allowed to logic, philosophy, mathematics, and the like grounds of learning, the better to enable them to study divinity with judgment: but I am of late accidentally come to know, that when the probationers stand for their fellowships, and are to be examined how they have profited, one chief thing in which they are examined is, how diligently they have read Calvin's Institutions; and are more strictly held to it, how they have profited in that, than almost in any kind of learning besides. I do not deny but that Calvin's Institutions may profitably be read, and as one of their first books for divinity, when they are well grounded in other learning; but to begin with it so soon, I am afraid doth not only hinder them from all grounds of judicious learning, but also too much possess their judgments before they are able to judge, and makes many of them humourous in, if not against the Church. For so many of them have proved in this latter age, since my own memory in that university[a]. Your lordship is visitor there, and I think you cannot do a better deed, than to advise on a way, how to break this business with the warden, who is a learned and discreet man, and then think upon some remedy for it. For I am verily persuaded it doth that college a great deal of harm. I do not hold it fit that your lordship should fall upon this business too suddenly. When the warden comes next to the election may be a fit
83 time; nor would I have you let it be known that you have received this information from me; but sure I am 'tis true, and needs a remedy.

A.D. 1635.

Concerning the probationers of New Coll., their reading of Calvin's Institutions too soon.

W. CANT.

February 2, 1635.

[a] [William Twiss, the prolocutor of the assembly of divines, and the well-known Lord Say and Sele, were both educated at New College, the latter not on the foundation.]

A.D. 1636.

S. in Christo.

My letters to the university concerning their large patent procured from his majesty[a].

Quod ad honorem Dei, et academiæ utilitatem cedat, mitto vobis a rege pientissimo, et literarum patrono munificentissimo literas patentes. In eis facile est legere, quali gratia et quanto favore vos, et studia vestra amplectitur regum optimus: privilegia enim hæ literæ continent, non solum vetera confirmata, sed etiam illa ampliata, et ubi obscura vel dubia fuerunt, explicata; ac etiam multa nova, de quibus antehac ne cogitavit quidem academia.

Ad firmitatem harum libertatum quod attinet, summa (uti spero) fide et jurisperitorum scientia (quorum consilio in hoc negotio usi sumus) eas septas et munitas satis esse confidimus. Nec defuit illis frequentior monitio, ut caute et circumspecte describerentur omnia, ne oppidani, aliive, si qui privilegiis vestris inimiciores sint, facile possint arripere informandi ansam. Majorem a me curam exspectare non potuit academia, nisi talium legum municipalium peritia imbutus fuissem, ut ipse manu mea patentes hasce delineare, et delineatas examinare, et de earum perfectione judicare propria Minerva potuissem.

Sumptus vestros expensasque circa hanc rem majores esse quam exspectavi, audio; spero tamen non cum privilegiis hisce comparandas. Sed meæ nec potestatis, nec officii est, vel salaria, seu feoda jurisperitorum, vel sigillationis summam juribus aut consuetudine affixam moderari.

Hoc unum adjiciam pro amore, quo vos vestraque amplector, ipse (et non ficta scribo) sumptuum horum onera in me jampridem suscepissem, nisi alia vobis ibidem satis nota tenuiores proventus meos plus satis exhausissent. Superest, ut regi serenissimo, ac de vobis optime merito, pro patentibus clausas sigillatasque mittatis literas, pro privilegiis amplissimis gratias (si possitis) pares rependatis. Ante omnia vero pro singulari ejus favore obedientiam et fidem, quibus omni officii genere tenemini, alacriter exhibeatis. Quæ omnia

Letters of thanks to be sent to his majesty for their large patent.

[a] [Read in convocation March 19, 1635. Reg. Conv. R. fol. 115. a. An abstract of the charter is given in Wood's Annals, ad ann. pp. 399—401.]

nomine vestro, meoque regi clementissimo spospondi. Vobis incumbit, ne falsi reus sit A.D. 1636.

Cancellarius et amicus vester

W. CANT.

Datum ex ædibus meis Lambethanis
10 *Martii*, 163$\frac{5}{6}$.

[t]UNA cum literis patentibus mitto vobis decretum dominorum, qui a regis sunt secretioribus sanctioribusque consiliis, de usu earum literarum, prout in causa inter Cantabrigienses et Londinenses [typographos] definitum fuit, ut nec vobis penitus otiosæ, nec aliis, qui prelo hic inserviunt, onerosæ nimis esse possunt. The decree of the lords sent[u].

REVERENDISSIME CANCELLARIE,

ACADEMIAM tam solicite et ex consuetudine curas, ut solo nobiscum agas beneficiorum commercio; nec aliud fere occurrat comitiis nostris tractandum, quam munificentiæ vestræ negotium. Olim sapienter moribus nostris et politiæ, nunc magnifice libertati, et honori consulis; par statutis donum, chartam accepimus auctiorem, et [jam] magnæ illius æmulam, qua et præsentem academiam ditas, et obligas futuram. In grandi hoc opere concessiones accepimus amplissimas, quasdam veteres, sed confirmando, augendo, explicando, penitus novatas, quasdam ex integro novas, sed eas provide muniendo factas auctoritate vetustas. Aliena dedisti æque ac tua, qui olim concessis primus [frui] dedisti, fruique absque dissidiis. Tua vero tam firma et plena largitus es, ut manum alienam exspectare non possint. Dum tu sanctissimus arbiter oppido rapaci et immodesto justa statuis pomœria, dum infestos ita circumscribis, ac subjicis, ut locum non relinquas malevolentiæ, et bello; dum præcautum habes, ne sit actio in foro, lis in lege, sed pace vigeat dominium; donas hæc omnia non semel, sed indies, æternumque, et quoties sine tali providentia convelli potuerant. Thanks from the university for their large patent procured by me[x].

[t] [This is a postscript of the above letter.]

[u] [The decree is not in the Register.]

[x] [Reg. Conv. R. fol. 116. b.]

A.D. 1636. Quamvis vestri beneficia tam ardua sint ista, ut captum superent academiæ, tamque numerosa, ut difficile sit recensere, quæ tu largiendo non gravatus es, tamen et molem et numerum vincit conferendi modus. Sub tanto rerum pondere alternatim tu animo volvens Britanniæ curas et academiæ, eousque descendisti, ad studium artemque nostri emolumenti, ut in recudendis privilegiis ipse nodos argutiasque juris perquirere, ipse momenta verborum trutinare, et supra jurisprudentum aciem, vel saltem industriam, plurima perficere tentares. Nemo unquam tam solers avidusque fuit nocendi, ac tu omnimodo sublevandi. At uni tibi non sufficit ista, quæ nos satiat, liberalitas; dicis voluisse te suscipere etiam feodorum onera, hoc est, escam, quam parasti etiam nobis in os ponere. Non sic Deus. Dedisti tamen, ut Ille manum, accipiendi facultatem. Statutum sanxisti, cujus vi et fructu stips annua viritim colligitur, ad sustinendas hujusmodi impensas. Preli exercendi copiam ex decreto dominorum huc transmisisti, ut simus Cantabrigiæ pares in omnibus, sicut ex gratia vestra superiores in plurimis: totum illud prelum, si gratitudine contendendum esset, tuis non sufficeret encomiis. Hujus privilegii usum modestum ex eodem doces decreto; adeo tibi curæ est non solum opulentia, sed virtus nostra. Postremo nos mones gratiarum, sed adversus alios, tibimetipsi ne gratias quidem vendicans. Sic unico debemus tibi, velut animæ politicæ per omnia moventi, et moderanti, beneficia, benefactores, ipsam tum recipiendi, tum gratias agendi rationem. Curæ quid nostræ relinquet providentiæ vestræ sedulitas? Nobis nihil negotii superest præter gratias, et obedientiam. Deus etiam supra nos te amet, qui in collocandis beneficiis Dei es tam similis. [Gratias itaque effundemus, ut tu beneficia.] Tu nobis illa, non solum per teipsum, sed per maximorum optimum, serenissimum Carolum, per potestates, per juris consultos, per omnes, quorum aures manusque nobis erant in auxilium vocandæ. Nos itidem gratias, non solum immediate, sed per plurimas interpositorum umbras; quæ tamen [omnes] ubi[cum]que disseminatæ in te uno terminantur. Comes erit gratitudini par obedientia: hæ duæ, velut oculi nostri, uno ferentur 85
motu; grati esse non possumus, nisi etiam morigeri, nec diu morigeri, nisi animitus grati. Proinde placito serenissimi

regis vestroque simul obtemperare nobis erit ratio, con- A.D. 1636.
scientia, religio; non solum nostri causa, quibus id utile, tutum ac decorum est, sed maxime tui, qui accessisti redivivæ academiæ fundator, morum sponsor, negotiorum intercessor, in consiliis angelus, in angustiis deputatum Dei brachium. Tot beneficiis conducti sumus, tot affectibus vincti, ut teneat nos vi æque inevitabili hæc virtus, ac natura vel fatum; prius esse desinet, quam esse talis.

Sanctitatis vestræ
colentissima vestra
OXON. ACADEMIA.

E domo nostræ congregationis
Mart. 20, 163§.[z]

[Reverendissimo in Christo patri Guilielmo archiepiscopo Cantuarensi, regis a consiliis sanctioribus, cancellario nostro honoratissimo.]

REVERENDISSIME CANCELLARIE,

TAM grandia tamque numerosa profudisti nobis beneficia, Thanks for a prebend procured for the university orator and his successors[a].
ut vel oblito, vel despicienti similis, unum taceas, unum quod alii maxime loquentur, cum sit præmium et hortamen loquendi. Non satis duxisti academiæ tuæ corpus privilegiis ditare, nisi peculiari munificentiæ flumine auream redderes et linguam. Canonicatus proximi accessione nostrum augendo oratorem, et suggestum rhetoricum theologiæ maritando, effecisti, ut in illo non minus pro te quam teipsum oremus. Post cumulum beneficiorum, hoc novissimum a regum optimo ac munificentissimo impetrasti, ut simul prospiceres facundæ gratitudini. O triumphans largitor! quid unquam retribuemus nisi inopum thesaurum, gratias? tu vero etiam

[z] [In the same convocation letters of thanks for the charter were voted to the king, the lord keeper Coventry, lord treasurer (Bp. Juxon), lord privy seal (earl of Manchester), chief secretary Windebank, and the attorney and solicitor-general, Banks and Littleton; to the lords of the council for the decree respecting the privileges of printing, and to the king for the canonry for the orator. Reg. Conv. R. fol. 116—119.]

[a] [Reg. Conv. R. fol. 121. a.]

A.D. 1636. gratiarum auctor, qui sic foves nostræ mentis interpretem, et gratæ harmoniæ plectrum. Ægre sustinet is ipse gratias nostras epistolari brevitate succingere: cupit etiam in orationem prorumpere, nervisque omnibus mentem expandere. Scribit unus, quod sentiunt, quod fateri gestiunt universi, te patrem esse tuæ matris academiæ, eique nunc linguam fingere novo eloquentiæ salario. Si lingua publica, quæ pro nobis omnibus vocem ornat, calamumque stringit, nunc demum in re sua deficeret, essemus nos omnes illius loco viritim oratores. Sic enim in causa vehementi singulæ partes corporis facile migrant in linguas, et signis plusquam sonoris pleni pectoris exundantiam articulant. At quoniam nec verba, nec signa, nec vires omnium oratorum in stylo unius conspirantes enunciando sufficiunt unius affectui, tu sponte intelliges, cui mens profundissimæ capacitatis, quam simus animitus devoti

Sanctitatis vestræ colentissima

OXON. ACAD.

E domo nostræ Congregationis,
Mart. 20, 163§.

[Reverendissimo in Christo patri Guilielmo archiepiscopo Cantuarensi, regis a consiliis sanctioribus, cancellario nostro honoratissimo.]

REVERENDISSIME CANCELLARIE,

CUM in corpore academiæ sim ipse lingua, et in oratorum serie membrum illud, quod primum degustaverit vestræ munificentiæ fructum, liceat mihi oceano rivum, et immensurabili gratiarum acervo peculiarem sementem vestra cum venia subministrare. Dum totum se exserit gladiator, vim ponit in lacerto. Qui totus venerationem exhibet, genu tantum ostendit. Ne succenseat paternitas vestra, si academiæ lingua præsertim in re sua vehementius affici gestiat, ideoque infinito gratiarum ponderi aliquid amplius addere, et plus toto afferre conetur. Simulachri parte interiore nomen suum inscripsit Phidias: mihi non arrogantiæ, ut illi, vertatur, sed

gratitudini, si in maternæ epistolæ visceribus privati officii tesseram concludam vestræ memor memoriæ, curæque tam longe infra vestram celsitudinem, non possum non esse gratus, tametsi gratitudine peccavero. A.D. 1636.

Sanctitati vestræ humillime devotissimus
Guilielm. Strode, academiæ tuæ orator
publicus[b].

Martii 20, 163⅝.

In this year the north side of University college[c] was finished. University coll.

Procuratores { Mr. Brown[d] ex Æd. Chri., Mr. Good[c] e coll. Novo, } [Admitted April 27.]

Upon a difference betwixt the university and town of Oxford, touching felons' goods, court-leets, and taking toll, a The agreement between the univer-

[b] [William Strode, student of Ch. Ch., chosen public orator in 1629, being then proctor. July 1, 1638, he succeeded to the canonry, which was annexed to his office at the time; he died March 10, 1644. See Wood's Athenæ, iii. 151, and Hist. and Ant. book ii. p. 905, where it is stated that the canonry was granted Dec. 21, 11 Car. I. (i. e. 1635.)]

[c] [That is, the north side of the west quadrangle (the north and east sides of the eastern quadrangle were not built till 1719). The first stone of the present buildings was laid on the west side April 14, 1634, and that wing was completed in about two years, at an expense of rather more than £1400. The north side fronting the High-street was begun June 19, 1635, and shortly after the south side, containing the hall and chapel; the east side was not completed till 1674. Ingram's Memorials of Oxford, University College, p. 11. Wood (Hist. of Colleges, p. 56) says the north side was erected with the monies chiefly of Sir Simon Bennet.]

[d] [Thomas Brown. The following passage in Crosfield's Diary illustrates the circumstances of his election. "Feb. 26. At the election of proctors in Ch. Ch., by reason Busby and Tennant did not carry the matters so fair as they ought, but made more stir and solicitation than was meet, thereupon Browne by letters from the dean interposed, and got the place from them both, which he never expected before. He scandalous." Browne was afterwards chaplain to Abp. Laud, rector of St. Mary, Aldermanbury, canon of Windsor, and rector of Oddington. He was the author of the 'Dissertatio de Therapeutis Philonis adversus Henricum Valesium,' and he translated with corrections and additions the second part of Camden's Annals of Queen Elizabeth.]

[e] [John Good, admitted scholar of New Coll. July 26, 1620; fellow July 26, 1622; presented by the college to the rectory of Tingewick, Bucks., May 3, 1645; died, still being fellow, 1646. He was also vicar of Fareham, presented 1639.]

A.D. 1636. sity and town of Oxford, to stand to a final order upon the hearing of the difference about felons' goods, &c. Vid. p. 199. [in marg.]

hearing was appointed by consent of the most reverend father in God William lord archbishop of Canterbury his grace, chancellor of the university, and of the right honourable Thomas earl of Berks, steward of the town aforesaid; as likewise by the mutual consent of both parties, divers of the university and town aforesaid being then present, who assumed in the name of the rest, that whatsoever should be ordered or directed upon this hearing, should be final and binding, and that either party would for ever observe hereafter, and stand to it. In witness whereof the lords above mentioned, and others then present, have hereunto set their hands. Dated at Lambeth this 28th day of April in the year of our Lord 1636.

W. Cant.	Barkshire[k].
John Oxon[f].	John Whistler.
Bryan Duppa[g].	Oliver Smith.
William Smith[h].	John Sare.
Bryan Twyne[i].	Timothy Carter.

S. in Christo[l].

My letters to the convocation, when the new statutes were to be published[m].

Non diu abhinc est, quo literas patentes libertates avitas confirmantes et conferentes novas accepistis. Munus regium erat, cura autem mea. Nunc statuta mitto. Illa vincula secum ducunt, sed accommoda, ne libertates licentiam induerent; sed vobis grata, non vellet enim academia esse sine fræno; sed in ordinem redacta, ne amplius confusione et contradictionibus subditos oneraret; sed et antiquis valde consona, (nisi ubi temporum ratio aliud exigit) ne quid novi videretur pati celeberrima simul et vetustissima academia.

[f] [John Bancroft.]
[g] [Dean of Ch. Ch.]
[h] [Warden of Wadham.]
[i] [Keeper of the archives.]
[k] [Thomas Howard.]
[l] [At this time occurred the proceeding about the Abp's. right of visiting the university as metropolitan. See Diary, June 21, and Rushworth's Collections, vol. ii. pp. 324—332.]
[m] [The convocation for the publication of the Statutes, was held June 22, 1636, in which the king's commissioners appeared as related in Wood's Annals ad an. pp. 404, 405. Letters from the king, and that which here follows from the chancellor, were read. Reg. Conv. R. foll. 125, b. 126.]

Sæpius tentatum hoc opus, et a viris sæculis suis cele- A.D. 1636.
87 berrimis: frustra tamen. Nec enim quidquam in hac re ad optatum finem perduxerunt. Sed utrum operis ipsius difficultas, an aliqua alia interveniens remora obstiterit, plane nescio. Quo magis gratulor academiæ, et vobis, quibus miseratione divina datum est opus hoc ad talem saltem perfectionem redactum videre, qualem ferre solent leges et statuta, quæ de quovis particulari cavere nequeunt.

Nec academiæ tantum et vobis, sed et mihimetipsi gratulor, quod statuta situ et pulvere tantum non sepulta, in lucem redacta, et suis numeris titulisque distincta video. Multo magis tamen, quod placuit academiæ in frequenti convocatione (ne uno refragante) rem totam ad me, curamque meam referre, ut sub incude mea statuta hæc limarentur, et a me confirmationem acciperent[n]. Summa hæc vestra confidentia fuit, et certe gratias omnibus, singulis, ago summas, ob fidem mihi in re tanta, ac tali, jam liberaliter præstitam.

Qua in re certe non fidem, imo nec spem vestram fefelli. Verum enim est, et ausim dicere, me summa cum æquitate, cum æqualitate pari omnia transegisse. Et potestatem a venerabili domo mihi commissam ita moderatum, ut nihil præ oculis habuerim, nisi quod plane in publicum ecclesiæ et academiæ bonum cederet. Et hoc (Deum testor) omni affectione, partialitate, privato respectu præsentium temporum, personarum, locorum, officiorum qualiumcunque sepositis.

Unum superest non tacendum. Transmisi vobis statuta, quæ annum probationis suæ apud vos complevere, jam ex usu illo in nonnullis emendata, et pro potestate a vobis concessa, misi sub sigillis meo vestroque in debita juris forma confirmata. Quum ecce placuit regi serenissimo, musisque vestris addictissimo, suam etiam superadjicere confirmationem manu propria et sigillo magno munitam: quod academiæ honorem, moribus disciplinam, statutis reverentiam et firmitatem nequit non conferre. Ob quam regiæ majestatis gratiam insignem, gratias referre pares nec ipse, nec vos potestis. Quin et commissionarios misit suos, qui ob majorem negotii dignitatem, et statuta hæc exhiberent, et collegiorum et aularum præfectos statutis sic exhibitis et confirmatis subscribere curarent. Commissioners sent by his majesty about the publishing of the statutes.

[n] [See above.]

A.D. 1636. Reliquum postea erit, ut statutis sic confirmatis obedientia præstetur, qua nihil magis poterit augere academiæ splendorem. Et licet primo loco auctoritas vestra leges hasce condendas curavit, ea tamen natura legis est, ut semel condita, et promulgata, non alios tantum, sed et condentes liget. Huic obedientiæ, reliquisque virtutibus quibus polletis, vos semper affines futuros spero, et, ut tales sitis, supplicibus precibus se a summo numine impetraturum non dubitat

Amicus vester et cancellarius

W. CANT.

Datum ex ædibus nostris Lambethanis,
Junii 15, 1636.

Viris mihi amicissimis, Doctori Pinke vice-cancellario, reliquisque doctoribus, procuratoribus, necnon singulis in domo convocationis intra almam universitatem Oxon. congregatis.

A convocation on the 22nd of June for the publishing of the new statutes.

These letters were read in convocation upon the twenty-second of June, 1636, wherein Mr. Secretary Cook made a weighty speech fitting the occasion; and so likewise did the vice-chancellor. Mr. Secretary's speech follows *in hæc verba.* 8

REVEREND VICE-CHANCELLOR, DOCTORS, AND MASTERS.

Mr. Secretary Cook's speech in convocation at the publication of the new statutes.

YOU have heard with due respect and attention the letters brought by us from his sacred majesty; you have also heard in conformity thereunto other letters, sent from your most reverend chancellor, signifying his majesty's grace and goodness in recommending unto you this volume of statutes, which we now deliver, and you are to receive, as the rules by which you must be governed hereafter. You have also seen and heard the confirmation and establishment of these statutes. First by his majesty's royal signature, and under the great seal of his kingdom: and respectively under the hand and seal of the lord archbishop, both as primate and metropolitan of England[n], and as most worthy chancellor of this university; whereby it is manifest that these laws and ordi-

[n] [In which capacity he claimed jurisdiction over both universities. See above, p. 124, note l.]

nances are so established and ratified both by sovereign and subalternal authority, temporal and spiritual, that nothing further can be required, but your ready acceptance and obedience, whereof I make no doubt. For (to do you right) you have already shewed so effectual conformity, and at this present express such alacrity and forwardness, that I rather see cause to commend and encourage you, than to exhort and stir you up, or any way to importune you by any further speech; yet because there is generally in man's nature a secret curiosity and prejudice against all things that appear extraordinary and new, especially when they impose any duty, and require obedience at their hands; I must crave leave in discharge of my own duty to satisfy those which hereafter may be inquisitive into these proceedings, to insist a little upon those principal respects which demonstrate the full authorization and absolute necessity of submission to these laws. A.D. 1636.

That which commands in chief, and which no reason can withstand, is his majesty's sovereign power, by which these statutes (as you see) are both enacted and confirmed. Him we all acknowledge to be our supreme governor both of Church and commonwealth, over all causes and persons; and to his supremacy and allegiance we are all obliged by oath. This then we must build upon, as an axiom and fundamental rule of government: that all our laws and statutes are the king's laws, and that none can be enacted, changed, or abrogated without him; so all courts of law or equity are properly the king's courts; all justice therein administered, be it civil or martial, is the king's justice; and no pardon or grace proceeds from any but from the king. And as of justice, so is he the source of honour; all dignities, all degrees, all titles, arms, and orders, come originally from the king, as branches from the root. And not only particular men and families, but all corporations, societies, nay counties, provinces, and
9 depending kingdoms, have all their jurisdictions and governments established by him; and by him (for public good) to be changed or dissolved. So his power reacheth to foreign plantations, where he may erect principalities, and make laws for their good government, which no man may disobey. And as in the temporal, so in the state ecclesiastical, his

A.D. 1636. regal power by ancient right extendeth to the erection of bishoprics, deaneries, and cathedral churches, and to settle orders for government in all churches, by the advice of his own clergy," without any concurrence of foreign usurping power.

But for universities and colleges, they are the rights of kings in a most peculiar manner. For all their establishments, endowments, privileges, and orders, by which they subsist and are maintained, are derived from regal power. And as it is your greatest honour, so it is your greatest safety, that now this body of your laws, as well as your privileges and immunities, are established, ratified and confirmed by the king. And more I shall not need to say in this point.

In the next place you may consider for your encouragement to receive this great favour and benefit from his majesty with ready and thankful minds, that your chancellor's worthy care had a chief operation in advancing this great work; whose nearness to his majesty in a place of that eminency, and sincere conformity to his orders and commands, and most watchful care over that part of the government which is committed to his trust, enableth him to support, and may give you confidence to obey that which his majesty recommendeth by so good a hand, specially in matters concerning the good government of the Church or of the schools.

In the Church (whereof he is primate and metropolitan) his power is very large, and his extraordinary endeavours in it deserve at least to be well understood. In former times, when churchmen bore rule, the greatest prelates gave the first way to alienate Church livings: whereas this worthy prelate maketh it his chief work to recover to the Church for the furtherance of God's service what may be now restored. And what therein he hath effected under his majesty's gracious and powerful order, not England alone, but Scotland and Ireland can abundantly witness. Again, what help and relief he procureth daily for ministers oppressed by rich encroaching neighbours or patrons; what collections and contributions he obtaineth to re-edify, to repair and adorn churches; and what great structures are now in hand, and much advanced by his judgment, care, and zeal, in our most

famous monuments dedicated to God's service, we may behold with joy, and future ages will commemorate to his majesty's eternal glory, by whose power and order all is performed, and to the honour of our country, and for encouragement and example of those that shall succeed; who will acknowledge with us, that this man is indeed, as he is by his just style, a most reverend and beneficial father of the Church: and for this university what better evidence can be desired of his singular love and beneficence, than first that stately building whereby he hath made himself another founder of that college, which bred him to this height of worth? And secondly, those many rare and exquisite manuscripts and authors, wherewith he hath replenished your renowned public library? And if you add hereunto his constant care to maintain you in all your rights and privileges, and to assist you in your preferments; and finally in collecting this great volume of ordinances for the present and further government of this famous university, you have monuments sufficient to eternize among you and all men his memory and desert. And this work is that which now remaineth in the third place to be further stood upon. For it is not (as some may think) either a rhapsody of overworn and unuseful ordinances, nor yet an imposition of novel constitutions to serve the present times; but our royal Justinian by the labour and direction of this prudent person hath collected into a pandect or *corpus juris academici* all the ancient approved statutes, which in former times were scattered and so neglected. And though many great prelates have heretofore undertaken this work, yet it ever miscarried, till the piercing judgment and undefatigable industry of this man took it in hand, and happily, as now you see, hath put you into possession of it, whereof the use can hardly be valued. For by these rules, you, that are governors, may know what to command, and those that are under you may know how to obey, and all may understand how to order their behaviour, and their studies, whereby they may become most profitable members in the Church and commonwealth, which is the main cause why his majesty requireth them so strictly to be obeyed. For let me speak freely out of that true affection which I bear to you all: deceive not yourselves with a vain opinion, that kings and A.D. 1636.

A.D. 1636. princes give great donations, privileges and honours to their schools and universities for a popular applause, or out of mere bounty, or for honour, or for opinion of merit, by which the art of clergymen transported them heretofore. But the very truth is, that all wise princes respect the welfare of their estates, and consider, that schools and universities are (as in the body) the noble and vital parts, which being vigorous and sound, send good blood and active spirits into the veins and arteries, which cause health and strength: or if feeble or ill affected, corrupt all the vital powers; whereupon grow diseases, and in the end death itself. What inconveniences have grown in all ages by the ill government and disorders of schools, your books can inform you. And to come home to yourselves, have not our late parliaments complained? Nay hath not the land exclaimed, that our great schools of virtue were become schools of vice? This I mention unwillingly, but withal do most willingly tell you to your eternal praise, that since it pleased his majesty to take to heart a reformation, and by advice of your never too often named chancellor, sent you down some temporary orders, whereby to reduce you to some reasonable moderation, thereupon by the wisdom and resolution of you the worthy governors, and by the inclinable conformity of all the students in general, it is now come to pass, that scholars are no more found in taverns or houses of disorder, nor seen loitering in 91
the streets, or other places of idleness or ill example, but all contain themselves within the walls of their colleges, and in the schools or public libraries: wherein, I must confess, you have at length gotten the start, and by your virtue and merit have made this university, which before had no paragon in any foreign country, now to go beyond itself, and give a glorious example to others not to stay behind.

And if those temporary and unperfect orders produced so good effect, what may now be expected from this body of laws and statutes, so complete and so digested, that no former age did ever enjoy the like?

Thus you have understood how the goodness of our great king, how the care and respect of your chancellor, and how the worth and substance of the work itself may forcibly induce you to congratulate your own happiness. And there-

fore I might here forbear to trouble you any longer with a harsh interrupted speech: but that I cannot omit to put you in mind of one thing, which I know you will hear with willingness and attention, because it tendeth chiefly to the honour of our God, and then by His power to the honour of our king; and thence to the comfort of every true-hearted subject who will readily acknowledge with reverence and thankfulness the great blessings we now enjoy above all other nations; I will tell you but what I know; (for I speak within my element;) I have seen our neighbouring countries in great prosperity and renown, their cities stately built and strongly fortified, with walls raised up to heaven, full of people, full of trade, so full of peace and plenty, that they surfeited in all excess; but from hence they are since fallen, partly by the boundless ambition of great princes, partly by the factions and divisions in religion, and generally by their disorders, into such condition, that men of great honour sent in remote employment, found whole provinces so sacked and depopulated, that in divers journeys they encountered scarce a man, and of those they found dead, some had grass in their mouths and stomachs, and some were torn in pieces by beasts and ravenous fowls; and those that were alive had no other care or study than how to save themselves from fire and sword. In general there is such desolation, that without a kind of horror, the horror thereof cannot be expressed. A.D. 1636.

Now we by God's blessing are in a better case; we sit here in God's house thankful in true devotion for this wonderful favour towards us; we enjoy peace and plenty; we are like to those who resting in a calm haven behold the shipwreck of others, wherein we have no part, save only in compassion to help them with our prayers; which we all ought to do as interested in their sufferings, lest the like may fall on us. What then remaineth, but seriously to consider, how all these great blessings are conferred upon us, not for our merits, or for our more virtuous and holy lives, but only by God's favour to His true religion: and under Him by the happy government of our gracious king; which should con-
92 firm us all to a constancy in our obedience, and to a ready subjection to all those rules and orders which his majesty

A.D. 1636. shall prescribe for the public good. Wherein this general admonition may fruitfully be applied to the business now in hand, whereof I make no doubt. So I crave your pardon and your good acceptance of that which I have rudely spoken, but with a true affection to this whole body, whereof (though I had my education from another nurse [m]) yet I had the honour to be an adopted son, and (as I suppose) one of the ancientest that lives amongst you at this day.

It remaineth, that Mr. Vice-chancellor perform his part; and proceed to the subscriptions and depositions of you the heads [n].

JOHN COKE.

A meeting at Dr. Pink's lodgings about the protestation of the provost and fellows of Queen's coll., June 22, 1636.

DIE Mercurii inter horas secundam et tertiam post meridiem, (viz.) vicesimo secundo die Junii anno Dom. 1636, una fuerunt in hospitio venerabilis viri Doctoris Pink, S. Theologiæ professoris, et vice-cancellarii universitatis Oxon., notorie sito, et situato in collegio Sanctæ Mariæ Winton. in Oxon., vulgo vocat. collegio Novo, reverendus in Christo pater dominus Johannes episcopus Oxon.[o], honoratissimi, dignissimi, et venerabiles viri, dominus Johannes Cook eques auratus et serenissimæ regis majestati secretarius principalis, dominus Henricus Martyn [p], eques auratus, judex admiralitatis et curiæ prærogativæ, Thomas Rives [q] legum doctor, et regis advocatus, commissionarii [r] domini regis specialiter missi ad exhibendum librum statutorum universitatis et eorum confirmationem sub magno sigillo Angliæ. Coram quibus comparuerunt venerabilis vir Christopherus Potter [s], collegii Reginæ præpositus, Mr. Lough [t] et Mr. Stannix [u], socii col-

[m] [He had been fellow of Trinity coll., Cambridge, and rhetoric lecturer in the university. See Lloyd's State Worthies, ii. 261, 262.]

[n] [The Register of Convocation records that at the close of this speech the vice-chancellor took the book of statutes, embraced it in the name of the university, and delivered a Latin oration; and that afterwards the oath to observe the statutes was taken by the vice-chancellor, the proctors, and heads of houses present, who also subscribed their names at the end of the book. Reg. Conv. R. fol. 126.]

[o] [John Bancroft, formerly master of Univ. coll.]

[p] [Of New Coll. See his Life in Wood, Ath. Ox. iii. 17.]

[q] [Of New Coll. He did good service to K. Charles, who employed him at the treaty for peace in the Isle of Wight.]

[r] [Sir Edward Littleton, solicitor-general, was another commissioner. See Reg. Conv. R. fol. 125. b.]

[s] [Appointed in 1635 dean of Worcester, and in Jan. 1645 dean of Durham, but died before his installation.]

[t] [Thomas Lough. He was tutor to Bp. Barlow. Wood, Ath. Ox. iv. 334.]

[u] [Richard Stannix, afterwards through the recommendation of the

legii prædicti, qui ante convocationem eodem die habendam pro statutorum confirmatione, protestationem suam in scriptis communi sigillo collegii sui munitam exhibuerunt, eamque in persona sua legit Mr. Stannix coram commissionariis prædictis, et Doctore Pink vice-cancellario tum præsente, sub hac verborum formula. A.D. 1636.

A protestation of the provost and fellows of Queen's coll. about their right of the choice of the principal of St. Edmund's hall[v].

"Protestatio et declaratio præpositi et scholarium collegii Reginæ in universitate Oxon. de jure, titulo, et interesse suis in electione et nominatione principalis aulæ Sancti Edmundi in universitate Oxon., per quam palam et publice in quocunque celebri dictæ universitatis cœtu, vel alibi, intimari et notum fieri in perpetuam rei memoriam obnixe rogant, se solos et in solidum habuisse, et habere debere in hujusmodi electione et nominatione, quotiescunque et quomodocunque officium dicti principalis vacare seu vacuum esse, seu fieri futuris temporibus contigerit, jus, titulum, et interesse prædicta.

"Nos Christopherus Potter, sacræ Theologiæ professor, præpositus, et scholares collegii reginæ in universitate Oxon. unanimiter allegamus, affirmamus, et protestamur pro nobis et successoribus nostris, nos solum et in solidum habuisse et habere, et successores nostros habere debere jus, titulum, et interesse in electione, nominatione principalis aulæ Sancti Edmundi in et
93 de universitate prædicta, quotiescunque seu quomodocunque officium ejusdem principalis vacare, seu vacuum fieri contigerit, intimantes, et cum ea, qua decet, reverentia per præsentes intimantes, jus, titulum, et interesse nostra in ejusmodi electione et nominatione principalis antedicti, non solum charta publica sub sigillo universitatis prædictæ anno primo Elizabethæ hujus regni Angliæ reginæ piæ memoriæ data[w], sed etiam præscriptione pene centum annorum nobis acquisita, et obtenta fuisse, et esse, eoque intuitu, ut jus, titulus, et interesse nostra in præmissis salva et illæsa futuris

provost, made chaplain to the lord keeper Coventry. He was preferred by Sir Rich. Saltonstall to the rectory of Chipping Warden in Northamptonshire, which he retained to his death in 1656. (Wood, Ath. Ox. iii. 427.)]

[v] [The occasion of this protest was that in the *Statuta Aularia* appended to the *Corpus Statutorum*, there was no recognition of the right of appointment claimed by the provost and fellows of Queen's college. See Stat. Aul. sect. v. § 1, where the words relating to the election of the principals of the halls are "qui ad nominationem cancellarii ab aularibus eligantur," &c. A similar protest was made on the passing of the *Statuta Aularia*, after being remodelled.]

[w] [See above, p. 35, note z.]

A.D. 1636. temporibus maneant, et in perpetuum nobis et successoribus nostris conserventur, hac protestatione et declaratione nostra, quantum de jure possumus, vindicamus, et condicimus, quacunque declaratione, decreto, seu statuto edito vel edendo in contrarium non obstante. Quas nostras protestationes, declarationem, allegationem, et vindicationem penes registra universitatis Oxon. inactitanda ex consensu honoratissimi ac reverendissimi cancellarii, ut in memoriam perpetuam custodiantur, a vobis venerabili pro-cancellario humiliter petimus, et insuper per vos registrarium notarium publicum hic præsentem instrumentum publicum fieri, nobisque dari, ut, si opus fuerit in futurum, proferatur in publicum, instanter rogamus per procuratores sive syndicos nostros in scripto procuratorio præsentibus annexo nominatos."

Hac protestatione recitata et audita, die, horis, et loco prædictis dicti domini commissionarii affirmabant sibi a serenissimo rege vices solum commissas esse ad exhibendum librum statutorum universitatis Oxon. eorumque confirmationem sub magno sigillo Angliæ, et sigillo reverendissimi in Christo patris et domini domini Guilielmi providentia divina totius Angliæ primatis et metropolitani, cancellarii nostri honoratissimi, respective munitis, et sua non referre, aut ad se aliquo modo pertinere, aliqualem assensum in istiusmodi negotio præbere aut determinare. Actum vero protestationis dictorum præpositi et sociorum collegii Reginæ intra universitatem Oxon. se non posse non agnoscere affirmabant, meque Johannem French, notarium publicum, et registrarium universitatis Oxon., præmissa, prout acta fuerunt, inactitare mandabant.

Acta fuerunt hæc omnia et singula, prout supra scribuntur et recitantur, sub anno Domini, die, horis, et loco supradictis, præsentibus Roberto Pink, S. Theologiæ professore, et vice-cancellario universitatis Oxon., et Petro Turner, in artibus magistro, coll. Mertonensis socio.

Et ego Johannes French, dioceseos Oxon. auctoritate regia notarius publicus, et registrarius universitatis Oxon., præmissis omnibus et singulis, dum sic, ut præmittitur, sub anno Dom. mense, die, horis et loco, agebantur, et fiebant, una cum prænominatis viris præsens personaliter interfui: eaque omnia et singula sic fieri vidi, audivi, scivi, et intellexi, et

in notam protocollarem sumpsi. Ideo hoc præsens publicum instrumentum fideliter conscriptum exinde fieri curavi, subscripsi, et publicavi, atque in hanc publicam formam redegi. A.D. 1636.

Testimonium perhibeo veritati JOHANNES FRENCH,
Notarius publicus, et registrarius universitatis Oxon.

94 Die Saturni, viz., nono die Julii anno Dom. 1636 Convocatio erat [x], ut literæ ab honoratissimo nostro cancellario ad academiam missæ publicarentur, et inter acta convocationis redigerentur. Quorum tenor sequitur. A convocation on the 9th of July, 1636, wherein my letters sent to the university were read.

S. in Christo.

SUPERIORI anno (quod scio meministis) libros quosdam manuscriptos ad vos transmisi: sub qua lege, in prioribus libris satis constat. Illos misi, quia publicis negotiis detento ad studia illa, quæ otium petunt, divertere non dabatur. Hos vero mitto prioribus similes, ne si forte (quod absit) pestis ingravescens familiam satis amplam una cum domino opprimeret, aut distraheret, hi tamen, salvo opportunitatis conductu præveniente, in manus vestras tuti pervenirent. My letters to the university when I sent them my second manuscripts and coins.

Mitto autem libros non unico idiomate descriptos, quos, spero, sacrabit Deus. Sunt autem, ni fallor, Hebraici octodecim, Persici quatuordecim, Arabici quinquaginta, Armenicus unus, Æthiopici duo, Chinensis unus, Græci duodecim, Latini sexaginta quinque, Anglicani duodecim, Gallici quatuor, Hibernici duo. Quos omnes non sine sumptu intra anni proxime elapsi spatium congessi, et nunc in Bibliothecam Bodleianam reponendos mitto. Socios, non diffiteor, [vestra ope] agnoscent suos.

Cum his mitto Astrolabium Arabicum ære puriori descriptum, quo me ditavit vir omni eruditionis genere instructissimus, et olim academiæ nostræ alumnus, nunc decus, Johannes Seldenus.

Mitto etiam effigiem serenissimi regis Caroli, ne fama ejus ære perennior ære destituerctur. Nullibi autem melius locari potest rex, musarum patronus, quam apud vos et inter musas; volo autem, ut in claustris illis, ubi libri mei manuscripti siti The effigies of King Charles sent to the university.

[x] [Reg. Conv. R. fol. 128.]

A.D. 1636. sunt, collocetur caput hoc nunquam satis venerandum, ut in memoriam vestram revocet, cujus dignatione (sub Deo) factum est, ut illa, qualia qualia sunt, quæ in vestram gratiam facta sunt, præstare possem; et ut veluti inspector ibi stet, ne quis libros, quasi sub intuitu regis positos, ullo modo violare ausit.

Coins sent[y]. Nummi mihi non sunt. Ea in re Sancto Petro fere æqualis sum: numismata tamen quædam diuturna solicitudine conquisivi. Acervum nolui vobis mittere, sic enim usui nulli sunt, nisi videre, et numerare ad studiosos pertineat. Redegi itaque omnia, quæ paravi, in seriem, eamque doctrinalem, ut, per eandem, ordinem sæculorum et temporum possitis uno quasi intuitu aspicere, et per reversa, ut vocantur, maximas quasque summorum imperatorum actiones, et temporum vices, et accidentia rerum publicarum planius videre, et per ea difficiliora quædam historicorum loca melius intelligere, et quandoque de historiarum veritate etiam in rebus cognitu necessariis judicare possitis.

Numismata hæc in quinque arculas distribui; in qualibet arcula sunt multæ pixides, quæ particularium numismatum cum reversis cellulæ quasi et sedes sunt. Has, ubi numismata non occurrunt, reperietis vacuas, sed ordine suo ita signatas, ut statim possitis invenire, et in iis numismata reponere, si forte vobis contingat illa acquirere, quæ ipse non potui. Ubi autem cellulæ hæ sua habent numismata, locus tamen adhuc superest, ut alia ejusdem imperatoris, sed aliis 95
cum reversis, possitis ibidem recondere, si quando talia vobis obtinere dabitur.

Arculas has quinque ita disposui. In prima sunt numismata Hebraica et Græca, non omnino seriatim, sed secundum ordinem, quem imperatores et respublicæ in antiqua Græcia liberæ ferre possent. In secunda sunt familiæ Romanorum, e quibus summi illi viri, qui rempublicam illam evexerunt in imperium, prodiere. Et hæ ordine alphabetico ponuntur, ut citius omnibus occurrant, cum ordo vel dignitatis, vel antiquitatis, et difficilior sit, et paucis cognitus, et forte incertior. In tertia et quarta sunt numismata imperatorum a Julio

[y] [Wood states that these coins were given to the Abp. by Dr. John Barcham, dean of Bocking. (Ath. Ox. iii. 36.) Or they may be the coins referred to in a letter written by Laud to Ussher, July 5, 1630.]

Cæsare ad modernum imperatorem, et seriatim secundum vices et successiones suas. Sed tertia continet Romam ethnicam a Julio Cæsare ad Constantinum, una cum interfectoribus Julii, et aliis, qui, licet legitime imperatores non fuerint, nummos tamen cuderunt. Quarta vero pari methodo Romam Christianam a Constantino Magno, ad Ferdinandum Romano-Germanicum imperatorem nunc rerum potitum. In quinta demum sunt numismata Britannorum per omnes, quas subiere, temporum et fortunarum vices, sub Romanis, Saxonibus, Danis, Normannis, sub heptarchia et monarchia a Julio Cæsare insulam hanc invadente, ad pientissimum et justissimum principem, Carolum ejus nominis primum, nunc regum pacatissime moderantem: qui diu floreat, et serus in cœlum rediens sceptra tuta et felicia suis relinquat. A.D. 1636.

Quo melius hæc omnia et vobis innotescant, et posteris, librum paravi, in quo singula ordine describerentur, quæ in quinque prædictis arculis contenta sunt; cum notulis et characteribus quibusdam, quibus scire potestis, quæ numismata in arculis hisce reposta sunt, et quæ adhuc desunt, quo diligentius ea indagare satagatis. Librum hunc præ aliis negotiis adhuc perficere non potui, saltem non limatius describere, qui una cum aliis manuscriptis in bibliotheca collocetur (ubi etiam arculas sitas volo), sed quamprimum supremam manum apposuero, eum vobis mittam omni cura servandum. Et hoc a vice-cancellario obnixius peto, ne extrahantur numismata, vel sedibus suis moveantur, donec librum hunc directorium acceperitis.

Arculis hisce quinque unica clavis inservit. Duas tamen misi; harum altera penes vice-cancellarium pro tempore existentem servetur; altera penes bibliothecarium, sed eum primarium duntaxat, (non inferiorem vel deputatum) quos juratos velim de tuta custodia, de non tradenda clavi alteri cuicunque sub quocunque prætextu, de non aperiendis arculis vel earum aliqua, et de non extrahendis numismatibus, vel ad usum studentium, vel ad aspectum peregrinorum, (si forte desiderent) nisi prout eorum alter tam diu et continuo præsens fuerit, quam arculæ apertæ sunt. Nec volumus plures una arculas simul apertas esse; nec alterutrum prædictorum numismatum extrahere, nisi ex una pixide, vel cellula simul,

A.D. 1636. ne occasio detur, aut male reponendi, aut forte surripiendi. Et quo melius, et tuto, et in ordine suo serventur omnia, volumus, ut bis ad minimum in quolibet anno (tempore a vice-cancellario assignando) comparentur singula numismata cum libro, et si jactura aliqua fiat, quamprimum resciri possit, et aut resarciri, aut cautius de reliquis in posterum curari.

Two idols sent.

Insuper, etiamsi ab idololatria abhorret animus, tamen quo vobis contemptui sit magis gentium vecordia, duo accipietis 96 superstitionis ludibria; idola duo, unum Ægyptiorum vetus, alterum hesternum Indorum occidentalium. Ridete cæcam insaniam, et una mecum gratias agite beatissimæ Trinitati, præcipue autem Domino [nostro] Jesu Christo, qui semetipsum Veritatem nobis revelavit. 'Non fecit taliter omni genti.' Deus optimus maximus vos vestraque custodiat, sospitetque, ut adventum regium cum gaudio exspectare possitis, et præsentia frui, sicut vovet

Amicus vester et cancellarius

W. Cant.

Datum ex ædibus meis Lambethanis, Junii 16, 1636.

Viris mihi amicissimis, Doctori Pink vice-cancellario, reliquisque doctoribus, procuratoribus, necnon singulis in domo convocationis intra almam universitatem Oxon. congregatis.

Reverendissime Cancellarie,

Thanks from the university for perfecting and confirming the statutes[1].

Affectus nostros te manu tenere, cosque efficacius regere, quam vel potest illucens ratio, vel angelus assistens, quid mirum? Immisisti enim conjuncta stimulis lora, libertatibus leges, et utrasque tam suavi internexas moderamine, ut fiant privilegia pretium obedientiæ, et statuta licentiæ frænum. Gravari nos posse existimas necessario hoc vinculo, quod soli nos alligat felicitati? Gravemur itaque irradiato intellectu, integritate morum, illabi conscientia, pace, favore, et

[1] [This letter of thanks was passed the day after the publication of the statutes. Reg. Conv. R. fol. 127. b.]

gratia, his omnibus gravemur. Imo potius confundimur A.D. 1636.
gloriandi ardore, et studio gratitudinis. Gloriari possumus non opera, sed fautoribus nostris; quorum auspiciis id expedite, et inopinato effectum est, quod sæcula anteriora sæpe et frustra cogitarunt; quod fracto conatu velut insuperabile destituit arduus ille Wolseius. Indigesta veterum statutorum congeries, cujus repurgandæ cura molimen ridiculum videbatur adstantibus, in serenam emicuit compagem; ideoque pari ferit stupore nos etiam fruentes, et fruitionis incredulos, ac si chaos alterum coram oculis nostris in mundum harmonice concinnatum assurgeret. Resurrectionem quandam pandectæ hujus agnoscimus, in ea fæces tam pure exustas, additamenta tam gloriose induta, simulque ordinem tam distincte lucideque dispositum, ut, quamvis sit eadem, multo tamen sanctior, multo splendidior emergat. Quibus itaque gratiarum cumulis compensabimus indefessam vestræ bonitatis pertinaciam, quæ nec tuo, nec alieno pepercit sudori, quæ nec pacem regiis auribus, manibusque permisit, donec desperatum hoc opus, ultimo examine, supremo sigillo, et imperiali auctoritate perfectum exiret? Tacere non possumus incredibilem vestram in tanta sedulitate prudentiam, quæ experiendo aptavit jugum, priusquam affixit, et accuratissimæ recognitionis ergo, annum integrum operi consummato indulsit, quoniam in annum Platonicum duraturo. Implicuisti nunc demum nexu indissolubili regem et ipsius alumnos: illum, ut propugnet, quæ nos condidimus statuta, quia sua; nos vero, ut iis lubentissime obsequamur, quæ
97 manus regia obsignavit, quoniam et nostris. Tantæ firmitudini accedit honor et reverentia, eaque Oxoniensi longe protentior pomœrio. Dum enim constitutiones nostras claudit sanctio regalis, fiunt illæ ex academicis plane epidemicæ, foroque externo [æque] venerabiles ac nostro. Si Carolus regum optimus Justinianum se nobis præstiterit, certe Triboniani locum subiisti et tu; si regi augustissimo confirmata debeamus statuta, regem debemus paternitati vestræ hæc nobis confirmantem. Num vice gratitudinis fidem in obedientiam[a] exspectas? Legibus tam salutaribus collum subdere, et earum in verba jurare (quod sine perjurio antea vix potuimus) alterum est beneficium. Usque adeo

[a] ['et obedientiam' Reg. Conv.]

A.D. 1636. mersi sumus beneficiorum tuorum abyssò; sin obsequi sit mergi, mergemur.

Sanctitati vestræ obsequentissime devoti

OXONIENSIS ACADEMIA.

E domo nostra convocationis,
Junii 23, 1636.

[Reverendissimo in Christo patri Guilielmo archiepiscopo Cantuarensi, regis a consiliis sanctioribus, cancellario nostro honoratissimo.]

Three fellowships in Oxford given by King Charles to scholars of the isles of Jersey and Guernsey.

Ex decreto convocationis in assimulatione parva[a] secundo die Julii, 1636 altera pars sive una pars indenturæ quadripartitæ de eligendis, stabiliendis, et confirmandis tribus sociis ex insulis Jersey, et Guernsey, publice sigillo universitatis munita erat; et altera pars indenturæ sigillanda fuit communi sigillo collegii Exon., collegii Jesu, et collegii Pembrochiensis; in quæ collegia socii prædicti, ex fundatione serenissimi regis nostri Caroli, eligendi sunt inperpetuum, et admittendi juxta tenorem indenturarum hinc sigillatarum[b].

REVERENDISSIME CANCELLARIE,

Thanks from the university for my second manuscripts, coins, and the effigies of King Charles in brass[c].

VOCITEMUS te licet academiæ patrem, ductorem, angelum, archangelum, ecquid minus[d]? Agnoscimus te amplissimam divinæ munificentiæ cisternam, quam innumeræ quidem fistulæ adimplent, duæ vero exhauriunt, ecclesia et academia. Adeo densa et plusquam quotidiana huc defluunt ex te beneficia, ut iis apte memorandis ægre sufficiat calendarius, tametsi rasus, et nominum vacuus. Quin et eadem quotannis crescunt, et redeunt solennem in morem veris ac messis. Anno superiore libros accepimus manuscriptos numeri multitudine, rerum pondere, linguarum varietate, O quantum immane mirabiles!

[a] [Vide Cap. Stat., tit. xii.]

[b] [These fellowships were founded from a portion of the property of Sir Miles Hubbard, alderman of London, which, in default of an heir, escheated to the crown. See Heylin's Life of Laud, p. 336.]

[c] [Reg. Conv. R. fol. 129. a.]

[d] [On these titles applied to the Abp. see History of his Troubles and Trial, chap. xxix. p. 285 in marg.]

Transmisisti hoc anno centum et octoginta ejusdem opulentiæ! Hi pari legum religione loco contiguo reponendi, socios eo facilius agnoscent, quod compellare possunt nativo idiomate. Unde acervus iste literarii thesauri? unde hic æstus linguarum, ac donum apostolico proximum? Num devastata Germaniæ gaza terram appulit pacificam, ut ad manus vestras, hoc est, nostras quam citissime deveniret? Nunquid venti in mandatis acceperunt, omnes mundi cultiores plagas diverrere, ut nitidissimas Europæ, Asiæ, Africæque, gemmas in alterum hunc orbis Britannici oculum presse contraherent? Quam gratum hoc erit exteris nationibus in orbe penitus diviso, domi vivere, suasque dialectos, si non audire, saltem videre ac legere! Emirabimur ipsi posse nos itidem in Bodleiano tuoque sacrario solis vestigia prosequi, et utrumque ipsius terminum perlustrare. Libris hisce conjunctam dedisti æream serenissimi regis effigiem, eamque non minus emblemate, quam loco conterminam. Is enim dignior universis dominari populis, quam nos linguis. Æs illud exterius interiori figet memoriæ alteram et æque perennem regis munificentissimi effigiem; dum Carolus de- A.D. 1636.
98 super imminebit inspector, et stabit pro ferula sceptrum, difficile erit studiis non incumbere verecunde et serio: tanti magistri contemptores, certe graviori nomine desidiam luemus; nec tantum audiemus ignavi, sed in illum æque rebelles, ac in te ingrati. Postquam [sic] libris ditasti academiam, invenisti etiam, quomodo eruditam faceres divitiis. Quinque misisti arcas, easque (es frustra querulus largitor) non nummis refertas, sed tamen numismatibus, sed plusquam margaritis. Illic ediscere licet historiam ex auro, illic imperatorum gesta, et series temporum in pecunia speculari, easque non pigro scrutinio disquirere, sed uno intuitu percipere. O nos felices, et miris modis studiosi, qui, ne tempus inutiliter absumamus, sæcula tenemus, ut opes avari, arcis inclusa. Nonne satis fuit (O beneficentiæ avidissime!) simulacrum posuisse unius, unius instar omnium Caroli, nisi in typis transmitteres tot sceptrigeros, a monarchia secunda ad diem usque hodiernum deductos. Quid manu oculisque versamus Græciæ liberæ dynastas, Romæ crescentis Patricios, adultæ imperatores? Quid reges denique Britannos a Cæsare ad Carolum? Uno hoc ultimo contenti acquiescimus.

A.D. 1636. Si de vestra celsitudine habenda sit panegyris, non est, cur sanus orator artificialis memoriæ auxilia aliunde appetat, quam ex vestro numismatum thesauro. Illic in quinque cistis complures pixides, in pixidum loculis fæcundiores locillos, in iis infinita reperiet signa et imagines, quarum fidei encomiorum tuorum classes partiri possit ac tuto concedere.

Ex abundantia vestra cumulatim accepimus adhuc plura, duo idola, miseranda superstitionis spectacula, eademque veri cultus solamina; e quibus etiam non ingrati agnoscimus, quantum superet vir bonus ethnicorum deos. Astrolabium insuper Arabicum misisti, a Seldeno laudatissimo, quia meritissimo, acceptum; sublimi hoc instrumento capiemus fortassis aliqui altitudinem stellarum, at vix, aut ne vix unus altitudinem angeli dona tam numerosa cœlitus deferentis. Vicisti sane, vicisti spem omnem æquæ gratitudinis: enitemur tamen (quod solum possumus) tot regum antiquorum imaginibus unam adjicere; unam optimi præsulis, nempe tuam. Enitemur pro tot libris, legentium animas; pro tot exterorum linguis, tuorum corda; pro effigie regali, sequaciłatem umbræ parem; pro Astrolabio Arabico, radiationis vestræ meditamen; pro idolorum ethnicorum ludibriis conceptissimas ad Deum inconceptibilem preces, summa qua possumus, fide et constantia rependere.

Sanctitatis vestræ
devotissima cultrix
OXON. ACAD.

E domo nostræ convocationis,
Julii 9, 1636.

[Reverendissimo in Christo Patri ac domino Guilielmo archiepiscopo Cantuarensi, regis a sanctioribus consiliis et Oxoniensis academiæ cancellario honoratissimo.]

St. John's buildings finished[d].

This year the buildings which I began in St. John Baptist's college anno 1631 were fully finished. These buildings cost me the full sum of ——

[d] [The first stone of these buildings was laid July 26, 1631. (See above, p. 47.) They consist of the whole of the inner quadrangle, excepting the old library, which forms part of the south side, and were erected from a design by Inigo Jones. (Wood's Hist. of Colleges and Halls, pp. 547, 548.)]

A.D. 1636.

The new convocation-house.

The new convocation-house at the west end of the great library, with an addition over it to the said library, was begun to be built in May 1634[e], and all the stone building was finished in July 1636[f].

The windows of Queen's coll. chapel.

99 In this year were the windows of Queen's college chapel glazed with coloured glass, completely finished, which were begun in the year 1633[g].

Dr. Baylie, president of St. John's, chosen vice-chancellor[h].

After my hearty commendations, &c. The time will put both myself and you in mind, that I have troubled Dr. Pinke with the vice-chancellorship now two years together, and I must give him this testimony, that his care and pains, together with his judgment in managing all business incident to that troublesome office, hath not only been very great in itself, but hath equalled the best and most careful endeavours of any his predecessors. And as I give him hearty thanks for it, so is he much bound to God (and myself with him) for the great blessing with which he hath guided and supported all his actions. And I cannot but profess unto you, that he hath deserved exceeding well, not of myself only, but of the whole university, and of every man in particular, whose sons have been bred there during the time of this his government. But for this vigilancy and pains of his I must not overload him, but think upon some other worthy and able man to succeed, that may and will not take upon him the office only, but go in the same way into which he hath led him. And after some deliberation I have fixed my resolution upon Dr. Baylie, president of St. John [Baptist] college and dean of Sarum[i], upon whom I shall be forced to lay the

[e] [On the thirteenth of May. Wood gives an account of the ceremony, Hist. and Ant., book ii. pp. 939, 940.]

[f] [Convocations were held in the chancel of St. Mary's church, till the completion of the new convocation-house in 1638. The part of the library over the convocation-house was appropriated to the reception of the MSS. given by the earl of Pembroke, Sir Kenelm Digby, and Abp. Laud, and ultimately of Selden's library, which latter still remains in its original position.]

[g] [This glass was executed by Abraham Van Ling. It is retained in the present chapel.]

[h] [Read in convocation July 22, 1636. Reg. Conv. R. fol. 130.]

[i] [Dr. Rich. Baylie. Heylin records (Life of Laud, pp. 56, 57) that he was the chief opponent of Abp. Laud on his election to the presidentship of St. John's. Laud afterwards took him into his special favour and confidence. He resigned in his favour the living

A.D. 1636. greater burden, if his majesty hold his gracious purpose of honouring the university with his presence this present year: and he will therefore need all the assistance that either his predecessors or the rest of the heads can give him. These are therefore to pray and require you to allow of this my nomination and choice of Dr. Baylie to the vice-chancellorship, and I will not doubt but that you will all afford him your best advice, counsel and help, to the performance of all such things, as may any ways concern the honour and good government of the university. So I bid you all heartily farewell; and rest,

Your very loving friend
and chancellor,
W. CANT.

Lambeth,
July 12th, 1636.

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.

S. in Christo. 100

SIR,

My letters to the vice-chancellor about the settlement of the plays in Oxford against his majesty's coming

SINCE I writ last to you, the dean of Christ Church came to me, and acquainted me with two things, which are very necessary you should both know and remedy.

The one is, that the university seems to be unwilling to contribute to the charge of the plays, which are to be at Christ Church. Now this charge, as by reason of their

of Ibstock, Mar. 6, 162§, (see Laud's Diary and note). On the 3rd of April following (as appears by an entry in the register of Long Whatton) Baylie was married to the Abp's. neice, Elizabeth, daughter of Dr. William Robinson, (preb. of Westm. and rector of Long Whatton, who afterwards succeeded his son-in-law as archdeacon of Nottingham). He was appointed chancellor of St. David's, which office he resigned in Sept. 1626, archdeacon of Nottingham, Feb. 7, 1627, preb. of Chiswick, May 2, 1631, president of St. John's, Jan. 12, 1632, vicar of Northall, April 3, 1632, (Rymer, VIII. iii. 279,) dean of Sarum, April 10, 1635, (Rymer, IX. i. 82,) rector of Bradfield, Oct. 22, 1637, (Rymer, IX. ii. 140,) by means, no doubt, of Laud's interest; and was nominated by him his sole executor, (see Laud's Will.)

It may be added that the first edition of Abp. Laud's Conference with Fisher was published under the initials of R. B. (Rich. Baylie) and that the money coined from the plate given by St. John's college to Charles I. in 1644 was stamped with his initials, he being then the president of the college.]

] [The letter is dated July 8. in Reg. Conv.]

building[l], they are not able to bear alone; so I must needs acknowledge, there is no reason that they should, whatever their ability be: for the king is to be entertained by Oxford, not by Christ Church. And that he lies there, is but for the conveniency of the place, where there are so many fair lodgings for the great men to be about him. Indeed if Christ Church men will say they will have no actors but of their own house, let them bear the charge of their own plays in God's name: but if they will take any good actors from any other college or hall, upon trial of their sufficiency to be as good, or better than their own, then I see no reason in the world, but that the whole university should contribute to the charge. And I pray see it ordered, and let your successor follow you accordingly[k]. A.D. 1636.

The other is, that since the university must contribute to this charge (for so it was done when King James[l] came, and at the last coming of Queen Elizabeth[m], both within my own The university to contribute to the plays at Christ Church.

[l] [In forming Peckwater inn and Vine hall into a quadrangle. See Wood's Hist. of Colleges and Halls, p. 453.]

[k] [See Crosfield's Diary, 1636. "July 25. Orders set down and agreed upon July 25, 1636, by the heads of colleges and halls assembled together to prepare and provide for his majesty's entertainment by the university in August next following.

1. Imprimis, that the university shall pay towards all gifts, charges and burdens whatsoever arising by this entertainment £200 and no more.

2. In the second place the several heads of colleges did acknowledge and consent unto the ancient valuations and assessments of their several colleges there presented by Dr. Baily, vice-chancellor. This valuation was made in Queen Elizabeth's time when she was entertained by the university, viz.: Christ Church £2000; Magdal. Coll. £1200; New Coll. £1000; Queen's Coll. £260, &c. Valued all according to the old rent, above which all now improved.

3. In the third place, Jesus college, Wadham college, and Pembroke college were valued and rated in the presence of their several governors for this purpose and entertainment, for they were not anciently valued.

4. In the fourth place it was ordered that the corporation and body of every college should be rated and assessed by itself. And besides every commoner in or of the body should be assessed and rated by the poll.

5. In the fifth place that every particular college should be rated £5 for every hundred they were assessed, as heretofore.

6. Every earl's son £1. 3s. 4d.; every baron's son £1.; every fellow commoner and upper commoner 10s.; every ordinary master of arts 5s.; every ordinary commoner 5s.; every one of the lower sort called batellers or sojourners 3s. 4d.; poor scholars nothing.

6. Also it was agreed that a schedule should be made for every coll., wherein the names of all according to the said rate should be taxed and summed up and given to the vice-chancellor.

And if the sum overplus to what shall be expended, then the same to be refunded in proportion. Defective, then the same must be made up according to the same rate.

Summa pro coll. [Reginæ] 13ll., pro scholaribus 12ll. 10s."]

[l] [In 1605. The play acted was not 'Vertumnus,' as stated by A. Wood, but 'Alba.' See Nichols's Progresses, i. 547.]

[m] [In 1592. Queen Elizabeth had previously visited the university in 1566.]

A.D. 1636. memory) I hold it very fit, that all the materials of that stage, which are now to be made new, and the proscenium and such apparel whatever it be as is wholly made new, shall be laid up in some place fit for it, to which the vice-chancellor for the time being shall have one key, and the dean of Christ Church the other, that it may not be lost, as things of like nature and use have formerly been. And if any college or hall shall at any time for any play or show that they are willing to set forth, need the use of any or all of these things, it shall be as lawful and free for them to have and to use them as for Christ Church; provided that after the use they do carefully restore them to the place whence they were taken. And to the end these things may be kept with the more safety and indifferency to the university, I think it very fit that an inventory be made of them, and that one copy thereof remain with them, at Christ Church, and the other in such fit and convenient place, as the vice-chancellor and the heads shall agree on. For my part I think it fittest that an inventory should be kept in the university registry, 101 that so you may not only have access to it, so often as you shall have cause, but also leave it ready for direction in future times in like cases of expense. And I think it not amiss, that these my letters, which concern the ordering of these businesses, should be registered also.

The materials of the plays to be safely laid up and kept.

My letters concerning the business of the plays to be registered.

Four experienced men to be appointed to look to the materials for the plays.

And further, that the university may see how the money which they allow towards these charges is expended, I think it very requisite that yourself and the heads should name three or four men of good experience in those things, that may see at what rates all things are bought and paid for: and an account delivered in to the vice-chancellor and the heads, at such time as the vice-chancellor shall call for them. And also that their hands be set to both copies of the above named inventories. I have thought upon Dr. Fell[n], Dr. Sanders[o], and the warden of Wadham[p], as very fit men for this purpose; and if you and the heads shall think it requisite to join any more to them, you may name whom you please.

[n] [One of the canons, afterwards Dean, of Ch. Ch.]

[o] [Principal of St. Mary hall, afterwards provost of Oriel.]

[p] [Daniel Escott, D.D.]

For the play which I intend shall be at St. John's, I will neither put the university nor the college to any charge, but take it wholly upon myself. And in regard of the great trouble and inconvenience I shall thereby put upon that house, as also in regard it shall set out one of the plays by itself, I think there is great reason in it, and do therefore expect it, that no contribution should be required from St. John's towards the plays at Christ Church. And I pray let me have an account from you of the settlement of these things. So I leave you to the grace of God, and rest, A.D. 1636.

Your loving friend,

W. Cant.

Croydon,
July 15, 1636.

Reverendissime Cancellarie[q],

Tensis ad cœlum palmis, contemplamur attoniti inexplebilem vestrum largiendi ardorem. Beneficia omnino ædificas, et superstruere festinas donis præmissis facultatem utendi. Cum enim academiam stupefeceris Arabico librorum thesauro, mox eos intelligendi causa prælectorem arcani sermonis impense fundasti: per oculos, per aures immanat eadem perpetua liberalitas. Prælectorem istum non solo fundasti hortamine, verum re tua; tua quamdiu vita et res supererit; hoc est, (si votis annuerit Deus) ultra sæculum, in æternum. Vim omnem effundis in te positam, et aliorum legare pergis voluntatem; una cum beneficiis, exempla largiris; et velut proprium dedignatus, non ultra[t], [zelo interminabili posteritatem in partes vocas. Nonne] satis felicem reddidisses academiam, nisi prorsus Arabicam? Thanks from the university for setting up the Arabic lecture, which I founded for my own time, (having not means to make it perpetual[r],) in hope that by charity it may grow into perpetuity. I appointed Mr. Edw. Pocock[s], of C. C. C., my reader, and the stipend I allow is 40*l.* per annum.

[q] [In a convocation held Aug. 8, 1636, the vice-chancellor announced the chancellor's intention of instituting an Arabic lecture, paying £40. a-year for it, and appointing Pococke as the first lecturer: a delegacy was appointed to make regulations for the lecture, and this letter of thanks voted. Reg. Conv. R. fol. 131.]

[r] [He afterwards made it perpetual, by endowing it with lands in the parish of Bray, near Maidenhead.]

[s] [He was employed afterwards by Abp. Laud to travel in the east, where he obtained many MSS. and coins, during which time Thomas Greaves of C. C. C. was deputy reader in Arabic. Pocock was on the death of Dr. John Morris appointed regius professor of Hebrew. See his Life by Twells.]

[t] [So in Reg. Conv., and in first Edit.]

A.D. 1636. Utrumque polum, utrumque solem, imo et globum utrumque revolvis animo, ut sumptu studioso disquiras nova tuæ academiæ ornamenta. Præ onerosa benefaciendi consuetudine 102
diductus es,,,et tantum non egenus, ut emineas in mediocritate rerum, sed virtutum apice habentium ac non habentium longe munificentissimus. Siste manum, siste, ne premat te virtus nimia; totum enim te figis, atque insumis emolumento nostro[t]. Nullus unquam filius sic matrem sugendo exhausit, ac te patrem filia academia: filiam nunc dicas, quæ fuit mater; cum eam ex ruinis regenitam lautiori fronte perpoliveris, et ore novo mox loqui docueris. Nos itaque, licet nondum sermone Arabico, (donum enim hoc vestrum est) certe gentium omnigenarum pectore gratias conceptissimas recumulamus; semperque retinebimus sub linguis omnibus unam animi devotissimi effigiem.

Sanctitatis vestræ
humillima cultrix,
OXON. ACAD.

E domo nostræ congregationis,
Aug. 10, 1636.

[Reverendissimo in Christo Patri ac domino Guillielmo archiepiscopo Cantuarensi, regis a consiliis sanctioribus, et Oxoniensis academiæ cancellario honoratissimo.]

Concerning my entertainment of the king at Oxford.

THIS year his majesty and the queen invited themselves to me to Oxford, and brought with them Charles prince elector palatine, and his brother prince Rupert, being both then in England. They came into Oxford at the end of this summer's progress on Monday, August 29. The vice-chancellor made a very good speech unto them, where myself and the university met them, which was a mile before they entered the town[u]. That speech ended, they passed along by St.

I came into Oxford to make things ready for this

[t] ['Totum . . . nostro,' inserted in Reg. Conv. from the first Edition of this work.]

[u] [Wood adds, "The speech being ended and approved by many (especially those of Ch. Ch.) the chancellor in the name of the university presented to the king a bible in folio, with a velvet cover, richly embroidered with the king's arms in the midst, and also a costly pair of gloves. To the queen another pair of gloves, to the prince elector Hooker's books of Ecclesiastical Polity, with gloves, and to his brother Rupert Cæsar's Commentaries in English, illustrated by the learned explanations and discourses of Sir Clem. Edmonds." Wood, Annals, p. 408.]

John's, where Mr. Tho. Atkinson[v] made another speech unto them very brief, and very much approved of by his majesty afterwards to me. Within Christ Church gate, Mr. William Strode[x] the university orator entertained them with another speech, which was well approved[y]. Thence the king accompanied his queen to her lodging, and instantly returned and went with all the lords to the cathedral. There after his private devotions ended, at the west door Dr. Morris[z], one of the prebendaries, entertained him with another short speech, which was well liked, and thence his majesty proceeded into the quire and heard service. After supper they were entertained with a play at Christ Church[a], which was very well penned, but yet did not take the court so well. The next day being Tuesday, the king came to service soon after eight in the morning[b]; it was at Christ Church, and Mr. Thomas

A.D. 1636.

entertainment upon Thursday, August 25. I came in privately at dinner hour, having sent most of my servants thither the night before, and myself lay that night at my lord of Oxford's.

Aug. 30.

[v] [Ordained deacon by Laud Feb. 12, 162¾. (See Diary.) Proctor in 1629; afterwards rector of South Warnborough, which he exchanged with Peter Heylin.]

[x] [See above, p. 5, note r.]

[y] The following extracts from Crosfield's Diary illustrate the statements in the text. Aug. 28 (29). The presents given to the king, a bible of Edinburgh print, worth £80.; queen, Camden's Elizabeth; Palsgrave, Hooker's Ecclesiastical Policy; the mayor a silver bowl, richly adorned.

29. These were presented to them, after that first about 2 of the clock, the doctors and citizens had rid towards Woodstock to meet him, (there two speeches, one by the vice-chancellor, the other by the recorder,) and they came in before the king in this manner.

First a trumpeter before the townsmen, which were all either apparelled in satin doublets and cloth breeches as ordinary townsmen of any degree; scarlet gowns, so the mayor and aldermen and 2 baylys: next to them were such as rid in wide sleeved gowns and footcloths, namely, Mr. Stringer, Greek professor, Mr. Rous, library keeper, Mr. Principall Airay[1], Mr. Turner[2], Mr. Twine[3], the 2 proctors, 7.

2. The doctors in scarlet to the number of about 20.

3. After the doctors rid the bps., thus: 1. The bps. of Winchester, Dr. Curle; Oxford, Dr. Bancroft; Norwich, Dr. Wren. 2. The bp. of London, Dr. Juxon, lord treasurer, with 2 maces before him. 3. The archbishop, the bedells before him, next before the king.

4. Then the king and queen, with the Palsgrave and his brother in a coach.

5. After them followed the lord chamberlain, Lord Cottington, and the guards. These were passengers; the spectators also were ranked in their orders. Without Bocardo all the 4 companies of the town, shoemakers, tailors, fullers, &c. Within Bocardo from thence to Christ Church, 1. Undergraduates. 2. Bachelors of Arts. 3. M^rs. of Arts and B^lors. of Law. 4. Bachelors of Divinity, all in their formalities.

6. When the king and queen and Palsgrave were lighted out of their coach within Ch. Ch. the orator made a speech and the vice-chancellor delivered the books *ut supra*.

7. After supper the play 'Prudentius' with 'Intellectus agens' and the 'Rebellious Passions' was acted from 7 o'clock till 9 or 10 at night, all this upon Monday.]

[z] [John Morris, reg. prof. of Hebrew.]

[a] [The play was entitled 'Passions Calmed, or the Settling of the Floating Island,' by William Strode.]

[b] [Crosfield gives the following ac-

[1] [Principal of St. Edmund hall.]

[2] [Savilian professor of geometry.]

[3] [Keeper of the archives.]

A.D. 1636. Brown being then proctor, made an excellent sermon, which gave great content. The sermon ended, the prince elector, and his brother prince Rupert, attended by many of the lords, came to the convocation-house, where the place was full of university men, all in their forms and habits very orderly. And the two princes with divers lords, were pleased to be made masters of art; and the two princes' names were by his majesty's leave entered in St. John's college to do that house that honour for my sake. In convocation the vice-chancellor having first placed the princes, and briefly expressed the cause of that convocation, I made a short speech, which here follows *in hæc verba.*

The two princes' names entered in St. John's college.

Florentes academici, et hoc tempore florentissimi, quibus 103
Caroli regis et pientissimi et prudentissimi, simulque Mariæ illustrissimæ heroinæ, consortis suæ charissimæ, præsentia frui datur. Nec ea solum, sed et præsentia eximiæ spei principum, nepotum M. Jacobi sacratissimæ memoriæ monarchæ, et de academia literatisque omnibus optime meriti;

count of this day's proceedings. "The day following being Tuesday, his majesty's entertainment was thus ordered,

Hora 8ª. A sermon by proctor Browne at Christ Church, his text Luke xix. 38, "Blessed be the king that cometh in the name of the Lord, peace in heaven and glory." The king's power proved against the anabaptist, puritan and papists. A hearty vote to God, His benedictus upon him.

9ª. A convocation for the creating of some masters and doctors, followers or retainers to the Palsgrave; yea the younger brother took the degree of doctor? At this convocation our lord chancellor made a short speech *in honorem academiæ*, by way of congratulation, that the king was pleased to visit the academy, and the Palsgrave and his brother, with the bishop Curle, Wren, were present in the convocation; another speech made more long by Dr. Baily the vice-chancellor, after that Sir Nath. Brent had presented the doctors, &c. Ad nutum comitis Palatini quivis ad gradum admissus. (2 bps. incorporated, 27 doctors, 21 of D., 3 of { L. / Ph. } 37 Mast. of A., 2 B. of A.); [i. e., on this and the following day; this is a marginal note in the diary.]

10 et 11. usque ad primam. The king, accompanied with the archbishop, came on foot from Christ Church to Cat-street, into the divinity schools, and then went up into the schools, where the earl of Pembroke's son, of Exeter college, made a speech upon his knees, which was well accepted by his majesty. Afterward the king having viewed the new building westward, returned and sat down in a chair, by the great window, where the books of the benefactors lie, then went to the MSS. in the closet, where the lord chancellor shewed him some. So they ascended into the gallery to see the coins, the archbishop always, having no doubt well preconceived before what to shew and say, related to his majesty in passing such things as he conceived would be most agreeable, and the king very attentively observed all.

2ª. post meridiem. Then coming out of the library, the queen met him at the gate, and so they went to dinner at St. John's, a comedy after dinner till seven o'clock, then returned to Christ Church to supper, and after supper a comedy, viz. the Royal Slave, was acted with good applause of king and queen."]

principes hi sunt, et hoc titulo, et suo, omni honoris genere dignissimi. Vos eos omni, quo potestis, prosequimini. A.D. 1636.

Quid exspectatis ultra, academici? An ut ego oratorio in hoc senatu fungar munere? At illud et memoria, curis simul et annis fracta, et lingua per se inculta, et desuetudine loquendi hæsitans, et præsens negotium, quod ad alia festinat, omnino prohibent. Nec principes hi proceresve illud a me exspectant, cui aliud satis jam incumbit negotium: et qui illis brevitatem in omnibus sum pollicitus.

Breviter itaque quod ad vos attinet, principes, non ortu magis quam virtutibus illustres. Non exspectat a vobis academia, ut possitis totam entis profunditatem exhaurire, ut sic sitis artium magistri; sed liceat dicere, freta ætatis vestræ nondum transiistis. Æstus jam urgent juveniles. Hos discite superare fluctus, procellas has in auras redigere, et omnium insimul artium magistri eritis; et quidni fortunæ? Atque utinam nostræ potestatis esset, cæcæ illi deæ oculos dare, quibus virtutes vestras cerneret, et agnosceret jura.

Et vos etiam proceres, principum horum cultores, convocata hac academia exsultat videre, et non solum conferre gradus suos in vos gestit, quos omni honoris cultu veneratur: sed potius eos conferendo, honorem summum gradibus suis quærit; quod placeat principibus hisce vobisque pannis suis (nam et pannus in purpura est) inaugurari. Floreat sic sæpius academia, et nativis simul et adoptivis filiis gaudeat. Egregie vice-cancellarie, ad creationem et admissionem simul pro officio tuo descende.

The two princes and other honourable persons made masters of art.

After this the vice-chancellor proceeded, made another short speech, and after creation and admission of the princes and other honourable persons, ended the convocation. That finished, they all returned to Christ Church to attend upon the king, (the princes having formerly in the morning seen some of the fair colleges.) Then the queen being not ready, the king with the princes and the nobles, myself also waiting upon him, went to the library, where the king viewed the new buildings[d] and the books, and was entertained with a

[d] [See above, p. 143.]

A.D. 1636. very neat speech made by the son of the earl of Pembroke and Montgomery[e], then lord chamberlain.

Then word was brought up, that the queen was come. So the king went into the coach to her, and they went away to St. John's to dinner, the princes and nobles attending them.

When they were come to St. John's, they first viewed the new building, and that done, I attended them up the library stairs; where so soon as they began to ascend, the music began, and they had a fine short song fitted for them 104
as they ascended the stairs. In the library they were welcomed to the college with a short speech made by [Abraham Wright[f],] one of the fellows.

The king and queen, prince Elector and prince Rupert, with other honourable persons feasted by me at St. John's.

And dinner being ready, they passed from the old into the new library, built by myself, where the king, the queen, and the prince elector dined at one table, which stood cross at the upper end. And prince Rupert with all the lords and ladies present, which were very many, dined at a long table in the same room[g]. All other several tables, to the number of thirteen besides these two, were disposed in several chambers of the college, and had several men appointed to attend them; and I thank God I had that happiness, that all things were in very good order, and that no man went out at the gates, courtier or other, but content; which was a happiness quite beyond expectation.

When dinner was ended, I attended the king and the queen together with the nobles into several withdrawing chambers, where they entertained themselves for the space of an hour. And in the mean time I caused the windows of the hall to be shut, the candles lighted, and all things made ready for the play to begin. When these things were fitted, I gave notice to the king and the queen, and attended them into

[e] [William Herbert of Exeter coll., created M.A. the day following, Aug. 31. (Wood, F. O. i. 491)].

[f] [He was one of the principal actors in the play subsequently mentioned. He was appointed in 1645 vicar of Okeham, and was elected, in 1656, minister of St. Olave, Silver-street: of neither of which livings he obtained legal possession, as he was unwilling to take the covenant. See a full account of his writings, which were numerous, Wood, Ath. Ox. iv. 276 seq. He died in 1690.]

[g] [Crosfield remarks on this entertainment, Diary, Sept. 3. "The baked meats served up in St. John's were so contrived by the cook that there was first the forms of archbishops, then bishops, doctors, &c. seen in order, wherein the king and courtiers took much content."]

the hall, whither I had the happiness to bring them by a way prepared from the president's lodging to the hall without any the least disturbance; and had the hall kept as fresh and cool, that there was not any one person when the king and queen came into it. The princes, nobles, and ladies entered the same way with the king, and then presently another door was opened below to fill the hall with the better sort of company, which being done, the play was begun and acted. The plot was very good, and the action[h]. It was merry, and without offence, and so gave a great deal of content. In the middle of the play, I ordered a short banquet for the king, the queen, and the lords. And the college was at that time so well furnished, as that they did not borrow any one actor from any college in town. The play ended, the king and the queen went to Christ Church, retired and supped privately, and about eight o'clock went into the hall to see another play, which was upon a piece of a Persian story[i]. It was very well penned and acted, and the strangeness of the Persian habits gave great content; so that all men came forth from it very well satisfied. And the queen liked it so well, that she afterwards sent to me to have the apparel sent to Hampton Court, that she might see her own players act it over again, and see whether they could do it as well as it was done in the university. I caused the university to send both the clothes and the perspectives of the stage; and the play was acted at Hampton Court in November following[k]. And by all men's confession the

A.D. 1636.

The latter play at Christ Church acted over again by the queen's players at Hampton Court.

[h] [The title of the play was 'Love's Hospital, or the Hospital of Lovers,' written by George Wilde, and performed by him, John Goad, Humphrey Brook, Abraham Wright, Edmund Gayton, John Hyfield, &c. (Wood, Ath. Ox. iv. 275.) Wilde was afterwards chaplain to abp. Laud, vicar of St Giles' Reading, rector of Biddenden in Kent, and consecrated Jan. 27, 1660-1, bishop of Londonderry. (Ibid., iii. 720.)]

[i] ['The Royal Slave,' by William Cartwright, student of Christ Church. It was published first in 1639, and afterwards in 1640. The scenery and decorations were designed by Inigo Jones, who had been employed in a like capacity on King James's visit in 1605. (See Nichols' Royal Progresses of King James, vol. i. p. 558.)]

[k] [And on the following Twelfth night, as appears by a letter of Edw. Rossingham to Sir T. Puckering. (Birch's Charles I., vol. ii. p. 266.) The queen sent the university a letter of thanks, which was read in convocation Dec. 19, 1636; (Reg. Conv. R. fol. 138.) It is as follows:

Henrietta Maria,

Trusty and wellbeloved we greet you well. The clothes together with the whole furniture and ornaments belonging to that play wherewith we were so much pleased at our last being in Oxford we have received; and do acknowledge for no contemptible testimony of your respect to us the unfur-

A.D. 1636. players came short of the university actors. Then I humbly desired of the king and the queen, that neither the play nor clothes nor stage might come into the hands and use of the common players abroad, which was graciously granted.

But to return to Oxford. This play being ended, all men betook themselves to their rest, and upon Wednesday morning, August 31, about eight of the clock, myself with the vice-chancellor and the doctors attended the coming forth of the king and queen; and when they came, did our duties to them. They were graciously pleased to give the university a great deal of thanks; and I for myself and in the name of the university, gave their majesties all possible thanks for their great and gracious patience and acceptance of our poor and mean entertainment: so the king and the queen went away very well pleased together[1].

That Wednesday night I entertained at St. John's, in the same room where the king dined the day before, at the long table which was for the lords, all the heads of colleges and halls in the town, and all the other doctors, both the

nishing yourselves of such necessaries merely for our accommodation; a thing which we do not only take very kindly, but are ready to remember very really, whensoever you will furnish us with any occasion wherein our favour may be useful unto you: in the mean time you may be confident that no part of these things that are come to our hands shall be suffered to be prostituted upon any mercenary stage: but shall be carefully reserved for our own occasions, and particular entertainments at court. With which assurance, together with thanks and our best wishes for the perpetual flourishing of your university, we bid you heartily farewell. Given under our hand, at Hampton Court, this sixth day of December, 1636.

Letters of thanks were also sent from the earl of Pembroke, lord chamberlain, and the earl of Dorset.]

[1] [A convocation was held in the afternoon of that day, when Walter Curle, bp. of Winchester, and Matth. Wren, bp. of Norwich, were incorporated, and prince Rupert, James Stuart, duke of Lennox, William Seymour, earl of Hertford, Rob. Devereux, earl of Essex, Thomas Howard, earl of Berkshire, Thomas Bruce, earl of Elgin, and others whose names are recorded in Wood's Fasti (ad ann.) were created M.A., and many other persons of note admitted to higher degrees.

The following entries from Crosfield's Diary may here be introduced.

"Sept. 1. (It should be Aug. 31.) The day following, being Wednesday, the king and queen departed about nine o'clock, and went to Winchester, the queen to Henley that night, having first saluted all the doctors in Christ Church quadrangle. Then Dr. Jackson and Mr. Provost being to wait that month, went to Winchester after the king.

2. The comedies were acted before the scholars at Christ Church for their money.

3. A convocation, when many doctors and bachelors of divinity, law, and physic, and masters and bachelors of arts, had their degrees gratis, tamen theologi sub hac conditione, quod si {Doctores / Bac. Th.} non præstent exercitia intra annum, tenentur solvere universitati {£20. / £10.}]

proctors, and some few friends more which I had employed in this time of service; which gave the university a great deal of content, being that which had never been done by any chancellor before. I sat with them at table, we were merry, and very glad that all things had so passed to the great satisfaction of the king, and the honour of that place. A.D. 1636.

Upon Thursday, September 1, I dined privately with some few of my friends: and after dinner went to Cuddesden to my ancient friend, my lord the bishop of Oxford's house; there I left my steward, and some few of my servants with him at Oxford to look to my plate, linen, and other things, and to pay all reckonings, that no man might ask a penny after we had left the town; which was carefully done accordingly. Upon Friday, September 2, I lay at a house of Mr. Justice Jones's[m] of Henley-upon-Thames, upon his earnest invitation. And upon Saturday, September 3, (God be thanked,) I returned safe home to my house at Croydon. The week after, my steward and other servants, which stayed with him, came from Oxford to me; where the care of my servants, with God's blessing upon it, was such, as that having borrowed all the king's plate, which was in the progress, and all my lord chamberlain's, and made use of all mine own, and hired some of my goldsmith, I lost none, but only two spoons which were of mine own plate, and but little of my linen.

My retinue (being of all my own, when I went to this entertainment) were between forty and fifty horse; though I came privately into Oxford, in regard of the nearness of the king and queen, then at Woodstock. There was great store of provision in all kinds sent me in towards this entertainment; and yet (for I bare all the charge of that play which was at St. John's, and suffered not that poor college to be at a penny loss or charge in any thing) besides all these sendings in, the entertainment cost me[n].....

[m] [Sir William Jones, one of the justices of the court of king's bench. He died Dec. 9, 1640, (Wood, Ath. Ox. ii. 673.)]

[n] [Wood mentions a humorous account of the reception of the king at St. John's, written by Edmund Gayton, (mentioned above,) afterwards superior bedel of arts; it is entitled, 'Epulæ Oxonienses; or a jocular relation of a Banquet presented to the best of Kings by the best of Prelates, in the year 1636, in the Mathematic Library at S. Jo. Bapt. Coll.' It is in Wood's study, num. 423. See Wood, Ath. Ox. iii. 756.]

A.D. 1636.

Salutem in Christo[o]. 122

SIR,

Novem. 26. My letters to the vice-chancellor about the service to be in Latin at the beginning of terms, &c.

THE sickliness of these times, and my many other occasions, made me forget to write to you before the beginning of Michaelmas term last, concerning the sermon and prayers usually had at St. Mary's at the beginnings of terms, which were wont to be not so orderly as they should, nor with so good example to other places at large in the kingdom, as such a university should give.

The communion to be celebrated in the chancel.

For, first, the communion was celebrated in the body of the church, and not in the chancel, which though it be permitted in the Church of England in some cases of necessity, where there is a multitude of people; yet very indecent it is, and unfitting in that place, where so few (the more the pity) use to communicate at these solemn times. But this abuse I caused to be rectified in Dr. Duppa's time, and I hope neither you nor your successors will suffer it to return again into the former indecency.

Secondly, though none do come to those solemn prayers and sermons, but scholars, and those too of the best rank, yet to no small dishonour of that place, the sermon is in Latin and the prayers in English: as if Latin prayers were more unfit for a learned congregation, than a Latin sermon. And the truth is, the thing is very absurd in itself, and contrary to the directions given at the beginning of the reformation of this Church: for in the Latin service books, which were first printed in the beginning of Queen Elizabeth [her reign], there is an express both direction and charge, that notwithstanding the altering of the ordinary form of prayers throughout the whole body of the kingdom from Latin into English, yet in the universities such prayers, unto which none but they which were learned did resort,

[o] [This letter was read in convocation Dec. 19, 1636. Reg. Conv. R. fol. 139. b. Crosfield notices it thus in his Diary. "December. A convocation for reading letters from the queen, congratulatory for her entertainment; the earl of Dorset, gratulatory; the lord chancellor, to have Latin prayers at the beginning of term."]

should be in Latin[p]. And for my part, I do much wonder, considering how public that direction was, that the university at the beginning of terms should fall from this ordinance, and so divide the service and sermon between Latin and English. A.D. 1636.

Upon consideration of this I acquainted his majesty both with that printed direction of Queen Elizabeth, and with the breach of it by the university at the beginning of terms: whereupon his majesty was pleased to give me in charge to see this ordered, and to take a course for a remedy in the future, and that hereafter service, sermon, and communion, should be at all beginnings of terms uniformly in Latin, since none resort to either but such as well understand it.

These are therefore to pray and require you at some convenient meeting of the heads, to acquaint them with this direction of his majesty, and to take care, that both at the beginning of the next term, and of all terms following, the service and communion be in Latin, as well as the sermon.
123 And that such as are not furnished, may the better provide themselves of service books in Latin, so soon as conveniently they can, you shall do well to make it so much the sooner known to the heads.

And this I must not forget to tell you, that when I took this first into consideration, it was thought fitting to put it into the university statutes. But afterwards I considered, that since the statutes were to remain to posterity, it would lay no small scandal upon these times, when they should see by the very statute itself, what a stranger the university was to the prayers of the Church in a learned language. And hereupon (having first acquainted his majesty with this also) I thought it better to leave it out of the statutes, and to reduce it to this privater way, which opinion of mine his majesty was pleased graciously to approve[q].

Two things there are, which you and the heads must take present care for: the one is, that the vice-chancellor, and he that helps him to execute, (whosoever he be) be in surplices; but whether the vice-chancellor will put on his surplice when

The vice-chancellor and he that officiates with him at the communion, to wear the surplice.

[p] [The Prayer-book was translated into Latin by Dr. Walter Haddon, and the queen by her letters patent dated April 6, 1560, which are prefixed to the first edition of 1560, permitted its use in the two universities, and in the colleges of Winchester and Eton.]

[q] [See Corp. Stat. tit. i. § 2.]

A.D. 1636. he goes to the communion, or put it on at the first, and so read service, and sit at the sermon in it, I leave to his own judgment; but I like the latter better, and the surplice must be under both the habit and the hood[r].

The singing men to answer in Latin.

The second is, that there must be care taken with the singing men, that they may answer the litany and all other places of the service, where they interpose, in Latin, which they may easily practise and be ready to perform at the beginning of the next term; but if they cannot, the litany must be sung or answered by the masters (without the organ) till they can: for the main business to have all things in Latin must go on. So wishing you all health and happiness, and the university that honour that belongs unto her entire, I leave you to the grace of God, and rest

Your very loving friend,

W. Cant.

Croydon, Nov. 26, 1636.

My letters to them concerning business of importance to be registered.

I hope you take care that all letters of mine, which concern business of this or the like nature, be registered[s].

Honoratissime Cancellarie[t]!

Thanks from the university for my delivery of their letters to the queen about their play.

Qui in commodum nostrum quasi afflatus raperis, honori etiam nostro velut de specula ita prospicis, ut nec rogare amplius, nec monere ausi simus, ne vel hinc curæ, vel benevolentiæ inde tuæ detrahere videamur, a quibus ita procedunt beneficia, ut ea jam inter mores tuos reputemus, atque unum illud restare nobis arbitremur, peractis demum omnibus, gratulari. Certe, ut nil non tibi debeamus, academiæ non oculum tantum te, sed et manum præbuisti. Antehac, fatemur, defecit nobis illè donandi decor, qui theses et axiomata 124
observantiæ immiscuimus, et syllogismis sceptrum vexaturi, abacum in aulam transtulimus; tum certe irruere magis quam accedere, et largiendi munditias odisse academiæ sig-

[r] [This mode of wearing the surplice under the habit is the only suggestion of the chancellor which is not complied with.]

[s] [This postscript is inserted in the Conv. Reg. in a later hand from this work, 'Gest. Canc. Laud, p. 123.']

[t] [This letter is not in the Register of Convocation. The omission is noted there, fol. 138. a.]

num erat, sed simul est opprobrium: quæque nos quasi literatorum argumenta delectarunt, apud alios in rusticorum indicia transierunt. Sed dum pexum corpus ita aversata est Lycæi nostri philosophia, ut nec honestum retinuerit, et superflua evitans, etiam necessaria aliqua ex parte præciderit, ea prorsus incuria (graviore enim verbo uti non licet) hoc egit, ut gratiose satisfecisset solium, si thura sine nausea admisisset benigne satis, si ignovisset sacerdoti. Et certe intellexisset adhuc academia, quam minimum esset beneficii donare, nisi te nobis præfecisset cœlum. Te dicimus meliorem medicum, qui non tantum salutis, sed et virium et coloris rationem habes; qui non solum caput veneris nostræ, sed et reliquas partes ita perfeceris, ut dum nos in majoribus velis eminere, id etiam egeris, ut nec in minoribus deficiamus. Tibi ergo acceptum referimus, quod accipiantur nostra; tuo splendori, quod iste academiæ nævus tollatur, inscite donare. Te etenim porrigente, etiam et frustula nostra, maculata magis quam picta, id pretii induerunt, ut non tot simulacra, sed tot ædificia, nec tot vestes, sed tot distentas syntheses obtulisse visi simus: adeo ludicra illa, tuo honestamento aucta inter κειμήλια (fere dixeramus inter ἀναθήματα) ponuntur, dum tua protradente dextra muneri nostro non id solum ornamenti, sed ea insuper et auctoritas, et religio accessit, ut eodem animo receptum sit, quo datum. Certe antehac reges et reginas magnifica audivimus nomina, jam et pia sentimus. Ipsorum quidem majestatis est, quod solium augustum, tuæ vero curæ, quod et nutricium habeamus. A.D. 1636.

Vestro honori et paternitati devinctissima,

ACAD. OXON.

E domo convocationis, Decem. 12, 1636.

Articles agreed upon and concluded the 16th of February, 1636, between the vice-chancellor, proctors, and heads of houses in Oxford, and two of the wardens, and some other of the company of stationers in London. Articles of agreement between the university of Oxon, and the company of stationers. Feb. 16, 163⅝.

FIRST, the said vice-chancellor and heads do covenant on

A.D. 1636. their part, that the university shall not suffer the printers of Oxford, for three years next ensuing, to print the Latin grammar, called Lillie, nor the bible, &c. Neither shall they authorize or license any other under their power, or by virtue of their privilege lately granted, to print any of those otherwise than as the company of stationers and the parties therein interested shall permit.

The books are specified in the order from the council to the company of stationers.

Secondly, the said vice-chancellor and heads do promise 125
and undertake, that an order to this purpose reasonably agreed upon by the council on both sides, shall be ratified and confirmed by convocation under the university seal, betwixt this present, and our Lady-day next ensuing.

Thirdly, the wardens above named, and their brethren of the company do covenant, and grant to, and with the said vice-chancellor, &c. That upon such an order had, and obtained from convocation under the public seal of the university, the company of stationers shall under their common seal, firmly bind their body and company yearly to pay £200 unto the said university, during the time expressed in the order, by even and equal portions; that is to say £100 at our Lady-day, and an £100 at Michaelmas, beginning their first payment at our Lady-day next.

Fourthly, the wardens above named do undertake to obtain this covenant likewise from their company under seal: that in case the university of Cambridge and the said company shall agree in like manner, that the power of printing such books be there suspended, and that the said company shall give a greater sum yearly unto the university of Cambridge in lieu thereof: that then the said company shall add such sum or sums unto the sum formerly expressed of £200 as shall make the portion or portions of money equal with that which is paid to Cambridge. And the said sum well and truly paid unto the university of Oxon at such times by equal portions, as are before specified.

Lastly, it is intended, and the full meaning of both parties is, that this course of suspending their power by the university, and the yearly payment of such a sum by the company of stationers, shall be renewed at the several ends of such terms of three years in manner and form above specified; until it shall be reasonably agreed on by both parties to re-

linquish the same. In witness whereof the parties above mentioned have interchangeably set to their hands. A.D. 1637.

RICH. BAYLIE, vice-can. Oxon.
Jo. PRIDEAUX, Exon. rector.
Ro. PINCKE, cust. coll. Novi.
PHIL. PARSONS, aulæ Cerv. princip.[x]
THO. WALKER, coll. Univers. magist.[y]
THO. BROWN, procur.-senior.

126 *Salutem in Christo.*

SIR,

I HAVE received your letters by the stationers, and with them a copy of the articles agreed upon between you. These articles I can find no fault with; for certainly it will be more beneficial to the university for the advance of a learned press to receive £200 a year, than to print grammars and almanacks, &c. And more honour too, when it shall appear to what extraordinary good use you turn this money. I have therefore directed them to my council to draw the agreement upon these articles in form, and so to settle the business: and they give good reason why the fourth article should be secured apart: but I like the conclusion best of all; namely, that this agreement may determine at the end of three years, if the university find it so fitting for them.

The copy of a part of my letters to the vice-chancellor about the stationers' agreement and the reserving of the 200*l.* per ann. for the setling of the learned press, Feb. 24[z].

[x] [He was originally a fellow of St. John's coll., took the degree of M.D. in the university of Padua, and June 20, 1628, was incorporated at Oxford. Wood, F. O. i. 443.]

[y] [Canon residentiary and preb. of Litton in the church of Wells. He was related to Abp. Laud, who bequeathed him his ring with a sapphire in it, and appointed him his executor in the event of the deaths of Dr. Baylie, Mr. John Robinson, and Dr. Edward Layfield (his nearest connections), besides leaving his son, John Walker, £50 a-year from his lease of Barton farm, near Winchester.]

[z] [March 31, 1637. An indenture was sealed in convocation, between the university and the company of stationers, by which the university granted the power of printing bibles and other books printed by the king's printer, and specially Lillie's grammar, to the company of stationers for three years, for £200 a-year. It was afterwards agreed to expend this sum on a press for printing the Greek, Arabic, and Oriental MSS. given by the chancellor to the library; that this should be committed to the delegates nominated April 1, 1633, and that they should keep a book of accounts of the receipts and expenditure. Conv. Reg. R. foll. 142. b.—143. b.]

A.D. 1637. For Cambridge, as I know not what they will do in this business, so neither will I be forward to meddle with them, but leave them to use their privilege in such sort as themselves shall think best. True it is, that when Bishop Harsenet, one of their own, was so far from assisting, that he oppressed their privilege, and dissuaded me, yet I stuck close to them, and carried their business alone: nevertheless, they shall never be able to go tell my lord their chancellor, that I offer to force their privilege in the least. Yet if any difference between them and the stationers come in public, I shall moderate things according to reason, as far as I can.

Now in the mean time I shall require this of you and your successors, that this money, which you yearly receive, may be kept safe, as a stock apart, and put to no other use, than the settling of a learned press; and I think it were not amiss, that some handsome register-book were bought, in which might be kept alone your acts concerning the settlement of the press aforesaid, and in another part of the book all your receipts, and all your disbursements: and if you and the heads like this proposal of mine, I would then have you order it so by an act of convocation: and I will presently acquaint the king, what great good use we are like to make of the gracious privilege he hath granted, lest any other man should tell him we have basely sold it.

The doctors made at his majesty's late being at Oxford either to pay 20*l.* a man, or to do their exercise. And this to be published in convocation.

Now to your other letters. And first I pray, use any fit means by letters or otherwise to send to the doctors that took their degree at his majesty's late being in Oxford[z], that each of them repair to the university, and perform their exercise before the act next ensuing, or pay their £20 a man, according as was ordered at the time of their presentation[a]. I would likewise you would let them know that this £20 a man shall be turned to no other use than to the setting up of the learned press, that as many of them as mean well may be the forwarder to pay it. And further, I think it were not 127
amiss to publish this in convocation, both that it may be known to what use I mean to put the money, and withal, that their friends may take notice, and send them word, if they will, that I am resolved so soon as the act is over, to sue every man in the vice-chancellor's court, that pays not his

[z] [See their names in Wood, F. O. i. 493—495.] [a] [See above, p. 155, note l.]

money, if he have not done his exercise, which I will most certainly do, without respect of persons: and therefore it is fit it should be made known as soon as may be. A.D. 1637.

About scholars frequenting the schools and disputations.

I pray the next Monday commend me to the heads, and let them know, that I expect from them all, that their several companies frequent the schools diligently, and behave themselves there orderly and peaceably; and I expect from yourself and the proctors, that the schools be carefully looked unto, and that the disputations be quick and scholar-like, but not tumultuous: your predecessor kept them in very good order both his years, and I hope you will not fall short; and I pray tell Proctor Brown, that whatever his brother proctor do, I expect service from him[b].

Concerning the first observation of the new statutes.

But my main business of all is to put you in mind, that I have not received any account from you all this year, how the new statutes are put in execution, and that not only for matter of disputations, but for all things else: and the reason of this my care to have an account is two-fold.

First, if the statutes fall into a neglect and a half-performance now at their beginning, and in my own life-time, there will be no hope that ever they will recover it after; and so all that great and most useful labour for the university will be lost: and I have all the reason in the world to prevent this inconvenience if I can. And these two years of your vice-chancellorship, the observation, or the not observation of them therein will be a great help or hindrance to the statutes for ever. Therefore I pray, as ever I shall intreat any thing of you, take all the care you can in this great business, and give me an account from time to time how it proceeds: and you shall do well to send for Doctor Turner[c], and desire him in my name to give you all the assistance he can, and you may shew if you will, how zealously I have written to you about this business.

Secondly, because I remember I have heard, that the former proctors distasted something about the alteration of

[b] [From the marked way in which 'Proctor Brown' is spoken of, it would seem that the Abp. had some private claim on his services. And from the mention of Mrs. Browne as a kinswoman of the Abp. in a letter written by him to Bramhall, then bp. of Derry, Aug. 11, 1638, it would appear not improbable that he was a relation.]

[c] [Peter Turner of Merton, created M.D. at the king's visit to Oxford. See above, p. 155, note l.]

A.D. 1637. the statute for readers[d], and that since that time there hath been a transmission of that distemper from proctor to proctor, which must needs do a great deal of harm, considering how much they must be trusted with the execution of the statutes; therefore I pray deal seriously with both the proctors, but especially with Proctor Brown, and let him know, that he can give me no content, if for the remainder of his time he be not careful of the statutes, and their due performance. And at Easter, when the new proctors are chosen, I must desire you to look to them, if they do not look carefully to the duty of their places, and in this particular especially. Besides I hear a whispering from thence, that during your short 128
abode at Sarum in this term-time, the schools were scarce ever called so much as once. I pray God it may be found they have called the schools at all since the publication of the new statutes. You shall do well to examine this, and by the answer which the proctors give you, you will be able to discover something both of their diligence and intentions; besides, it cannot be, but that Mr. Belle's death and a new and unexperienced successor must needs give some hindrance to the statutes which pertain to service: but I hope this will be but a temporary inconvenience, and soon blown over by the diligence of Mr. Gayton[e], and tell him I expect it.

A care to be had of noctivagation, &c.

Besides, you shall do well to have a care of noctivagation, and other disorders, else you will quickly have the distempers of the night break out in the day; and now the spring comes on, if yourself do not take some pains that way, I doubt the proctors will be negligent enough, though of their negligence I can give no reason, unless it be because by the new statutes the university is made half sharer in the mulcts[f], which how small they are, will appear by their accounts[g].

[d] [The new statute for 'Readers' provided that the unendowed lecturers in grammar, rhetoric, logic and metaphysics should be elected every two years from four colleges, those viz. to which the proctors belonged at the time of election, and those which elected the proctors for the following year; on failure of election by the college the vice-chancellor to nominate from some hall. This alteration of the statute was made by the chancellor after the year's trial: the old statute, as embodied by the delegates, placed the appointment in the hands of congregation. See Corp. Stat., tit. iv. 'De Lectoribus Publicis,' § 1.]

[e] [A fellow of St. John's, mentioned above, p. 153, note h, 155, note n; elected Bell's successor as superior bedel of arts.]

[f] [See Corp. Stat., tit. xv. § 7.]

[g] [Ibid., tit. xi. § 3.]

With a special caution for the observation of the statute for speaking Latin[h]. A.D. 1637. Speaking of Latin urged.

W. CANT.

Lambeth, Feb. 24, 163⅞.

SIR,

I HAD almost forgotten a business to you of greater consequence than this, and I cannot well tell whether Mr. Vice-chancellor hath acquainted you with it or no; for I writ not unto him very expressly in the business, but now recalling it I thought fit to write thus much to yourself. You know that Mr. Chillingworth is answering of a book, that much concerns the Church of England; and I am very sorry, that the young man hath given cause, why a more watchful eye should be held over him and his writings[i]. But since it is so, I would willingly desire this favour from you in the Church's name, that you would be at the pains to read over this tract, and see that it be put home in all points against the Church of Rome, as the cause requires. And I am confident Mr. Chillingworth will not be against your altering of any thing that shall be found reasonable. And to the end that all things may go on to the honour of the Church of England, I have desired Dr. Potter, (who is particularly concerned in this business[j],) so soon as ever he is returned from London, to speak with you about it. And when all these

To Dr. Prideaux concerning his review of Mr. Chillingworth's answer, &c. March 3.

Books licensed to the press to have a form of approbation annexed[k].

[h] [Ibid., tit. ix. sect. ii. § 1.]

[i] [Laud doubtless refers to Chillingworth's having gone over to the Roman communion. This occurred about 1629; he returned to Oxford in 1631, and reconsidered the course he had taken. Laud does not seem to have been aware that "a watchful eye" was now more needed in respect of error in another direction. See his life by Des Maiseaux, p. 55.]

[j] [This controversy was commenced by the jesuit Edward Knott (or rather Matthew Wilson, which was his true name) publishing his 'Charity mistaken.' At the king's command Potter put forth a reply to this entitled 'Want of Charity justly charged on all such Romanists, as dare affirm that Protestancy destroyeth Salvation.' Oxford, 1633. (See the book mentioned in Laud's correspondence, with the alterations he suggested in it, which were brought as a charge against him by Prynne, Cant. Doom, pp. 251, 252.) Knott published in answer, 'Mercy and Truth; or Charity maintained by Catholics. 1634.' It was to this volume that Chillingworth was now preparing his well-known reply, which appeared in 1638, 'The religion of Protestants a safe way to salvation, or, An Answer to a book entitled, Mercy and Truth, &c.']

[k] [The book came forth with the approval of Fell, Bayly, and Prideaux, which gives a denial to the unfavourable opinion which Cheynell said that Prideaux entertained of it, and which Wood records, Ath. Ox. iii. 91.]

A.D. 1637. trials are over, I would be content, that both this book, and all others that shall be hereafter licensed in the university, have such an *imprimatur* of the licenser before it, as we use here above, which I shall leave to the wisdom of the vice-chancellor and the heads.

W. CANT.

Lambeth, March 3, 163⅞.

A PASSAGE OUT OF A LETTER OF THE VICE-CHANCELLOR'S. 129

The benefit from the charter of printing, and the agreement with the stationers upon it, turned to the learned press. April 10.

THE university do now generally resent, that your grace obtained, and the king confirmed unto us the greatest benefit that ever came to the public; and, God willing, no man shall disturb it, while I sit vice-chancellor.

MY ANSWER TO IT.

IT is a hard thing in this age to bring men to understand the good that is done them; and therefore I am the more glad that the university doth it, that so great a benefit given them by such a king may not only be received, but acknowledged by them, and the memory of it delivered to succession: and I shall hope that your successors after you will keep it in that way, into which it is now put, unless they can find a better and more useful for the learned press.

W. CANT.

April 10, 1637.

Procuratores { Mr. LAWFORDE[l], coll. Oriel., Mr. GLISSON[m], coll. Trin., } [admitted April 19.]

MR. VICE-CHANCELLOR,

Concerning the calling in of the last English translation of

THERE was an English translation of a book of devotion, written by Sales bishop of Geneva, and entitled *Praxis spiritualis sive introductio ad vitam devotam*, licensed by

[l] [Daniel Lawford.] [m] [John Glisson.]

Dr. Haywood, then my chaplain[n], about the latter end of November last; but before it passed his hands, he first struck out divers things wherein it varied from the doctrine of our Church, and so passed it. But by the practice of one Burrowes (who is now found to be a Roman Catholic) those passages struck out by Dr. Haywood were interlined afterwards (as appears upon examination before Mr. Attorney General[o], and by the manuscript copy) and were printed according to Burrowes's falsifications. The book being thus printed gave great and just offence, especially to myself, who upon the first hearing of it gave present order to seize upon all the copies, and to burn them publicly in Smithfield[p]. Eleven or twelve hundred copies were seized and burnt accordingly; but it seems two or three hundred of the impression were dispersed before the seizure. Now my desire is, that if any copies of this translation be, or shall be sent to Oxford, you would call them in, and take such order for the suppressing of them there as is here already taken. And so I commend you to God's grace, and rest

A.D. 1637.

Bishop Sales's book of devotion. May 5.

Your loving friend,

W. Cant.

Lambeth,
May 4, 1637.

[n] [William Haywood, fellow of St. John's, was taken under Laud's patronage, and by him made his chaplain and preferred to the preb. stall of Chamberlaine Wood, in St. Paul's church, Nov. 21, 1631, and to the rectory of Laingdon in Essex, Dec. 8 following. In Jan. 1635-6 he was preferred to St. Giles's in the Fields, (Rymer, Fœdera IX. i. 81.) and Aug. 28, 1638, to a stall in Westminster abbey. (Ibid. IX. ii. 216.) Articles were exhibited against him in 1641 by the parishioners of St. Giles, (an extract from which is given in Dr. Bliss's note to Ant. à Wood, Ath. Ox. iii. 635.) in consequence of which he was deprived of his preferments, and lived, till the Restoration, in great poverty. He died July 22, 1663. Laud mentions (History of Troubles and Trial, chap. xxxviii.) that he had retired from his service as chaplain, when the disturbance was made about the licensing of this book, and corrects the statement he had inadvertently made during his trial, that he had been dismissed in consequence of the clamour which had then been raised.]

[o] [Sir Edward Bankes. See Laud's account of the examination in his History of his Troubles and Trial, chap. xxxviii. p. 363 in marg.]

[p] [A proclamation was issued for calling in and burning the book. See Rymer's Fœdera, IX. ii. 95.]

A.D. 1637.

SIR, 130

May 5. A branch of my letters to the vice-chancellor concerning the matrices, letters, and composer for the press.

YOU are now upon a very good way toward the setting up of a learned press; and I like your proposal well to keep your matrices and your letters, you have gotten, safe, and in the mean time to provide all other necessaries, that so you may be ready for that work, for since it hath pleased God so to bless me, as that I have procured you both privilege and means for that work, I should be very glad to see it begun in my own life-time, if it might be. And because the beginning of such a work will be very difficult, as also the procuring of a sufficient composer and corrector for the eastern languages, you have done exceeding well to think of him at Leyden[q], and to get him over upon as good terms as you can, and to give him an annual pension in the mean time, that he may not be tempted from your service. So God speed you.

My book of statutes sent for the library keepers to see their duties.

I have sent you down by this carrier my book of the university statutes, which I give that the library keepers may read their own duties in it[r]; for having none, I doubt they keep neither old statutes nor new so well as they should. And it may be, if you and the rest of the Curators would look well to it, you might find many things there out of order, and fit to be amended. And while I am upon this argument of placing the statute-book in the public library, I pray acquaint the heads at the next meeting, that I am informed that the statute-book in some private colleges is kept up too close from them whom it concerns; which is a great hindrance to the due publication of the statutes, and ministers occasion to many men to pretend ignorance, instead of shewing obedience. I pray therefore commend my love to the heads, and let them know, that I expect every head of a college and hall where there is a library, to take care that the book of statutes be placed and chained in it, that it may be of free access to the students in each society; and that in such halls as have no library, the statute-book be placed as safely, and yet as publicly as it can be. And further, I must and do require of every of the heads, that all the additions and alterations made upon the review of the statutes be put into all and

Concerning the keeping up the statutes too close.

Additions to be inserted in the statute book of every coll. and hall.

[q] [Some one probably who had been trained under Erpenius, the professor of Arabic at Leyden, and the great reviver of oriental literature.]

[r] [See the statutes of the Bodl. libr. in the appendix to the Corp. Statut.]

every statute-book which is kept within their several governments[s]. And I do require of you, Mr. Vice-chancellor, to see it done, and to give me an account of it. For it will be no great labour to you at some convenient times to send for the statute-book of every college and hall, and see whether it be done or no; and if the additions should not be writ into every book, it would cause one college to be otherwise informed concerning their particular statutes than others are, and so cause more frequent recourse to the ledger-book, than would otherwise be necessary, and perhaps breed other differences also. A.D. 1637.

Concerning the proctors' collecting the mulcts.

I find that the proctors of the last year, and I doubt their predecessors also, have been too negligent in collecting the mulcts; and it may be those that are new come in will be negligent also, if you call not upon them betimes: I pray
131 therefore commend me to them, and tell them that I will expect their performance in this particular, as well as their diligence in all things else; and that I hold it a very unworthy thing, that out of a plausible popular humour to decline the envy of any private man, they should so far neglect their duty to the statutes and the public. And certainly if the proctors go on in this way, and either wholly neglect it, or thrust it upon the vice-chancellor, I shall not only take it very ill from them; but at the end of their year, either I shall cause the delegates not to pass their accounts, till they have paid it themselves, or else sue both them and the delinquents in the vice-chancellor's court for such mulcts as are left by them uncollected. And I pray let the heads know what I have written in this particular also.

Manuscripts.

I have some more manuscripts almost ready for you, but I would willingly have some larger place made, and assigned for them, either in the old library or in the new additions to it[t]; for I saw the last summer, that the place, where they now are, would not hold all which I have sent already. And the sooner this place is provided the better, for, to prevent casualties, I could be content they were out of my hands.

W. Cant.

Lambeth,
May 5, 1637.

[s] [See above, p. 101, note x.]

[t] [See above, p. 143.]

A.D. 1637.

SIR,

A branch of a letter to the vice-chancellor concerning Mr. Brevin's degree of master, May 19[u].

I WOULD have you send for Mr. Brevin, and let him know not only the difference of a master of art at Oxford and Samure, but the ill consequences also, which may follow upon it, in case he should have his degree confirmed; and that I advise him to go the other way, and to stay half a year, and so to be created master, and that in the mean time I will speak with his friends here: but certainly for aught appears to me yet, or is like to appear, I will never give way to the confirming of his degree, things being at Samure as you have reported them.

Concerning Mr. Cartwright.

I like your proposal very well for Mr. Cartwright[v], and am glad to hear that he is so passing fit for the Greek, and every way else so well deserving for this or a better place. I have not leisure to write a letter to the heads, which may lie ledger against that time; but I am very heartily willing to give my consent, that when the voidance shall come, Mr. Cartwright may be the successor, and to that end I give you free and full power to move the heads, or to do any other act fitting or conducent to the good success of this business. And so much I pray let Mr. Cartwright know, and withal give him thanks for his fair and respective letter to me. One thing is considerable, I take it, the statute requires that somewhat should be done with the bedel of law in relation to the learned press[v]; but my memory does not hold it perfectly what it is; and therefore you shall do well to consider it. 13
And now upon a sudden considering Gayton's sufficiency, it is come into my head to ask this question. Why may not all three esquire bedels join in the learned press, though perhaps but one of them need be the chief manager: for aught I know, this may be very well worth your considering.

[u] [Daniel Brevint of the island of Jersey, made the first fellow on Charles the First's foundation at Jesus college, for which he was strongly recommended by the principal inhabitants of the island. (Wilkins' Conc. iv. 534.) He was not admitted M.A. till Oct. 12, 1638. (Wood, F. O. i. 503.) During the Rebellion he retired to France, and on returning at the Restoration was installed canon of Durham, March 15, 166⅘, and created D.D. Feb. 27, 166⅘. He was nominated dean of Lincoln Oct. 1681, and died May 1695.]

[v] [It was provided that the office of superintendent of the press, Architypographus, should be annexed to that of superior bedel of law. See Corp. Stat., tit. xviii. sect. v. Cartwright (who is mentioned above, p. 153, note i.) appears to have been seeking for this appointment.]

A.D. 1637.

I am very desirous to prevent perjury by all means possible, and therefore if you can tell how to order it, that so much of the statute-book may be printed, as may direct the younger sort in matter of manners and exercise; you shall do very well to take it into full consideration with the heads; and then put it in practice accordingly. But I would have the collection made to be printed in a little volume for the daily use of the students that may desire it[w]. In your last passage I think you are mistaken; for certainly the great ledger-book of the statutes is to be placed in *archivis* among the university charters; and not in any cubb of the library, nor to be come at without more keys than one; and for this (as I remember) there is a particular statute[x]. But howsoever I will not have that book trusted under any library-keeper's key, and for the statute-book, which I sent down, you did well to leave it in the cubbs, where it must remain, unless you can find some other way to prevent the endeavour of the Dutch to transcribe it.

So much of the statutes as concern manners or exercise, to be contracted into a little volume, and printed for the use of the younger students.

The ledger-book of statutes to be placed in *archivis*.

W. Cant.

Lambeth,
May 19, 1637.

Sir,

I am very glad I put that to the question, concerning the joining of the other two bedels with the law-bedel to assist at the learned press, considering that it jumps so well with your care and thoughts in the same kind: and yet, though I think their assistance may be very useful to that work, it will certainly be necessary, that the statute be observed, and the main trust be left upon the law-bedel. For else you know between many stools, what's like to go to ground. But indeed if the university would set sadly to it, and bring in some bachelors of art to be yeomen-bedels, which are well grounded and towardly to serve that press, as composers, or otherwise, it would in time be of excellent use. And they which thrived well and did good service, might after be preferred to be esquire-bedels, and so that press would ever train up able men for itself. And though there be time enough

Part of a letter to the vice-chancellor concerning the three esq. bedels, their assistance at the learned press, May 26.

To bring in some bachelors of art to be yeomen-bedels to serve the press.

[w] [See a further account of this matter below, p. 190.]

[x] [Corp. Stat., tit. x. sect. ii. § 3.]

A.D. 1637. to think of this business; yet certainly it would not be amiss, now while it is *res integra,* to propose it (in general at least) to the heads, that every man may have his eyes upon, and help to perfect so good a business, which yet I leave to your free consideration.

Divinity disputations. I am glad the divinity disputations in course go on. I hope now that is mastered, other difficulties will be put the better over. But in any case give continual charge concerning the speaking of Latin. For if that be not followed, it will be a heavy business to many of the younger sort, when they come to take their degrees; and the time of four years for the putting of that statute in execution will draw on apace[x]. 13

Speaking of Latin urged again.

The clerkship of St. Mary's and the bestowing of it. When I read your letters, I was doubtful in whom the gift of the clerkship of St. Mary's was, till after considering how the fees did rise, I conclude it must needs be in the university. And while I was reading your letters I did think to leave it wholly to yourself, for which of your men you pleased; but afterwards reading a letter that came from Dr. Turner, he put some thoughts into my head, that such a man might be chosen clerk, as may be serviceable to the learned press, either as a founder of letters, or as a pressman in some inferior service. This is a very good consideration and timely put in; I pray therefore speak with Dr. Turner about it, and if such a man may be had in any case, let him be chosen: but if otherwise it happen, that you must take a man at large, then I leave you free to take which of your own men you please. Yet whosoever you make clerk, I hold it very fit that the same man that is clerk, may not have the keeping of the clock at St. Mary's to shorten the hours at his pleasure, especially in Lent, to the great hindrance of those disputations, and the disordering of the university in all exercises[y]. But I think very fit that some honest man were taken into that service, that would not be so easily found, nor perhaps so ordinarily corrupted, as the clerks use to be. And for this service of his, he may be allowed some small thing yearly out of the clerk's wages. I leave all this to

The clerk of St. Mary's not to be clock-keeper.

[x] [Corp. Stat., tit. ix. sect. ii. §§ 1, 3.]

[y] [The statutes provide that the clerk of the university should have the charge of the clock. Corp. Stat., tit. xviii. sect. iv.]

your consideration, but believe it as very a trifle as it seems, it reaches very far into the discipline of the university. A.D. 1637.

W. CANT.

May 26, 1637.

SIR,

I AM very sorry you are to seek for men to answer in the law and physic act; and am very loth to give way to any, that want time to answer, and have that exercise, stand for their degree. Were it not better, that one of the doctors should answer the rest, than take this course? truly for my part I think it more honour for the university to have no proceeders in either faculty, than to be driven to this exigent. And it were fit hereafter, you did agree with the doctors that proceed, to provide an answerer, and not leave the uni-
134 versity to provide one for them, and not to suffer the degree of any one doctor to pass, till he were able to name who should answer in that faculty. I pray consider seriously of this with the heads.

A passage to the vice-chancellor concerning answerers in the law and physic act. June 16. The proceeders in either faculty to provide his answerer himself.

W. CANT.

Lambeth,
June 16, 1637.

SIR,

FOR Mr. Crofts and his great horses, he may carry them back if he please, as he brought them. For certainly it cannot be fit for the university, though the exercise in itself be exceeding commendable: for the gentlemen there are most part too young, and not strong enough; besides you cannot put that charge upon their parents, without their particular leave and directions; but this especially is considerable, that where ever this place of riding shall be, where one scholar learns, you shall have twenty or forty to look on, and there lose their time, so that upon the whole matter, that place shall be fuller of scholars, than either schools or library. Therefore I pray give Mr. Crofts thanks fairly for his good intentions; but as thus advised, I cannot give way to his staying there to the purpose he intends; nor is it altogether

A passage of a letter to the vice-chancellor for Mr. Crofts and his great horses to depart Oxford.

A.D. 1637. inconsiderable, that you should suffer scholars to fall into the old humour of going up and down in boots and spurs [z], and then have their excuse ready, that they are going to the riding house; and I doubt not, but other inconveniences may be thought on, therefore I pray no admittance of him.

Hereupon Mr. Crofts presently left Oxford.

W. CANT.

Lambeth,
June 23, 1637.

In this year the porch at St. Mary's was finished at the cost of my chaplain Dr. Morgan Owen, which was 230*l.*[a]

Salutem in Christo.

Dr. Baylie continued vice-chancellor a second year [b].

AFTER my hearty commendations, &c. The time draws now on for the appointing another vice-chancellor for the year ensuing, that so the government of that place may go orderly and peaceably on, (as God be thanked) it hath hitherto done. But when I consider with what temper and moderation Dr. Baylie, dean of Salisbury, hath carried himself in all businesses which went through his hands in the year past, 135 and particularly in the managing of the many and great businesses which happened at his majesty's late being there, and what content he hath given the university; I am resolved according to the course which I have usually held, to continue him vice-chancellor for the year following. And though the trouble be great which accompanies the due execution of that place; yet I hope the former year's experience will make this ensuing year seem less burdensome to him, and this my new choice of him which I now make, very welcome both to himself and you.

[z] [See above, p. 48, note x.]

[a] [Morgan Owen, first a servitor of Jesus college, and afterwards a chaplain of New College, was introduced to Laud's notice when bishop of St. David's, he being at that time beneficed in his native county. He was created D.D. at the visit of the king to Oxford, and built the porch of St. Mary's in lieu, it is said, of a Latin sermon. He was nominated bp. of Llandaff, Feb. 163§.

The erection of the porch of St. Mary's was brought as one of the charges against the archbishop at his trial. See Prynne's Cant. Doom, p. 71.]

[b] [Read in convocation July 29, 1637. Reg. Conv. R. fol. 150. a.]

These are therefore to pray and require you to allow of this my choice of Dr. Baylie, and to give him your best assistance in all such things as shall concern the honour and [the] good government of that university, which not doubting but every of you will do, I leave you all to God's blessed protection, and rest A.D. 1637.

Your very loving friend and chancellor,

W. CANT.

Lambeth,
June 30, 1637.

To my [very] loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.

To the vice-chancellor concerning the act in the dangerous time of infection, June 30.

FOR your act, *non nostrum inter vos tantas componere lites*[c]! In plain English, keep an act or keep none. Take it quite away, or defer it, do what you will, but I will not lie open to the censure that may pass upon it, either for the present omission, or for the consequences of infection, which may follow upon it. You are many and wise, and upon the place, and therefore to yourselves I leave it, with this caution, that at the first if you keep not the act at the time, deferring will seem less to the world than cutting off; but in the end it must come to the same thing, for I presume you will not keep a winter act: and for any thing that concerns yourself in particular, that is not a matter considerable, for it is but a little pains lost; and not so much, if you can tell how to lay a speech in pickle till the next year.

W. CANT.

June 30, 1637[d].

[c] [Virg. Ecl. iii. 108.]

[d] [In convocation held July 3 it was determined in consequence of the pestilence prevailing in London, Leicestershire, and Worcestershire, to put off the act till October 9, the Vesperiæ to be on the 7th. In another convocation, held Sept. 9 following, it was determined to dispense with it altogether, and provisions were made accordingly. Reg. Conv. R. fol. 150. b.]

A.D. 1637.

SIR, 136

My letters to the vice-chancellor in the behalf of William Ball, for a yeoman-bedel's place. July 14, 1637.

I UNDERSTAND that Richard Bull one of the yeomen-bedels is lately dead, and that there are so many suitors for the place as somewhat distract the university. I should be sorry any such petty occasion should divide that body, and do hereby heartily pray you, that while I leave all men to their liberty, you will take care to keep them in peace, and to see that the election pass orderly. And yet truly, though I leave all men that have suffrages free, I cannot but marvel, that there should not be a full concurrence of voices for the choice of William Ball, servant to your late predecessor Dr. Pinke. For to my knowledge he took a great deal of very good pains in writing out the ledger-book of statutes for the university. In which respect I for my part cannot but recommend him to the care both of the heads and of the masters, assuring myself that he will be a very serviceable man in that place, both for his pen and otherwise, and therefore I do hereby pray you to do him the best offices you can, that he may be chosen. So I leave you to God's blessed protection, and rest

He had the place[e].

Your very loving friend,

W. CANT.

Croydon, July 14, 1637.

SIR,

Mr. Greaves deputy Arabic reader in Mr. Pocock's absence[f].

MR. GREAVES of C. C. C. began to read the Arabic lecture upon Wednesday July 19, as deputy to Mr. Pocock, to whom I gave leave to travel to Constantinople and the eastern

[e] [He was elected July 15, 1637. Reg. Conv. R. fol. 147. b.]

[f] [Thomas Greaves. He published in 1639 a lecture 'De Linguæ Arabicæ Utilitate et Præstantia oratio Oxonii habita 19 Jul. 1637.' He was afterwards rector of Dunsby in Lincolnshire during the usurpation, though Walker states (Sufferings, par. ii. p. 112) that he was dispossessed of his fellowship. At the Restoration he was appointed rector of Northchurch, Herts, and Benefield, Northants, and installed Oct. 23, 1666, prebendary of Peterborough,

parts for the better perfecting himself in the Arabic and Eastern languages, and I allowed him the stipend of the lecture towards his travels. A.D. 1637.

A passage of a letter to the vice-chancellor concerning Mr. Brown and the stationers, July 28.

Concerning Mr. Brown and your stationers, there is little more to be said. For the truth is, since Mr. Brown, buying at the first hand, may sell as cheap as the merchant, he will certainly draw all the custom of the whole town to himself. And certain it is, this would be a considerable benefit to the particular students who are to buy; but it must be the utter undoing of all the other booksellers about the town, which again on the other side is more considerable, and that as well in regard of the honour and justice of the university, as of the livelihood of the men themselves and their families. The truth is, for aught as yet appears to me, Mr. Brown must not be suffered to sell by retail for the reason aforesaid. And you were as good order it so yourselves, as have it ordered above to your hands; for I remember some two years since, there was a great complaint brought to the council-table that some men in London would be both merchants of cloth, and yet keep a draper's shop, and sell by retail; and it was over-ruled at the board that they might use which they would,
137 but that they might not use both. And I verily believe, if your stationers complain thither, (as fear of undoing may make them do any thing,) I shall be commanded to order you in this case of Mr. Brown after the same manner. Besides this, there is something considerable in the thing itself. For though it be true, that Mr. Brown in this way may, and no doubt will undersell your other stationers, and so undo them, and enrich himself; yet when they are all undone, may not he then, or any other that shall succeed him in that way, raise the price of books, under some pretence or other, and sell them as dear as the stationers now do? It is therefore certainly a business of great consideration in itself, and in the justice of the university, that so many men and families be not ruined, after they have served there for their freedom, and liberty, for some saving to particular men. And for an expedient in a middle way, I do not yet see where it may be had; and certainly one way or

besides holding other preferments. He died at Weldon in Northants May 22, 1676, and was there buried (Wood, Ath. Ox. iii. 1061.)]

A.D. 1637. other, the business must be settled, and the sooner the better.

W. CANT.

Croydon,
July 28, 1637.

MOST REVEREND FATHER IN GOD, MY VERY HONOURABLE GOOD LORD.

Dr. Fell's letter to me concerning the too great number of victualling houses in Oxford.

I HAD long since in my former letters acquainted your grace, according to your directions, with the particular mischief, that ariseth out of the multitude of victualling-houses in this place, but that I was informed, that by your grace's care an order was made, that no justices should license ale-houses, but in open sessions, and that the number should not exceed three and twenty. But finding that this excellent remedy taketh no good effect, I am once more bold to be troublesome to your grace, hoping, that by your assistance and favour, which is never wanting to us, we may in some measure amongst ourselves correct this spreading evil. I know your grace is very apprehensive of the malignity of this desperate evil, the occasion of many's ruin amongst us, the number of victuallers being incredible, and likely to grow continually. The cure (I conceive) is not by punishing the immediate delinquents, either by imprisonment, according to the statute *quinto* Edw. VI.[g] or by whipping by the statute *primo Reg. Caroli*[h], but (as I have learned by serving two apprenticeships) by indicting the brewer upon the statute *quarto Reg. Jacobi*[i], who must pay 6s. 8d. for every barrel he shall deliver into any tap-house not licensed. These men are *solvendi,* and if the penalty be required, they will be soon weary of trading this way; and by this means we stop the current at the very head and fountain. I hope the justices in the town-sessions will not hinder this good work, they having much increased the number of the burghers by renewing very 138
lately their commission, wherein five of them are added, one

[g] [5 and 6 Edw. VI. cap. xxv. sect. iv.] sect. ii.]
[h] [3 (not 1) Car. I. cap. iii. (iv.)
[i] [4 Jac. I. cap. iv. sect. i.]

being a brewer, who neither by law, or in reason, should be a judge in this kind, &c. A.D. 1637.

Your grace's ever to be commanded in any
service for the good of Church or State,
SAM. FELL[1].

Christ Church, Oxford,
August 15, 1637.

At this time Dr. Fell sent me a list of ninety-four ale-houses, which were unlicensed within the city of Oxford. Ale-houses unlicensed in Oxford, 94.

Salutem in Christo.

SIR,

I RECEIVED your letter concerning the great number and increase of ale-house keepers and victuallers unlicensed in the university, to the great dishonour of that place, and as great mischief to many young students there. I thank you heartily for this care and pains, and do hereby assure you, that I will give you all the assistance I possibly can to cure this malady: and if you find that neither the order which I caused to be made, nor the other remedies, which yourself mention, will cure this business (as it seems to do) I pray acquaint Mr. Vice-chancellor with these my letters, and let him know, I would have him, yourself, and the other justices, to proceed upon the Statute *quarto Jacobi,* and make every brewer pay 6s. 8d. for every barrel he shall deliver into any tap-house not licensed. August 26. My answer to Dr. Fell's letter concerning a number of ale-houses unlicensed in Oxford.

It seems by your letter, that this statute well followed is a probable remedy, and indeed I think it will go far, if it be well followed. I perceive you have but one doubt against it; and that is, lest you should find opposition from the town-justices, who (you say) have of late both renewed and enlarged

[1] [Canon of Ch. Ch., and Lady-Margaret's professor of divinity, which latter office he resigned the following month. He was also prebendary of Wenlocksbarn in the church of Paul's, rector of Sunningwell, and dean of Lichfield; and June 24, 1638, was appointed dean of Ch. Ch. He was vice-chancellor in the year when the university was visited by the parliamentary commissioners.]

A.D. 1637. their commission by the addition of five, one of them being a brewer. Will the university still sleep, while the town slips these things upon them? I am sure I once took order that the number of town-justices should not exceed those of the university, that so things might be carried with indifferency. And if they shall now oppose in this business of the ale-houses, it will be a good occasion for me to move my lord keeper again to dissolve their commission, which I will not fail to do, if they give me cause; so I pray proceed, and God's blessing be upon your endeavours, while I rest

Your very loving friend

W. CANT.

Croydon,
August 26, 1637.

I trouble you with these letters, because Mr. Vice-chancellor was newly gone away from me with a whole bundle of instructions, just as your letter came to me.

W. CANT.

SIR, 139

Letters from Oxford to Mr. Fish of Clerkenwell to convey two youths beyond sea. Mr. Fish brought me this letter August 29, 1637.

THOUGH unknown, I have presumed to be so bold as to solicit you in a business, viz. to know whether you could send over one or two, who for religion sake are desirous to be entered into some order beyond the seas, especially that of the *fratrum minorum*, or jesuits. So expecting your answer and unwilling to disclose myself, till I have it, I rest

Yours,

August 23.

Direct your answer as soon as you can, to one Richard Pully in St. John's college in Oxon[k].

[k] [A Rich. Pulley was elected to St. John's from Merch. Tailors' school, June 14, 1636. (See Wilson's Merch. Tailors' School, p. 248.)

Superscribed thus: A.D. 1637.

To his very loving friend, Mr. John Fish in Clerkenwell give these.

Leave this at one Mr. Fish's at Doctors Commons, to be delivered unto him.

London.

Salutem in Christo.

SIR,

I HAVE yet received no letter from you this week, if I do, you shall have an answer on Friday, if I have so much leisure. In the mean time I send you this inclosed, which came to my hands this present afternoon; I pray examine the business with all the care and industry you possibly can, as well for the discharge of your own duty and credit, as mine, in the government of that place. And if there be such a man as Pully here mentioned, be sure to make him fast, and examine him throughly touching all particulars, that you shall think material for the discovery of these unworthy practices for the seducing of youths in that university, or elsewhere, especially concerning the author of this letter, and what youths have been dealt withal after this sort, either in that house or any other of the town. And whether any jesuits, or others, have lain hankering up and down thereabouts, or be there at this present to that purpose, or any other as bad. In all which, I desire you to use the utmost diligence and discretion that you can, and let me have an account with all convenient speed. So I leave you to God's grace, and rest

My letters to the vice-chancellor (August 29, 1637) sent presently away, for care to be had of this business.

Your very loving friend

W. CANT.

Croydon, August 29, 1637.

This falls out very unhappily, not only for the thing itself, which ought by all means to be prevented; but also for the clamours which the late libellers[1] have made, that there are great endeavours for re-introducing of popery.

[1] [Bastwick, Burton, and Prynne, who had been censured the previous June.]

A.D. 1637. 140

SIR,

September 1, 1637. A passage of a letter to the vice-chancellor concerning Mr. Greenwood of Brasenose, and the former business concerning the letter sent to Mr. Fish.

I AM glad you found all in health, and all things else so well at your return; and yet I cannot but see, that both factions would be busy there. Concerning the popish faction, I writ hastily to you to prevent a danger, which I thought was imminent, and God grant you may secure it: but in any case name not Fish, if you can possibly avoid it; but carry it as if the letter were intercepted, and be as careful as possibly you can. And concerning the puritan, I see plainly that Brasenose hath some as bad or worse than Cook was about four years since[l]. And that Greenwood[m], who preached on Sunday last, is like to prove a peevish man, which I am the more sorry for, because you write he is a good master of his pen, and therefore like to do the more harm. But since he hath so cunningly carried it, (for the fashion is now to turn the libellous part into a prayer,) I think the best way is to take no notice of it at all; but the more carefully to observe what the man doth in the university; for I would have no man publicly called in question, where a fair answer may be given and taken, that the peace both of the Church and of that place may be preserved as much as may be. And yet to confess my thoughts to you, I think Mr. Greenwood had in this business a very factious and a rancorous meaning.

W. CANT.

September 1, 1637.

When you have made all the use you can of the letter I sent you on Wednesday, take a copy of it, and send me back the original safe.

SIR,

An account from the vice-chancellor about the

UPON the receipt of your grace's letters on Wednesday, I instantly set a spy upon Pullin one of our scholars of the

[l] [See the recantation of Thomas Cooke, B.D., fellow of B. N. C., in Wood's Annals, ad an. 1634, p. 395, extracted from Reg. Conv. R. fol. 90. b. Cooke retained his preferment of Drayton in Shropshire during the Rebellion, having taken the covenant, and at the Restoration became one of the vicars of Bampton, and archdeacon of Salop in the diocese of Hereford. (Wood, ut supra, p. 396).]

[m] [Daniel Greenwood, appointed Feb. 29, 1647, principal of B. N. C. by the parliamentary visitors, and vice-chancellor in 1650, 1651.]

house of two years standing, sent to the carrier for a view of all the letters sent to St. John's; none were directed to Pullin either on Thursday or Saturday: neither did Pullin on Thursday, or ever since, look towards the carrier. On Friday morning I took him coming from prayers in the quadrangle, where I might see how he behaved himself at citation. I instantly searched his pockets, took his keys of study and trunk from him, searched them (he staying in my lodging), I looked over every book and paper; I found nothing that might give the least suspicion that he is inclined towards popery. I examined his chamber fellows, what company resorted to him; they protested they never saw any, besides those of our own house, one or other, to come unto him. I returned to him, demanded what acquaintance he had in town; he professed he knew none but one Isam of
141 Christ Church, who went six weeks hence to his friends in Ireland, and him he knew at Westminster school. I cannot learn that Isam is inclined that way. I further questioned, whether he ever received letters for any other since his coming to us; he vowed no, I shewed him the letter directed to Fish, enquired whether he knew the man or the hand-writing; he vowed no. Divers other interrogatories I put him, but could not gather either from the matter or manner of his answer the least ground of suspicion. I have diligently enquired of others, who might know him, but have not for which I might suspect him. Under charge he is not to stir out of the college, nor to speak with any stranger without my leave upon pain of expulsion, and thus he shall rest till your grace shall free him.

A.D. 1637.

business concerning Pullin of St. John's, received Sept. 5 in answer to my letters on the Wednesday before.

I left him to the vice-chancellor's disposal, but withal to look well to him, and what letters came to him.

September 4, 1637.

SIR,

SINCE the finishing of your new library[n] will cost you a thousand pounds, I am heartily glad you have seven hundred pounds in chest towards it. I pray therefore acquaint the heads, that I would have this work presently begun, (especially considering how long it will be in doing,) that so

To the vice-chancellor concerning the addition to the new library, Sept. 8.

[n] [See above, p. 143.]

A.D. 1637. the learned press may really and heartily be set upon; which I do desire to see on foot.

W. CANT.

Croydon,
Sept. 8, 1637.

The act taken away by reason of the sickness.

THE act, that was put off from the usual time to the 7th of October, was on Saturday the 9th of September quite taken away from this year, by reason of the unreasonableness of the time, and the danger of the sickness spread about the country.

SIR,

To the vice-chancellor, Sept. 15, concerning Knott's having Mr. Chillingworth's book from the press sheet by sheet.

You cannot carry too careful an eye, either over Pullin or the rest; for certainly some are about that place to seduce as many as they can. And particularly Dr. Potter writes me word, that Knott is now in Oxford, (I would you could lay hold of him,) and hath the sheets from the press, as they are done[n]; and that he pays five shillings for every sheet, and that you are acquainted with this rumour. I pray be very careful in this also, for I know the jesuits are very cunning at these tricks; but if you have no more hold of your printers, than that the press must lie thus open to their corruption, I shall take a sourer course, than perhaps is expected. For though perhaps they go so cunningly to work, 142
as that I shall not be able to make a legal proof of this foul misdemeanour: yet [if] I find that Knott makes a more speedy answer, than is otherwise possible, without such seeing of the sheets, I shall take that for proof enough, and proceed to discommission your printer, and suppress his press. And I pray fail not to let him know so much from me.

W. CANT.

Croydon,
Sept. 15, 1637.

[n] [Speaking of this statement Wood adds 'This doth otherwise appear from Knott's words elsewhere.' (Ath. Ox. iii. 92).]

A.D. 1637.

SIR,

I HAVE received the paper of Mr. Chillingworth's reasons, why he is so loth to meddle with the second part of Knott's book, thinking the answer to the first sufficient; and truly were all men that shall come to read his book of his sufficiency, I would be of his opinion, especially supposing that to be true, which he gives for one of his reasons, namely, that there is nothing in the second of any worth or moment, that is not a repetition of somewhat in the first. Upon all things laid together, I am somewhat divided in my thoughts, what to resolve in this business; yet thus far I dare resolve.

A passage of my letters to the vice-chancellor, Sept. 22, about Mr. Chillingworth's answering the second part of Knott's book.

First, I would not have the answer farther delayed, which Mr. Chillingworth says he must needs do, and that for some months, if he answer the second part. Secondly, if he answer the first only, I would have him print at the end of it those reasons which are fit to be public, why he does not answer the second part; and especially that reason which he expresses, namely, that the second part contains almost nothing but repetitions of the former[o]. Thirdly, in the answer of the first part, I would quote to a page where the same is repeated in the second part, that so the world may take notice, that both parts are answered in one. And lastly, I would have him acquaint Dr. Potter with as much as may any way be fit, that so no discontent may arise between them.

W. CANT.

Croydon, Sept. 22, 1637.

SIR,

DR. FELL is now with me, and returns to Oxford in the beginning of the next week. At his return I would have you or Mr. Vice-chancellor speak with him about his resignation, which he hath promised me to make, both of his lecture

Letters to Dr. Sheldon[p] about Dr. Fell's resignation of the Marg. lec-

[o] [Those reasons, four in number, are given by Chillingworth, as Abp. Laud suggested, in the conclusion of his book.]

[p] [Gilbert Sheldon, warden of All Souls, March 1635; prebendary of

A.D. 1637. and prebend of Worcester[q]; and that so soon as their Worcester audit is over, (which I take is this November,) he having this year an office in that church to be accountable for. And when you have once spoken with him about it, you may then go on, and make the business as sure as you can.

ture, and Dr. Lawrence[r] succeeding him, Novemb. 3, 1637[s].

When all is done you must deal with Dr. Lawrence to be very mindful of the waspishness of these times, and to be sure to read upon no argument, that may make any the least trouble in Church or university, which I shall in part lay upon your care to look to, for so much as concerns Dr. Lawrence, so wishing you all health, &c.

Your very loving friend,

W. CANT.

Lambeth, Nov. 3, 1637.

SIR,

Two passages out of my letters to the vice-chancellor, Nov. 3, concerning Mr. Brevin of Guernsey, his incorporation.

I AM glad to hear the Guernsey man is so well a deserver in Jesus college, and as glad that he wants but a quarter of a year of full time to be master of art[t]. I pray persuade with the young man to stay, and then give him his degree with as much honour as you please. And you may tell Dr. Mansel[u] the jealousies which I have against the making of a precedent in the other way by incorporation, as the case stands. And though the marginal statute indulge to the king's subjects in

Gloucester; at the Restoration dean of the chapel royal, bp. of London, and Aug. 11, 1663, abp. of Cant.]

[q] [The sixth stall in Worcester cath., annexed to the Margaret professorship.]

[r] [Now fellow of All Souls, formerly scholar of Balliol, elected master of that college Nov. 11, 1637. Walker, (Sufferings of the Clergy, p. ii. p. 101) says he was treasurer and prebendary of Lichfield, and rector of Bemerton and Fuggleston, Wilts.]

[s] [Fell's resignation is dated March 10, 1637. The election of Lawrence took place March 13. Reg. Conv. R. fol. 151. b.]

[t] [Daniel Brevint. He was admitted M.A. Oct. 12, 1638. He is mentioned above, p. 170.]

[u] [He was originally of All Souls, admitted principal of Jesus college, July 3, 1620; this office he resigned during the year, and returned to his fellowship of All Souls. On the death of Sir Eubule Thelwall, Oct. 8, 1630, he was again elected to the headship of Jesus coll., from which he was ejected in 1647 by the parliamentary visitors, and to which he was restored in 1660. He died May 1, 1665.]

his own universities[v], yet that is nothing to Samure. And therefore certainly I shall not like that which is desired. A.D. 1637. Samure.

I know nothing in the statutes, that exempts a pro-proctor from any exercise which lies upon him in the university, or a master of the schools from exercise in divinity. Therefore let Mr. Duncombe[w] do his exercise in God's name, for I will have no such precedent begun either against or without statute; neither am I well pleased, that able men should be so willing to seek all occasions to shift off exercise in divinity. Concerning the care of the pro-proctors and masters of schools for exercise in divinity.

W. CANT.

SIR,

I SENT to the vice-chancellor to speak to the heads at the Monday meeting, that they follow the canon in their prayers before sermons, both in the university, and out, and to require them to give notice of it to their several companies. Novemb. 10. To the vice-chancellor concerning prayers before sermons according to canon.

W. CANT.

144 QUOD omnino semper renitenti, atque difficilius facit academia, manum hodie capulo admovet, gladium stringit, aciemque ejus in immorigeros, forte an rebelles, filios intentat; quorum adversus sive incuriam, sive contumaciam iras graviores concipit, certioremque infligit vindictam; quippe compertum semper habuit, eos maxime contra disciplinam ejus bonosque mores obvios ivisse, qui in leviusculis, et promptioris obsequii rebus parere recusaverint. Nimirum ita res est, sæviente peste Londini, grassanteque per vicos passim et pagos lue, saluti suorum prospiciens academia, comitia Julio celebranda in nonum Octobris protelat; sed ne tunc ad spem et vota piæ matris cessante tabe, decernit venerabilis convocatio, præsentis anni comitia prorsus abolenda. Quod tamen ne candidatis hujus anni in damnum cedat, cavet The degradation of five men for neglecting to appear at the act should have been kept. Received Nov. 18[x].

[v] [Corp. Stat., tit. ix. sect. viii. § 1.]

[w] [Probably John Duncombe of Oriel. (see below.) This college appointed one of the proctors this year.]

[x] [Reg. Conv. R. fol. 151.]

A.D. 1637. itidem venerabilis domus, ut magistrorum quilibet ad sextum aut septimum diem Octobris compareat, ac gratitudinis ergo ob complendum (ipso facto sine ulteriore negotio) gradum decem solidos in usum academiæ ultra feoda omnia persolvat. Non comparens legitime impeditus, ultra feoda omnia viginti solidos eroget, ipsoque facto magister audiat, numeris omnibus absolutus. Sin quispiam sive socordiæ sive contumaciæ litans, ad dictos dies non compareret, nec secundum tenorem prædictorum nummos erogaret, indignata vel tam crassam negligentiam, vel apertam contumaciam, statuit universitas, ut a gradu obtento abarceretur.

Reportarunt obsequii pariter ac gratitudinis præmium pii ac studiosi filii: cæteros, nominatim Guilielmum Adams et Guilielmum Goulston e coll. Lincolniensi, Oliverum Wallop e collegio Pembrochiensi, Guilielmum Holt, e collegio Magdalenensi, Eusebium Dormer, ex aula Magdalenensi, publico hoc instrumento sistit academia; iisdemque minuto-varia, aut serica de scapulis detrahit, de manibus eorum pilea (ipsi indigna capita qui libertatis academicæ insignia gerant) excutit, eosdemque nusquam inter magistros numerandos pronunciat, in cujus censuræ majorem fidem (sic imperante convocatione) literas has ad valvas templi B. Mariæ Virginis affigi ac prostare curavimus[y].

Insuper sciant isti tenebriones ipsa statuta, ad quæ sacramenti religione se obstrinxerunt, brachium in eos non imbelle exseruisse, quin manu fortiori de gradu etiam baccalaureatus, quem ascenderant, vigore statuti ipsos deturbasse: cujus tenor sequitur liquetque. tit. ix. sect. vii.

"Item, tu jurabis, quod incipies realiter intra annum... Quod siquis post præstitum istud juramentum (absque impetrata dispensatione) nihilominus haud inceperit, privetur ipso facto, non solum gradu ad quem novissime præsentatus fuerat, sed et aliis omnibus, quos prius susceperat."

[*Dat* 23. *Octobris. A. D.* 1637.]

I have received an ingenious handsome epistle from him that was monk at Toulouse[z], and as I am most unwilling

[y] [The name of William Holt is not in the act of degradation. They all continued degraded, except Wallop, who was restored April 4, 1638. See below.]

[z] [Martin Westcombe, admitted of

to break any letter of statute, so do I not think that the words which you have sent up have any purpose to bar an Englishman, born especially in a case of such exigence and extremity; but is only a bar upon such Englishmen as shall voluntarily forsake their own universities to take their degree beyond the seas[a]; and in this sense the statute is de-
145 servedly penal upon them, but God forbid that it should be extended against an Englishman in such a case of difficulty and distress as this man is. Therefore I leave him to you and the heads to shew him all the favour which you shall think fit for him. A.D. 1637.

W. CANT.

Lambeth, Decem. 1, 1637.

SIR,

UPON Monday last according to promise there was notice taken at the Green Cloth of the cause of the privilege for carrying of billet, &c., according as the officers had promised me, and according to the brief, which I had collected out of your letters, and with my own hand delivered to Mr. Comptroller; and as the officers tell me, you shall hear no more of the business, which promise I hope they will perform. December 1. To the vice-chancellor, their privilege for carrying of billet within a mile's compass of Oxford.

W. CANT.

SINCE the publishing of the new statutes there hath been some complaint made, that the younger sort cannot have access often enough to the statute-book, which is reserved in every particular college; thereby to know all hours for lectures, and all other duties required of them. Hereupon it was thought fit, that an abridgment should be made of the statutes, especially of those which concern manners and exercise. This pains was undertaken, and the abridgment

Exeter coll., and incorporated B.A. Jan. 26, 1637, proceeded M.A. April 20, 1638. (Wood, F. O. i. 498, 501.) Wood states that he returned to his former religion, and wrote in defence of his so doing. Ath. Ox. ii. 675.]

[a] [Corp. Stat., tit. ix. sect. viii. § 2.]

A.D. 1637. made by Mr. Thomas Crosfield of Queen's college[a], and was printed and published in January 1638, but according to the old style in England 1637. The title of the book is, *Statuta Selecta e Corpore Statutorum Universitatis Oxoniensis, ut in promtu et ad manum sint, quæ magis ad usum (præcipue Juniorum) facere videntur.*

SIR,

To the vice-chancellor concerning Mr. Chudley's dispensation for a term to be made master.

FOR Mr. Chudley, in the sense which I write, and as you took it, the example will be so full of danger, and the breach of statute so violent against it, with a *nullo modo proponatur, et ne quisquam proponat sub pœna bannitionis*[b], as that for my part, I shall never yield to it for him or any other. And therefore you did well, before you proposed any thing to the heads, to acquaint me with those bars in statute, and with the danger of the consequence likely to fall very often in every year wanting one term, and no more. But in the end of your letters you tell me that young Chudley came to you, and expressed himself otherwise; namely for a present creation. And this way (you say) expresses more present favour and respect to him, and is of less danger in the precedent for the future. The young man (it seems) deserves well, and the prince's tutor hath been very earnest 146
with me for him, nevertheless I shall not in this way peremptorily appoint any thing, but leave him to you and the heads to do whatsoever you shall think fittest; and with advice rather to shew no favour than to create a precedent, which may endanger the statutes and the government after. Of which I shall ever desire you to be tender and careful.

W. CANT.

Lambeth, Feb. 9, 163⅞.

[a] [Thomas Crosfield, B.D., a fellow of Queen's college, afterwards V. of Godshill, Isle of Wight, from which he was expelled in the Rebellion; he obtained another benefice in the north of Yorkshire. A diary of his extending from 1626 to 1655 is in the library of his college, (from which many extracts have been here given,) as also a copy of this selection from the statutes with some of his own MS. notes. This selection was reprinted under the above title for many years, and afterwards appeared under the title of 'Parecbolæ sive excerpta e Corpore Statutorum Universitatis Oxoniensis,' which it has since retained.]

[b] [Corp. Stat., tit. x. sect. ii. § 5.]

[c] [Brian Duppa. Wood, Ath. Ox. iii. 543.]

A.D. 1637.

A STRICT charge given to the vice-chancellor and proctors, to look that the Lent disputations be carefully performed, in a quick and learned way, and without disorder. Lent disputations.

W. CANT.

Lambeth, Feb. 12, 163⅞.

MR. KILBY of Lincoln college made a sermon, in which he broke his majesty's declaration concerning the five articles; but he submitted himself, and his censure stands upon record. The sermon was preached upon Tuesday the 30th of January, and he was censured Feb. 12, 163⅞[d]. Mr. Kilby censured for breach of the five articles, Feb. 12, 163⅞.

The students of Christ Church and Exeter grew so unruly the last week, (the masters interposing and wrangling in the schools, and their boys fighting out of school,) that I was forced to command an absolute cessation of all manner of disputations betwixt the two houses; and so they rest quiet ever since. Out of a letter of the vice-chancellor concerning some disorders between Christ Church and Exeter coll. men in the schools in the second week of Lent this year, 163⅞.

MOST REVEREND.

WE are encouraged in the common favour, respectively vouchsafed by your grace unto the university and city of Oxon, to present our common grievances, and to appeal unto your grace for a redress, wherein we shall most willingly rest and settle. Letters from the university for the taking down of the conduit at Carfax for a nuisance.

[d] [Wood gives the text of his sermon, Phil. ii. 12, and adds, 'For which being convened before the vice-chancellor to deliver up his sermon, did so accordingly, but then refusing to submit or recant for what he had preached, the vice-chancellor summoned him again to appear before him and divers doctors in his lodgings. In obedience he at length made his appearance, and they laying open to him his error, recanted about the 13th of March, at which time he ingenuously confessed that the self-same sermon he had preached in St. Mary's pulpit 16 years before, and then it was well approved of.' The convention at which Mr. Kilby submitted is registered immediately after the election of the Margaret professor, March 13. It is immediately followed by a censure and submission of Jasper Mayne, afterwards canon of Ch. Ch., for offending against the king's declaration in a sermon at Ch. Ch. on Good-Friday. He pleaded ignorance through his absence from the university. Reg. Conv. R. fol. 152. b.]

A.D. 1637. The jurors consisting of twelve privileged, and twelve freemen empanelled by the university to enquire after such misdemeanours as are impleadable in a court-leet lately held in your grace's name, have presented with joint consent unto your vice-chancellor the conduit raised in the market-place at Carfax[d] as a nuisance.

The vice-chancellor (as opportunity was ministered) gave 147
notice hereof unto the heads at their Monday meeting, and assumed to deliver as much unto Mr. Mayor, adding his request, that it might duly be considered what was best to be resolved in this kind.

We, whose names are here underwritten, have deliberated upon the presentment, do freely assent to the body thereof, and acknowledge the conduit there placed to be a just grievance.

The remedy is not so easily prescribed; neither should we happily so jointly concur in the amends, if we undertook to determine the same.

Our appeal unto your grace is unanimous, both university and city submitting our accommodations unto your grace's resolution, most humbly beseeching your grace to take this particular into consideration, and so to order the same, and dispose of it for the good and honour of the university and city, as you in your wisdom shall think fittest. And what your grace doth herein determine and prescribe, we readily embrace: and by our best endeavours (God willing) will promote the same; so taking humblest leave, we continue (justly bound) to pray for your grace's prosperity.

March 1, 1637.

RICHARD BAYLIE, vice-can. Oxon.
JO. WILKINSON, aul. Magd. P.
THO. ILES, sub-dean of Christ Church[e].
RO. PINCK, custos coll. Nov.
PAUL HOOD, rector Lincoln coll.[f]
FRAN. MANSEL, coll. Jesu princ.
A. FREWEN, præs. coll. Magd.

[d] [This conduit was erected in 1610 by Otho Nicholson of Ch. Ch., for the purpose of supplying the town with water from the hill above North Hinksey. (See Peshall, pp. 17—20.) It was not removed till 1787, when it was presented by the university and city to the earl of Harcourt, by whom it was re-erected in Nuneham park, where it still stands.]

[e] [Formerly principal of Hart hall. He was appointed canon of the first stall in 1632, on the translation of W. Pearce, bp. of Peterborough, to the see of Bath and Wells. He was ejected by the parliamentary visitors, March 2, 1647.]

[f] [Walker states that he was the

THO. WALKER, coll. Univers. mag.
DAN. ESCOTT, coll. Wadh. guard.[g]
THO. CLAYTON, coll. Pemb. mag.
JOHN SAUNDERS, aul. B.Mar. princ.[h]
JOHN GLISSON, procurator jun.
DEGORIUS WHEAR, aul. Gloc. princ.[i]
CHRIST. ROGERS, aul. Nov. Hosp. princ.[k]
GAB. RICHARDSON, vice-prin. coll. Æn.[l]
ALEX. FISHER, coll. Mert. vice-cust.[m]
RICH. TRIMNEL, coll. Ball. vice-mag.
HEN. TOZER, coll. Exon. sub-rector[n].
JO. MEREDITH, coll. Om. An. vice-cust.[o]
JOHN REVE, aul. Cerv. vice-princ.
JO. DUNCOMB, dean of Oriel[p].

A.D. 1638.

To these letters of the university I gave this answer in the general in my letters to the vice-chancellor (March 19, 163⅜,) that I would not trouble my thoughts, nor proceed further in the business of the conduit at Carfax, till they and the mayor with his brethren were agreed about leaving the

My answer to the university-letters concerning the conduit.

only head of a house, except the provost of Queen's, (and probably of Oriel,) who was not dispossessed by the parliamentary visitors.]

[g] [Proctor in 1624, when there was a severe contest for the office. (Wood, F. O. i. 414.) Elected warden Sept. 7, 1635. He died April 1644, and is buried in the chapel. (Le Neve.) Created D.D. at the royal visit, Aug. 31, 1636.]

[h] [M.D., admitted June 8, 1632. Elected provost of Oriel Dec. 19, 1644. He appears, after first rejecting the authority of the visitors, to have ultimately submitted to them, as no successor was appointed till his death, March 20, 1652. Wood (Annals ad an. 1648, p. 588) ascribes his retention of his place to the interest of friends. He was buried in the college chapel.]

[i] [Originally of Broadgates hall, elected in 1602 a fellow of Exeter coll.; appointed by Camden his first professor of ancient history, Oct. 16, 1622, and admitted principal of Gloucester hall April 4, 1626. He died August 1, 1647, and was buried in Exeter coll. chapel.]

[k] [Originally of Lincoln coll., admitted principal of New Inn hall July 18, 1626. He was a great favourer of the puritans, and joined the parliament in 1643, when his place was supplied by Christopher Prior. (Wood's F. O. ii. 54.) He was restored in 1646, and May 1, 1647, appointed one of the parliamentary visitors; in March 164⅞, a canon of Ch. Ch., (Wood, F. O. ii. 118,) and in 1654 with Dr. John Owen, and others, on a commission for ejecting scandalous ministers in the county of Oxford. (Wood, Ath. Ox. iv. 99.) He was ejected for nonconformity in 1662.]

[l] [B.A. July 20, 1604, elected fellow of B. N. C. 1607, M.A. July 7, 1608, died Dec. 31, 1642.]

[m] [Fisher was elected fellow at the last election under Sir H. Savile's wardenship, (about 1618,) at the same time with Reynolds and Earle, afterwards bishops of Norwich and Salisbury; he retained his fellowship during the Rebellion, and died Oct. 23, 1671. Wood speaks of his timorous spirit, as contributing to the election of Sir Thomas Clayton to the wardenship in 1661, and terms him a 'sniveling presbyterian.' It is stated (Mem. of Oxford) that the college chapel was paved and wainscoted at his expense (though Wood only mentions the paving) and that his arms are in the east window.]

[n] [Henry Tozer was in 1643 nominated one of the assembly of divines, but refused to sit amongst them. In 1647 and 1648 he stoutly opposed the parliamentary visitors, who ejected him from his fellowship, when he retired to Rotterdam. See a full account of the proceedings against him in Wood's Annals ad an. 1647, pp. 552, seq.]

[o] [John Meredith, proctor in 1632. See above, p. 71.]

[p] [He was ejected by the visitors and restored in 1660: but was contented with the right of a fellow, the profits going to the junior of the society, till the next place should fall. (Walker's Sufferings, par. ii. p. 132.)]

A.D. 1638. materials to my disposal, for the good both of the university and that city.

W. CANT.

Dr. Lawrence chosen to be the lady Margaret's reader. March 20.

Dr. Lawrence, master of Balliol college, was chosen the lady Margaret's reader on the 20th of March 163⅞, upon the resignation of Dr. Fell[q].

To the vice-chancellor concerning the non-incorporation of masters of Samure, &c. Martii ult.

No masters of art of Samure or other place shall be incorporated, till they have spent so much time in Oxford, as added to their time spent at Samure, or elsewhere, shall make up the time required by statute. 148

W. CANT.

Martii ult., 1638.

Procuratores { Mr. CORBET, of Merton Coll.[r] } [admitted
Mr. NICHOLSON, of Magd. Coll.[s] } April 4.]

Tho. Masters and Oliver Wallup restored[t].

In a convocation on Wednesday, April 4, Mr. Masters was restored to the university, who was banished thence in the year 1632[u], for abusing some of the heads the year before in his speech, as being then *terræ filius*. Mr. Wallup was likewise restored to his degree of master, who was degraded anno 1637, for his neglect of appearing at the act kept on

[q] [See above, p. 186, note r.]

[r] [Edward Corbet married Margaret, daughter of Sir Nathaniel Brent, (and granddaughter of Bp. Rob. Abbot,) became one of the assembly of divines, and a preacher before the long parliament. Laud was repeatedly urged to give him the living of Chartham, and on his refusal he was appointed to it by ordinance of parliament, May 17, 1643. (See History of Troubles and Trial, chap. xix.) He was sent in 1646 to Oxford, as one of the parliamentary preachers, (which office he soon relinquished), one of the visitors of the university (though he seldom sat among them), canon of Ch. Ch., and public orator (from which places he soon retired.) He afterwards became rector of Great Haseley, where he resided till his death. He died at London, Jan. 5, 1657, and was buried at Haseley on the 14th of the same month (Wood, F. O. ii. 117, 118), when the society of Merton college attended his funeral. (Wood's Life, p. xxx.)]

[s] [John Nicholson; he was admitted to his degrees in civil law in 1639, and became at the Restoration chancellor of Gloucester. (Wood, F. O. i. 508, 509.)]

[t] [Reg. Conv. R. fol. 153. b.]

[u] [See above, p. 75.]

the 6th and 7th of October, by reason of the sickness that year in divers places[x]. A.D. 1638.

I am glad you and the heads are sensible of the weakness of the schools in the point of their timber, and certainly Dr. Hawley's memory will suffer in it, who was trusted with that work. I am of opinion (for aught appears to me yet) that no other way but posts will secure the business, and there must be two posts in every school, where there are more than one beam. I know there are other devices which carpenters may mention: but they are to me as great eye-sores, as a post can be, and yet will not secure the work, for neither clamping with iron, nor bracers from the wall to the beams, or two half posts close to each wall, can secure the middle of the beam, where the greatest weakness is, and whence the danger will come.

Two passages of my letter to the vice-chancellor, April 13, about strengthening the schools.

I am very glad to hear so well of the young monk, that was[y]; and I pray let him have his degree to be master with all favour: for I do not see any inconveniency possible, by allowing any man that time for his degree, which he hath studiously spent in any other university. So let him be master this act, and God bless him.

About Martin Westcombe to be master this next act.

W. CANT.

Lambeth,
April 13, 1638.

This week notice was given me of some disorders of the younger sort against proctor Lawford (at the end of his speech when he was to lay down his office) in affronting him in the convocation-house, and stamping and hissing him at St. Mary's; and I returned the vice-chancellor this answer: that he should do well to vindicate the proctor with severity. And if he could find the principal ring-leader, to banish him the university, and put some severe punishment upon the
149 rest. In which if he did fail, we should have the youth break out oft into these insolencies, and the proctors disheartened to do the duties of their places.

Notice of some disorders of the youth this week against the proctor, with my answer.

W. CANT.

April 13.

[x] [See above, pp. 184, 188.] [y] [See above, p. 188, note y.]

A.D. 1638.

SIR,

April 27, 1638. Concerning Gilpin's expulsion from Magdalen hall.

YOUR judgment hath passed very right upon the principal of Magdalen hall and Gilpin. And I plainly see, the business must be divided between them; and that division I leave you to make: yet with this caution, that you suffer no man to escape unpunished for incivility and disrespect to his governors; if the complaint be justly made to you, and your assistance called for according to statute[z]. And on the other side, you shall do well to make the precise part understand (as you have occasion to deal with them) that they are not punished for their conscience, but because they will never reform an erroneous conscience, nor forbear practising according to it, and that to the disturbance of government. So the whole re-examination and future settlement of that business I leave wholly to you.

Concerning the riotous disorder against proctor Lawford.

I thank you heartily for your discreet prosecution of that base riotous business, when the proctor gave over his office, and am very sorry the heads are so ill advised as to think the whipping of two or three boys is punishment sharp enough for such an offence. What you will do I know not: but if I should come to the knowledge of the principal offenders, if you did not banish them the university, I should try how far my power would stretch. The truth is, if exemplary punishment be not laid upon some of them, it will be of more dangerous consequence than, for aught I see, the wisest of your heads think on.

W. CANT.

Lambeth,
April 27, 1638.

SIR,

May 4. My dislike of the punishment resolved on by the heads for the late disorder.

I DID not settle the assembling of the heads upon Mondays to the end my vice-chancellor should ask their leave, or be overruled by their advice for the punishing of a crime so notorious and public as this tumultuous carriage at the late resigning of the proctor's office was, and to deal freely with

[z] [Statut. Aular., Sect. iv. § 33.]

you, I am no way satisfied either with the heads or yourself in this business: not with the heads, because if they would not yield to bannition, yet they should have ordered it to public punishment; the crime being so public as it was. And the shame of a public punishment would have wrought more both upon the persons, and for the example, than greater smart in a private way. Besides I am sure enough, that they which have so unworthily smothered this punishment will not be over severe in their private execution. Neither am I satisfied with you: for when you saw in what a disproportionable way to the crime the heads inclined to go, you should have told them plainly, and have performed it, that you would not yield to any such ending of the business, till I were made acquainted with it, and had approved it, which I should never have done, but have brought the offenders to some public shame or other. And indeed I am not a little troubled at this breach upon government; which I ever persuaded myself you would not have suffered. And I have much ado to hold myself from calling this business to a more public reckoning, but that the disgrace both of the heads and you must attend it. And I pray let them know, how sensible I am of this great disservice to the university government.

A.D. 1638.

Upon this the vice-chancellor confessed in his letters May 7, 1638, that he could not make full proof against any, else he would have been more severe.

W. CANT.

Lambeth,
May 4, 1638.

SIR,

FOR the business concerning Shurley, I have both thought upon it, and advised with others, and am clearly of opinion, that the statute[a], which gives leave to a man's stay in the university, that is under forty years of age, doth not privilege a man that hath a vicarage, and is sworn to residence, unless he be dispensed withal for residence according to law. But in case of two benefices, and one of them a vicarage, and both with cure, which is Shurley's case, I think the statute hath no meaning, that a man shall live absent from both under any university pretence whatsoever. And I believe, should the

May ult. Shurley's case in residing in the university and having two benefices with cure.

[a] [21 Hen. VIII. cap. xiii. sect. xxviii.]

A.D. 1638.

He hath obeyed, and is gone to reside upon one of his benefices.

words of the statute be doubtful, no man would interpret them with such prejudice against the Church. You shall therefore in God's name send Shurley home, and not suffer him to live there, either to be so great a scandal to the Church abroad, or to give such an ill example in the university. And this I assure you, and so you shall let him know from me, that if he do not repair to his residence, being called thereto by his bishop, I will expel him the university; and then let him seek his remedy by statute, if he can: and I will be as good as my word. And I do hereby require you to give me an account how this business proceeds from time to time.

W. CANT.

Lambeth,
May ult., 1638.

SIR, 151

An addita et alterata in liturgia Scotiana justam præbeant scandali materiam?

I PRAY instantly call a congregation, and change the first question of the three appointed for the act. They which proposed it to you were inconsiderate bold young men. And so I pass them over for busy fools, which can think there can be nothing in the state, but by and by it must be made an act-question. And for yourself, I do much wonder where your judgment was, when you could let pass such a question, and not only in your private thoughts, but in congregation[b], and that without consulting me about it. And this I will tell you, I know divers in Oxford are discontented with it already, and they have reason; and so there is *justa scandali materia* in taking the question. And every man sends his friend up a copy to London, and that I know will make a noise here; and I make no doubt, but it will come to the king's ears before Sunday that I can come to him. And though you do change the question (as I command you to do presently) yet there will not be wanting, which will say, that you would never have proposed this without me; and that certainly I commanded it to see how it would take. And that if it had taken well, it should have gone on: but that now I see it otherwise, I am content to disclaim it. In

[b] [The act questions were required to be sanctioned by congregation. See Corp. Stat., tit. vii. sect. ii. § 2.]

short, if the worst enemy I have in the kingdom had studied to do me a shrewd turn, they could not (as the times are) have found out a way more cunningly to have wounded me, than this, and I did not think it possible, till now I see it, that you could have been so overseen in this business, as you are in proposing this question in the congregation, *me inconsulto*. There is now no remedy, but to call a congregation, and change the question, which I once more require you to do presently. A.D. 1638.

Hereupon the respondent and question were changed presently upon the receipt of these letters.

W. CANT.

Lambeth, June 7, 1638.

SIR,

FOR the main business of an act or no act, it seems you are resolved upon the negative; and I find you have considered the great difficulty which attends this resolution, and which lies between the matter of credit and safety. The suppressing of the act, or deferring it only, left to the choice of the heads.

It is true, no act, and you hazard your reputation very far; and so much the more, because you have missed two years together already. And it is true, that so many places about you being infected, and that Cambridge men may flock thither, (though that place be touched,) you have great reason to think of your safety; but for my own part I shall do as I did the last year, that is, leave you to your own judgments, and prescribe nothing either for or against; with this, that I would have you remember, that the last year the act being put off very late[c], you lost your reputa-
152 tion, and the town was as full of strangers, as though an act had been kept, and consequently the danger as great, but that it pleased God to bless you. And if it should happen now that the act should be put off, and the company come notwithstanding, and fill the town, and (which God forbid) any danger follow, you will then incur the danger and lose the credit. I write this only to put you in mind, how the case stands, but will not command any alteration of that, The sickness increasing in all these neighbouring parts the act was suppressed in convocation on Thursday the 28th of June, 1638[d].

[c] [It was first put off till Oct. 9, and then dispensed with altogether. See above, p. 175, note d.]

[d] [Reg. Conv. R. fol. 155. a.]

A.D. 1638. which you and the heads being upon the place shall think fittest for yourselves and it.

W. CANT.

Croydon,
June 25, 1638.

Word is now sent me that the new convocation-house is finished.

Dr. Frewen chosen my vice-chancellor[d].

AFTER my hearty commendations, &c. The time puts me in mind of naming unto you a new vice-chancellor. For the dean of Sarum, Dr. Baylie, hath now undergone the pains and care of that place two years together; and I shall not hold it fit, without greater necessity than I hope can befal me there, to over-burden any man with more than two years together in that careful and troublesome office. Dr. Baylie for his time hath been very careful to give both myself and you as much satisfaction and content as well may be expected in the execution of such an office: and hath taken a great deal of pains to uphold the discipline, and increase the stock of the university. So that he hath left a good example to his successor in both kinds. And now I have made choice of Dr. Frewen, dean of Gloucester[e] and president of Magdalen college, to succeed him; who, as he is every way very able and sufficient for the discharge of that place, so hath he this great advantage, that he hath been vice-chancellor heretofore[f], though under another chancellor of the university, and by that means is well acquainted with all those things which are incident to the office: and thereby will be easily able to master those things, which would be difficult to another man's beginnings. And this falls out so much the better, because at Michaelmas, that great and beneficial statute (give me leave to call it so) concerning the examination of those that stand for degrees, must begin to be put in execution[g]. And though I do not

[d] [Read in convocation July 16, 1638. Reg. Conv. R. fol. 156. b.]

[e] [Appointed Aug. 27, (Rymer, Fœd. VIII. iii. 224,) installed Sept. 13, 1631. (Wood, Ath. Ox. iv. 822.)]

[f] [In 1628 and 1629. He was vice-chancellor when Laud was elected chancellor. See above, p. 3.]

[g] [See Corp. Stat., tit. ix. sect. ii. § 3.]

hear that the younger sort have been so careful to provide themselves by speaking Latin in their several colleges, as I was to give them warning that they might; yet that shall put no stop upon me, but that I shall expect and require the execution of the statute. A.D. 1638.

153 These are therefore [not only] to let you know, that I do hereby nominate and choose Dr. Frewen to be my vice-chancellor for the year ensuing, [but also[h]] to pray and require you to allow of this my choice, and to give him all the respects due to his place, and all other aid and assistance by your counsel or otherwise, which shall be requisite, the better to enable him in the discharge of the office which he now undertakes. Thus not doubting of your readiness, and willing obedience herein, I leave both him and you all to the blessing of God, and rest,

Your loving friend
and chancellor,
W. CANT.

July 11, 1638.

To my very loving friends the vice-chancellor, the doctors, the proctors and the rest of the convocation of the university of Oxford.

I HAVE now no business to you but only to pray you, that in this dead time of vacation, you will be watchful that the scholars spend not their time in taverns and ale-houses, and so help themselves to put on a habit, which will not be fit to be worn in term, nor at any other time. And you cannot do a greater office in all the time of your vice-chancellorship, than to hinder the growth of this spreading evil, &c. Aug. 3, 1638. To the vice-chancellor to look to scholars, for taverns, &c.

W. CANT.

Croydon,
August 3, 1638.

[h] ['and' 1st. edit.]

A.D. 1638.

SIR,

Aug. 10. For care about ale-houses.

I THANK you heartily for your care about the taverns and the frequenting of ale-houses, about which base places you cannot be too careful. For they are certainly the bane of a great many young men, which are sent to the university for better purposes; and if you do not now and then give them a night walk, they will easily deceive all your care for the day.

To look to the scholars at his majesty's coming to Woodstock by reason of my absence, which was never before since I was chancellor.

I CANNOT be at Woodstock this year when his majesty comes, by reason of business which the king himself hath laid upon me, and must be done at that time, or not at all[g]. I am sorry it so falls out, but I have spoken with his majesty, that my absence may not hinder the wonted grace which he shews to the university. I have likewise spoken to the officers of the household about your entertainment that day. 154 I have also sent to my lord of Oxford[h] to attend there in my room. It will be time for you now at your Monday meeting, to propose to the heads the keeping of their several companies at home, that they may not disturb the king's game[i], nor otherwise offend the court by their frequent going thither; of which I pray be very careful.

W. CANT.

Croydon,
August 10, 1638.

SIR,

Aug. 17, 1638. To the vice-chancellor about gowns. The fault appeared to be the tailors' only, and so I gave order for punishment.

I THANK you for your care to make a present stop of the use of prohibited gowns among the younger sort[j]. But if you punish only the tailors that made them, and not the scholars that wear them, I doubt you will not easily remedy

[g] [He probably refers to the second edition of the conference with Fisher, which he must have been at this time preparing for the press, at the king's command. It appeared the following year.]

[h] [John Bancroft.]

[i] [See above, p. 20, note f.]

[j] [See below, p. 216.]

the abuse, unless it appear to you that the tailors made them without the scholars' appointment; then indeed the scholars are blameless, otherwise not. A.D. 1638.

W. CANT.

Croydon,
August 17, 1638.

From the vice-chancellor, Aug. 27, 1638.

IN this time of my absence from Woodstock things were carried well at court by the heads; and they had a very gracious entertainment there, and gave the king good content, and were dismissed without complaint against any scholar for disturbing his majesty's game.

To the vice-chancellor, Sept. 20, concerning the placing at St. Mary's the sons of earls' daughters married to knights.

SIR,

FOR the business concerning the placing of the sons of the lady Lewis [k] with the young noblemen; I am sorry that they which are suitors have so much as one precedent for it. But since it is so, I am glad that was before my time; for certainly I am not like to make a second. And I pray do you consider what it may breed in the issue, if all the children of noblemen's daughters that are married to knights shall challenge the same privilege in the university, that the sons of the noblemen do, and with what power and discretion the university can give it, considering they have not the privileges with noblemen's sons in any other part of the kingdom besides, nor can you at present see what constructions may be made of it above, it being upon the matter the giving of a precedency. The truth is, I would be very glad it were in my power to gratify that honourable lady without prejudice to the university, which I doubt in this particular cannot be. And besides, I am persuaded this proceeds from the forwardness of Dr. Mansel[l] and her kins-

[k] [Anne, daughter of Robert Sackville, second earl of Dorset, first married to Edward lord Beauchamp, and afterwards to Sir Edward Lewis. (Collins's Peerage, ii. 149.)]

[l] [Principal of Jesus college. See above, p. 186, note u.]

A.D. 1638. man, Dr. Glenham [m], and not from herself; though if it did come from herself, I cannot tell what other answer to give; 155 therefore I pray give them the fairest denial you can.

W. CANT.

Croydon,
Sept. 20, 1638.

Passages out of the vice-chancellor's letters, with answers to them.

1. Concerning examinations in term time.

It needs not; the one being in statute, the other being by statute put into the hands of the proctors.

WHEREAS there is an omission in the statutes concerning the examination of the younger sort before they take their degrees, I advised the vice-chancellor to consult the heads for a supply of this defect in statute, who did so, and sent me word that the heads had ordered, that all regents should examine in their course, those only excepted who are dispensed with for their absence by the congregation; and that every candidate repulsed as insufficient by examiners, should not be admitted to a second examination in six months after. To this I gave answer, that they should do well in a business of such difficulty, and so unpleasing to the young students, and perhaps to the regents also, to have this their order confirmed in convocation, unless they did find anything in statute to make such order of theirs binding.

2. Concerning proctor Corbet of Merton college, about his assisting at the communion at the beginning of term.

To the proctor of Merton college, Mr. Corbet, I delivered your grace's advice, that he should do well to substitute some other to officiate for him at the communion at the beginning of terms, if the tenderness of his conscience would not give him leave to conform to such seemly gestures as are thought fit to be used at that service: his answer was, that he did conform therein at the last communion; the which, how true, my predecessor now with your grace is best able to resolve you. I found him (I confess) more tractable than I expected; but since that time he is quite

[m] [Henry Glemham of Trinity coll., D.D. April 3, 1633 (Wood, F. O. i. 470), son of Sir Henry Glemham, by Anne, eldest daughter of Sir Thomas Sackville, earl of Dorset, at the Restoration made dean of Bristol, July 28, 1660, and consecrated bishop of St. Asaph Oct. 13, 1667, and died Jan. 17, 1669. (Wood, Ath. Ox. iv. 836, 837.)]

relapsed (the fruit of his friend's, Mr. Channell's[n] sermon, wherein among other the like passages he told us that he that does more than canon requires, is as great a puritan as he that does less.) By his last discourse I find him resolved neither to conform nor absent himself without command, which I have assured him already is folly to expect. Yet to this purpose he desired me to send you this inclosed petition; a copy whereof here follows. A.D. 1638.

To the right reverend father in God, William, by the divine providence, lord archbishop of Canterbury, his grace, the honourable chancellor of the university of Oxford. Proctor Corbet's petition.

The humble petition of Edward Corbet, one of the proctors of the same university.

WHEREAS your petitioner was wished by Mr. Vice-chancellor in your grace's name, either to bow towards the altar at the university common prayers, or to forbear to officiate.
156 He humbly sheweth your grace that from his heart he loveth and honoureth the Church of England, and doth not only rigidly and carefully observe her doctrine and discipline, but would to the utmost of his weak power defend the same with his pen or blood. And therefore he humbly beseecheth your grace, that if above and besides what is established, anything be thought fit to be practised, your grace would vouchsafe either to order and command him to do it, or else be pleased to leave him to that liberty which our religious king and orthodox Church have allowed him, so should he pray for your long life and happy government in the Church[o].

[n] [The well-known Francis Cheynell, the opponent of Hammond and Chillingworth. He was afterwards connected with Corbet, his mother being Bp. Abbot's second wife, and Corbet having married the granddaughter of the first wife.]

[o] [Corbet, as one of the witnesses against Laud on his trial, (eleventh day,) spoke of this petition, and of the injunction given to the fellows of Merton to bow towards the altar. See Hist. of Troubles and Trial, chap. xxxiii.]

A.D. 1638. And to all this I gave the vice-chancellor this answer following.

I THANK you for your discreet handling of proctor Corbet. And first for the thing itself; I have received his petition, and will not give him any command, either to do, or desist, or to appoint any substitute, but leave him, and let him do as it shall please God and himself. And secondly, for the manner of this his refusal, I must tell you, that it is all one in substance with the petition which Mr. Channell himself delivered me about a twelvemonth since[p]; and that since your late being with me I have received an answer not much in effect differing from this petition, from two or three refractors in different parts; and now your predecessor tells me, that he being lately in his visitation of his peculiars belonging to his deanery[q], had the same answer given him, that they looked for a command. By all which put together, I see the faction have informed themselves, and are agreed to make this answer, to call for a command, which from me they shall never have, till I may be warranted myself by public authority. But we find, that besides articles and canons and rubrics, &c., the Church of Christ had ever certain customs which prevailed in her practice, and had no canon for them; and if all such may be kicked out, you may bid farewell to all decency and order. In the mean time I will acquaint his majesty with this distemper growing, that the blame may not be cast upon me.

Notwithstanding this to yourself, you shall give the proctor no answer at all from me.

3. Every lecturer to have a distinct bell tolled to his lecture.

There is an abuse hath continued long, and is, I think, very fit to be remedied. It is, that when divers public lectures are at the same hour in the university, one bell (if I mistake not) hath been used to toll to all of them, by which means the auditors to all lectures take occasion to repair to the schools, and when they come there, perhaps but one lecturer reads, and then they cannot find their way back to their several colleges, but spend their time as they should not. To prevent this, I pray communicate with the heads, and make an order, that a distinct bell be tolled to every lecture, that so the auditors may know for what lecture it is,

This is since ordered by the heads and settled.

[p] [On the visitation of Merton coll.] [q] [Of Sarum.]

and apply themselves accordingly. And I think it is very fit, that the professor intending to read that day should give warning to the clerk for the tolling of his bell. A.D. 1638.

W. CANT.

Lambeth,
Oct. 5, 1638.

167 ON Wednesday the 10th of October the vice-chancellor and the university entered upon the use of their new convocation-house, without any other solemnity than a solemn speech of bene[diction] from the vice-chancellor. The new convocation-house in use, Oct. 10.

On the same day the examinations of candidates for degrees began to be put in execution according to the statutes. Examination for degrees.

WHEN the proctor saw that your grace would not command his conformity in gesture at the beginning of term, he requested me to require it (pretending that my predecessor had done so before me); I refusing, he then proffered to conform of his own accord, but he either did it not at all, or did it so poorly, that it was scarce observable by them that were present. The vice-chancellor could not observe it, by reason of his officiating at the communion: howsoever this is gained upon him, that either he did conform, and cannot deny it to the faction; or else that he is a gross dissembler to the vice-chancellor and the authority borne there. Out of the vice-chancellor's letter, Oct. 15. The manner of proctor Corbet's conformity.

SIR,

I AM informed by the dean of Christ Church of a shameful non-residence practised by two Christ Church men, under the pretence of university privilege; whereas such a foul To the vice-chancellor, Oct. 18, to send away

A.D. 1638.

Mr. Littleand Mr. Vereir to reside upon their several benefices.

abuse is no way to be endured; one of them is Mr. Vereir, he had a living given him by the university in Worcestershire twelve years since. And he hath ever since (as I am informed) lived in the university, and spent that sacred revenue most profanely. The other one is Mr. Little, and he hath had two vicarages in Yorkshire these seven years, and hath performed no church duty upon either of them, but only that he makes a merry journey once a year into those parts, and then returns again, and wastes the rest of his time in Oxford under pretence of suits. But it is no way probable, that both these vicarages should be litigious seven years together. And howsoever, it will be a great scandal and dishonour to the university to have such shameful things as these countenanced under the name of privilege. I have written to the dean to lead the way to you, and expel them out of Christ Church if they have any footing there; and therefore I do hereby pray and require you to proceed to bannition against them in the university, if they do not presently repair to their livings, and reside there; of which I shall expect an account from you.

It was time to take this course, for the vice-chancellor sent me word, Oct. 22, that there is much declaiming at St. Mary's against non-residents in general. Of which these give too just cause.

And hereupon I writ to my lords of York and Worcester, to call these two men to reside upon their several benefices.

Woodruff's non-residence[r].

The like course shall you take with one Woodruff; I shall speak first with Dr. Baylie about him, for the monition was given him in his time.

W. CANT.

Lambeth, Octob. 18, 1638.

SIR,

To the vice-chancellor, Oct. 31. My resolution about non-residents in general.

I HAVE written to my lords the archbishop of York and 16
bishop of Worcester to call Vereir and Little to residence; and if the one have prevented that call, and the other mean

[r] [This probably was Timothy Woodroffe, vicar of Inglesham, Wilts, "which being about 14 or more miles from Oxford, gave him the opportunity of spending much of his time in Ball. college, where he set up a divinity lecture, and himself read it for several years, he being then bach. of divinity." (Wood, Ath. Ox. iii. 1113.) He was married and had had a son born in Oxford in the April of this year. (Ath. Ox. iv. 641.)]

to do it, it is well. For I am resolved (and so you may signify to the heads at your next meeting) to purge the university of all non-residents, which have not express letter of statute to relieve them, and bind my hands. And as for the statute of the realm, which had a great deal of reason upon which to ground itself when it was made, but (God be thanked) by the learnedness of the age hath little now; as I may not violate it, so neither will I suffer unworthy pretences to abuse both the Church and it, if it lie in my power to apply a remedy to so gross an abuse. And I pray let the heads know that I would not have endured so gross non-residence (as I find Mr. Vereir and Mr. Little guilty of) to shelter itself in that university, had I sooner known of it, than now I came to do by a mere accident. A.D. 1638.

W. CANT.

Lambeth,
Octob. 31, 1638.

SIR,

IN this case of non-residence, I pray require all the heads of colleges and halls to bring you in a note of all beneficed men, which live under their government: at what distance their benefice is from the university, the value in the king's books, and otherwise, (if they can learn it,) how long they have held it. A note to be brought in of all the beneficed men in every college and hall. Which was done accordingly.

W. CANT.

Lambeth,
Novemb. 2, 1638.

CONCERNING the incorporation of the Guernsey man mentioned page 210[p], there hath at his humble suit been a new consideration taken by the vice-chancellor and the heads for the statutableness thereof. And it was found upon this review, that the statutes considered two sorts of men. The The Guernsey man's incorporation.

[p] [That is, p. 210 of the original MS. See above, p. 170.]

A.D. 1638. first are such as never have been members of our university or Cambridge. Of these treat the statutes, the first *de incorporatione*[q], and seem to distinguish them into aliens and natives: the second sort are such as have been students sometime in either of the universities. As for the natives (in which number the Guernsey man is) the words of the statutes are,—*Quibus incorporari permittitur, si tempore in academia sua requisito, et præstitis prius exercitiis, gradus susceperint*[r]. Upon which words the question was whether a native having taken a degree in a foreign university, might call that *academiam suam*, which is resolved by the use of the same word *suos* twice in the same paragraph, where it stands indefinitely for any university, where either foreigner or native hath taken his degree. As in this form,—*Ut admittatur ad eundem gradum, &c. quibus ornatus est apud suos*[s]. Where- 169
upon it was judged by the heads, that there was no bar in statute to exclude the Guernsey man (he producing first letters testimonial of the university, where he proceeded, that he had spent as much time in his studies there, as is required by the orders of that university, and that he had performed his exercise) from the benefit of incorporation.

Mr. Vane incorporated master.

Upon the same ground, way was given for the incorporation of one of the sons of Sir Henry Vane[t], comptroller of his majesty's household.

To the most reverend father in God, the lord archbishop of Canterbury, chancellor of the university of Oxford.

A petition against the carriers of Oxford for spoiling the *highways by their too great carriages.*

The humble petition of the inhabitants of Milton, Haseley, Tetsworth, Lewknor, &c.

Humbly sheweth,

THAT the petitioners have bestowed great costs and charges in repairing their highways, through their several parishes, leading from the university of Oxford towards London; that the carriers of Oxford do carry such unreasonable carriages,

[q] [Corp. Stat., tit. ix. sect. viii.]
[r] [Corp. Stat., tit. ix. sect. viii. § 1.]
[s] [Ibid. paulo infra.]
[t] [Charles Vane of the univ. of Saumur, incorp. M.A. Dec. 6. Wood (F. O. i. 504) speaks of him as nearly related to Sir Hen. Vane. Sir Henry had no son named Charles.]

viz., sometimes 40, 50, or 60 tun[u] at a load, by which means they do spoil the highways, that notwithstanding the petitioners' great and extraordinary charge in continual repairing of them, the ways are made almost impassable. A.D. 1638.

The petitioners most humbly beseech your grace to give order that the said carriers of Oxford may be restrained to such certain stint and reasonable weight of carriages, especially in the winter time and foul weather, as in your grace's wisdom shall seem fit, for the good of travellers in the highway, and ease of your petitioners. And they (as in duty) &c.

Upon this petition, for redress of this abuse, I writ to the vice-chancellor.

SIR,

I HERE inclosed send you a petition delivered this week unto me, concerning the highways towards London, and beyond our own liberties. I have been the only man that have kept up the carrier to his four-wheeled carriage for the university's sake[v]; but if this petition be true, it will force me to take off my hand, and then I know he must take off two of his wheels; and that done, let him carry what weight he can. I pray you and the heads to take this into serious consideration, and to think upon some remedy. That which I ever thought on was not to go by the weight of his carriage, for then he will be continually laying on more, and you are not able to watch him, but by the number of his horses, which should not exceed five or six at most; and then himself will not dare to lay on more load than his horses can well draw through those bad ways; and if the carriages be so great that he must use more horses, let him use a second cart, and divide his team. If you can think upon a better way than this, I shall be glad of it, but you must prudently think upon some way for remedy; for if it come to My answer for redress of this abuse, directed to the vice-chancellor.

[u] [There seems to be an error here. It should probably be 'hundred weight.']

[v] [By a proclamation dated March 9, 1638, the use of four-wheeled carriages was prohibited. (Rymer, Fœd. VIII. iii. 80.) So that the continuance of such a carriage between London and Oxford seems to have been a special favour to the university.]

A.D. 1638. public scanning at the council table, or the assizes, it will be ordered, whether you will or no, and perhaps in a sourer way, and not so agreeable to your liberties, as this way it may be done.

W. CANT.

Lambeth,
Nov. 23, 1638.

Out of Dr. Turner's letter to me (of Merton college) of the good success of the new statute, *de examinandis candidatis*, sent] about this time.

I SEE good effects already of that statute, which hath been most cried down by those from whom I least expected it, the statute *de examinandis candidatis*, and promise myself much more hereafter. I was present at one examination, and was glad to hear both the regents examine so sufficiently and discreetly, and the candidates so ably and readily. I cannot believe that the ablest proceeders in former times, if they had been examined upon the sudden, could have acquitted themselves better than these candidates (such as I stumbled on by chance) did upon expectation of a certain unavoidable examination. The moderation which your grace prescribed to Mr. Vice-chancellor in the execution of this statute, hath set it very well on foot, which if it had been pursued roughly at the beginning would never have held, or else would have bred great distempers in the university. For the regents who (at the beginning of term) kept out of the way, insomuch that the proctor of thirty of the junior regents could scarce meet with three examiners, if they had been held up stiffly at first to the rigour of the statute, and so enforced some of them to lay open their own infirmities or disabilities, they would either have absented themselves quite, or else have made some desperate violent opposition against the statute, and the authority that should back it. But by this moderation which Mr. Vice-chancellor useth towards them (conniving at some defects now and then, where they come short of the statute) he hath won the regents so as that they conform themselves in a good measure to the intent of the statute. For they examine through all the arts and sciences in which the candidates are bound to have been auditors, asking fundamental questions in every one, not propounding

The care and moderation of the vice-chancellor herein.

studied subtilties to gravel and discourage young students. A.D. 1638.
And when the statute hath gotten head, (which many men had fore-doomed, and therefore did not fit themselves for it against it should take place,) I doubt not but the regents will rise to a higher pitch, and the candidates likewise will come prepared for it. But that which will set a special edge upon both, is Mr. Vice-chancellor's assiduous presence at their examinations, which I must confess, looking to his former solitude and retiredness, I could never have expected from him.

171 There was complaint made to me by his majesty, of the great number of doctors that usually resorted to Woodstock at his being there; whereupon to prevent this abuse for the future, I writ to the vice-chancellor that they should lessen their number, which was done accordingly; and in their Monday meeting, on the 17th of December, an order was made by the heads, that the number of doctors designed to attend his majesty at Woodstock should not exceed fifteen: that they should all go in wide-sleeved scarlet gowns, (not in habit and hood,) save only the preacher, who during his sermon should wear his hood also; and further, that both the proctors should go in their wide-sleeved gowns too. And that it might the better appear what doctors should go, it was likewise ordered, that this number should always, a little before every his majesty's resort to that place, be chosen out of the company of the doctors there for the performance of that service.

No more than 15 doctors to attend his majesty at Woodstock.

TRUSTY AND WELL-BELOVED, &c.

WE are informed that you have for some years suffered a very ill custom to continue in that our collegiate church; for whereas there are divers scholars chosen to be students of that house, and divers others that live there as commoners, but the greatest part of the scholars are chosen from our school at Westminster; there is a supper maintained yearly, commonly called a Westminster supper, at which all and only Westminster scholars do meet. This supper we hold to

The king's letters to Christ Church for suppressing their Westminster supper, dated about the 20th of December.

A.D. 1638. be a very ill custom, and no way fit to be continued: for first it is a thing not allowable in government, that any party of men should have a several meeting, which is a direct way to faction and combination, and it teacheth the rest of the students in such a society to bandy themselves together against the other, that they may not be thought to be neglected. Secondly, such a meeting must needs cause more expences than many students are able to bear, especially in such chargeable times as these are. Thirdly, it gives an occasion of much drinking and riot, and consequently of all the bad effects which follow such excesses; besides no small disorder in leaving or keeping open the gates of the college, for ingress and egress, for resort to that disorderly meeting at later hours than are fit. And most usually to add to all this disorder, this supper must be kept upon a Friday night, against both the canons of the Church and laws of the realm, and to the great scandal of all sober men that hear of it.

These are therefore to will and require you, the dean and chapter, to suppress that supper or meeting by what name soever it be called; and to call the students together, and to command them in our name, that they presume not at any time hereafter to resort together to any such meeting, either in the college or out of it; and to register these our letters among the orders and decrees for the government of that church, as you and every of you will answer it at your utmost perils; and these our letters we will shall be binding, not only upon yourselves, but upon your successors, that this ill and dangerous custom may never rise up into practice again. Given, &c.

Out of my letters to the vice-chancellor for privileged men to provide arms, January 17th.

I THANK you heartily for calling for arms of your privileged men, and I pray be careful that they be ordered to the full as high as any townsmen of their rank and condition; and so they that love neither you nor your liberties may not be able to take any advantage against you, either in regard of 172

the number or the sufficiency of the arms. And I pray see that this be done with all care, and without any partiality. A.D. 1639.

W. CANT.

Lambeth,
Jan. 17, 163$\frac{8}{9}$.

HEREUPON the vice-chancellor with other of the heads charged twenty of their privileged men with corslets, and thirty with muskets, which did almost equal the train-band of the city, though the privileged men were but an handful in respect of the other. 20 privileged men charged with corslets, and 30 with muskets.

From Oxford,
January 28*th.*

SIR,

YOU had need be very careful of the university, for while none of you think it, the jesuits and their instruments are busy thereabouts; and at this present they have seduced a young youth of Exeter college, I have forgotten his name, but it begins with a W*; and the young organist of St. John's[w], who slipt away, now whilst the president was at Sarum. I have granted an attachment against them, if they can light upon them before they take shipping; as also against Cherriton, for that I hear is his name, who seduced them. You had need be very careful in these businesses, for else we shall very deservedly hear ill of it. To the vice-chancellor, Feb. 7, for watchfulness against the jesuits. * His name is Weale.

W. CANT.

Lambeth,
Feb. 7, 163$\frac{8}{9}$.

[w] [Robert Lugge, Mus. Bac., July 5, 1638. (Wood, F. O. i. 500.)]

A.D. 1639.

SIR,

To the vice-chancellor, concerning the masters wearing their hats and lawyers' gowns, and for him to look to them, Feb. 20, 163⅝. I approve their sitting bare, so long as they go along the streets in their caps, and keep form, which the vice-chancellor assures me they do.

I AM informed that the masters, many of them sit bare at St. Mary's, having their hats there and not their caps; rather choosing to sit bare[x], than to keep form, and then so soon as they come out of the church they are quite out of form all along the streets. I am likewise told, that divers of the younger sort, and some masters, begin again to leave the wide-sleeved gown apace, and take up that which they call the lawyer's gown[y]. If both or either of these be, you had need look to it in time, before it gather head. And if it be true for the gowns, you must chide the tailors that make them very severely, besides what you do to the scholars.

W. CANT.

Lambeth,
Feb. 20, 163⅝.

SIR, 173

To the vice-chancellor, Feb. ult., the forbidding of set coursing betwixt colleges in Lent.

I PRAY take care of Lent, and the disputations in their beginnings, and speak to the heads of houses at your next meeting, that they warn their several companies, that they keep disputations at the schools diligently, but very orderly and peaceably. And since I have now by many years' experience observed that coursing between one college and another is the great mother of all disorder, and that it is almost impossible to have decent and orderly disputations, if that be permitted; these are to require you, that you suffer no such coursing at all under any pretence. And farther, I would have you speak with the principal of Brasenose[z], that he would command their cellar to be better looked to, that no strong and unruly argument be drawn

[x] ["As divines preached in caps . . . so the auditors, if scholars, sat in them, which continued so till the late unhappy times; but when K. Charles II. was restored, then the auditors sat bare, lest if covered, should encourage the laical party to put on their hats, as they did all the time of Rebellion." Wood, Hist., vol. i. p. 71.]

[y] ["Gowns wide sleeved were anciently used by the generality of scholars. . . The gown that a Dr. of Divinity now wears, as also that by a Master of Arts . . hath . . only long sleeves with a cross slit to put the arms through. Which gown is not ancient, and never known to be worn by any before the time of John Calvin." (Wood, Hist., vol. i. pp. 68, 69.) This is what is here called the lawyers' gown.]

[z] [Samuel Radcliffe.]

from that topic place. And I pray desire the heads to be very careful that the disputations may be scholar-like and peaceable. A.D. 1639.

W. CANT.

Lambeth, Feb. ult., 163§.

From the vice-chancellor, March 4. Circuiting for degrees to begin from the schools.

AT our meeting on Monday last it was ordered, that from henceforth all circuiting for degrees[a] shall begin from the schools. We have now left only the Friday court in St. Mary's church[b], and I hope that will not dwell there long.

March 4, 163§.

Bachelors' disputations in Lent.

AN order for the Lent disputations[c], that no bachelors be suffered to answer two in a school, or in the divinity school, which was commonly called the horse-fair, &c.

W. CANT.

Lambeth, March 29, 1639.

The vice-chancellor concerning the town's requiring contributions of the privileged persons towards their 15 soldiers, out of his letters, April 15.

LAST week there arose a little difference betwixt the city and university, but it is already composed. They required of all privileged inhabitants a contribution towards the fitting out of their fifteen soldiers. I denied it, yet in the close, that they might have no colour to complain of our coldness in a business of such importance, I gave way for the taxing of such privileged persons (and such only) as exercise any kind of merchandise amongst them. This (when they saw they could get no more) was accepted, and so the quarrel ended.

Oxford, St. Mary Magdalen Coll., April 15, 163§.

[a] [This was directed by Corp. Stat., tit. ix. sect. v. § 1; it used to begin from St. Mary's Church.]

[b] [The vice-chancellor's court, appointed to be held in boreali sacello Eccl. B. V. M. i. e. Adam de Brom's chapel. See Corp. Stat., tit. xxi. § 1. It was afterwards held in the apodyterium of the convocation-house.]

[c] [Vide Corp. Stat., tit. vi. § 8.]

A.D. 1639.

Procuratores { Mr. Fulham[d], ex Æd. Christ. / Mr. Heywood[e], e coll. Æn. Nas. } [Admitted Apr. 24.]

An information how divers discontinuers from Oxford resort to Cambridge for their degrees, to elude the statutes of their own university.

About the 20th of April, I received information how the new statutes at Oxford were like to be eluded by divers non-resident young men which resorted to Cambridge for their degrees, which information follows, *in hæc verba.*

Hearing that the new statutes at Oxford permit none but 174
those who totally reside and study there to take degrees, and admit no computation of terms, more than those wherein they were commorant there, so that many discontinuers cannot in so short time proceed, as formerly there they might have done, and here with us they may yet, whereby many bachelors of arts of Oxford came this year for their degrees of masters of arts here, which this year they could not obtain at Oxford, which I endeavoured to prevent, lest Oxford should in a short time lose half their proceeders, especially the non-continuers, for which I had no thanks here, because the vice-chancellor and proctors lose fees thereby, and the colleges too; and they alleged to me, that it was no prejudice to Oxford; for if it were, that university would have given public notice, or written to Cambridge, &c., and that I had no particular command from the chancellor so to do, whereby one Walter Crook, late of Magdalen college in Oxford, got out of Caius College master of arts, notwithstanding that I alleged it was a prejudice to the university of Oxford, for that he could not obtain that degree there this year; but the rest by opposing him publicly, did not put forward so much as for incorporation, though in town, ex-

[d] [Edward Fulham, chaplain to Bp. Bancroft, soon afterwards preb. of Ipthorn in the church of Chichester, rector of Wotton, Oxon, and proctor for the diocese of Oxford in 1641. (Walker's Sufferings, par. ii. p. 15.) Wood (F. O. ii. 237) states that he was rector of Hampton Poyle during the usurpation, and that he became preb. of Chichester at the Restoration, which is at variance with Walker's statement, that he was prebendary in 1641, and that during the Rebellion he retired to Italy. He became canon of Windsor July 12, 1660, D.D. Aug. 1 the same year, (F. O. ii. 237,) and also vicar of Bray and rector of West Ildesley. (Wood, Ath. Ox. iii. 1035.) He died, according to Walker, in 1695.]

[e] [Robert Heywood.]

cept one Thomas Robins, late of Corpus Christi Oxford, as I take it, a bachelor of arts and curate, &c., whom I stayed, being accidentally *in capite senatus* twice or thrice, so that he is returned to his cure with a heavy heart, as I hear Crook got out in the head, when Dr. Eden[f] attended Wiseman's grace, for when I was *in capite* I stayed Crook, and gave that for my reason. Yet I perceive, that if his grace send not to the vice-chancellor next term, all will pass of any degree, and few thereby will be left at Oxford, and the intent of their statutes eluded by our brethren, &c. Hereby I have procured many frowns, and some adversaries in Caius college for Crook's sake, and in St. John's for Robins', besides the officers, &c. for all. Thus much I am bound in duty to signify to you, that it may presently be known to his grace, whom I conceive it so nearly concerneth. A.D. 1639.

Upon this information I writ to the vice-chancellor of Oxford, as followeth.

SIR,

I HAVE received information from very good hands, how our statutes are not only like to be cluded, but a great many proceeders which have restraint put upon them by the statutes, run to Cambridge to take their degrees there. And this I conceive will be a very great prejudice to the university, and to the officers there. That you may the more fully understand all particulars, I send you part of the letter, which gives you information; but because the hand is known, I desire you to lay it by you, and keep it for your own use. That which I would have you do for prevention in this business is, I would have you presently now before your journey, write a letter to the vice-chancellor of Cambridge, and therein tell him that you hear of this slipping aside of Oxford men without any leave of the university to take their degrees at Cambridge, and thereby to elude our statutes; then I would have you desire of him and the heads, in the name of the university of Oxford, that no man

A branch of my letter (of April 25) to the vice-chancellor upon this information.

[f] [Thomas Eden, master of Trinity hall.]

A.D. 1639. be suffered to take any degree in Cambridge whatsoever, unless he bring the consent of the university of Oxford under seal; and you may promise the like justice to them; in the end you may intimate if you please, that finding this inconvenience you have acquainted me with it, but that you hope the university of Cambridge will be so careful, as that I shall not need to interpose in it, and I pray desire an answer from him, that we may know what to trust to.

W. CANT.

April 25, 1639.

SIR,

The vice-chancellor of Cambridge's answer to Dr. Frewen's letter touching the business aforesaid.

I PRAY receive this assurance from me, and I doubt not but the practice of our university will make it good, that according to your just desire, nothing shall pass here amongst us, either in this or any other way, that may give the least interruption to the mutual amity and correspondence between the two universities, &c.

RA. BROWNRIGG[f].

Cambridge,
May 7th, 1639.

SIR,

To Dr. Fell, dean of Christ Church, concerning his private examinations after the public. Dr. Fell hath assured me that there shall be no examination in the

I AM informed that you give out, that after the university examination is past, you will have them examined again in the college, which is to put a scorn and disrepute upon the regents for their pains, and utterly to disparage the examinations, as if you in Christ Church were able to do more than the whole university in that point. And this, to deal clearly with you, I neither may nor will endure. If you will examine

[f] [Master of Cath. hall and archdeacon of Coventry, in 1642 appointed bp. of Exeter; died Dec. 1, 1659, and buried in the Temple church, London.]

your students' sufficiency, I like that well enough, do it in God's name. But then do it before they come in public to the university examination; for after that is once past, I will endure none in any private college to prejudice it. And I pray take heed what you do in this and the like kind, that your zeal to that which is good distemper us not; for if any men be negligent, their fault will not be well amended by your over-doing. I doubt not but you will take care of this, and give me content. A.D. 1639. college hereafter, but it shall precede examinations of the university.

W. CANT.

Lambeth,
May 30, 1639.

SIR,

I AM informed that there is one Francius a Polonian or Transylvanian, that is a desperate Socinian, and lives either in Oxford or Cambridge in a sly manner to pervert the younger sort; I pray do you be as watchful as you can, and make your examination after him with as little noise as may be, but as much care, &c. To the vice-chancellor concerning Adamus Francius.

W. CANT.

Lambeth,
May 30, 1639.

176 And the like advertisement at this time I sent to Cambridge also, concerning this Francius the Socinian. Both the vice-chancellors sent me word that they could hear of no such man for the present, but that they would enquire further after him.

I RECEIVED a complaint under the hand of Mr. Edward Fulham of Christ Church, and proctor of the university, against Dr. Fell, which was sent me by the vice-chancellor, in his letters of June 3, at the entreaty of the proctor. The occasion this, as it follows in the proctor's own relation, *in hæc verba.* The difference between proctor Fulham and Dr. Fell, dean of Christ Church, in the case of Moore.

A.D. 1639. On the 31st of May, about 8 at night, Mr. Proctor Fulham, with other senior masters of that house, standing near the college-gate, observed amongst others coming out of the town into the college in their hats, one Edward Moore with his hat on; the rest, as soon as they came within the view of the proctor, modestly put off their hats, and endeavoured to hide them; but Moore passed boldly by the proctor without moving his hat, whereupon the proctor called him back, and questioned him for wearing his hat in the town, telling him, that since he was in a fault, it would have better become him to hide it, than to wear it on his head. Moore, clapping on his hat, replied that he was in the college. The proctor twice or thrice admonished him to put off his hat; but he refusing, and contesting with his hat on, the proctor (having before complained on a scholar of the house that had affronted him in like manner, and being very much slighted, as he conceived, with this answer, that in such cases he was to be considered there but as an ordinary master of arts) gave him a gentle box on the ear; and the said Moore continuing in his contumacy, was charged according to statute by the proctor to go to the castle; but the said Moore went not, but repaired to Mr. Hide, being his deputy-tutor in the absence of Mr. Glisson, to be advised. Mr. Hide brought Moore to Mr. Dean of Christ Church, and complained of the proctor as if he had done the scholar wrong. Upon this complaint Mr. Dean sends for the proctor to his lodging, in the presence of Moore and Mr. Hide condemns the proctor, and justifies Moore, and very much rated and checked the proctor; telling him that he had done more than he could justify, and that he should have nothing to do in the college; and that if he meddled thus in the house, he would meddle with him: that he was not dean of Christ Church, nor should be. And (by way of derision) asked him, why he questioned not him and other doctors that passed by that way, for their hats; adding that he got no good will by being so busy; and so warned the proctor to appear before the chapter next morning at nine of the clock, to answer for what he had done; in the mean time allowed Moore all liberty of speech to interpose and justify his fault. And Mr. Dean expressly told the proctor,

that Moore should not go to the castle, notwithstanding his command; and Mr. Hide (though sworn pro-proctor), at the same time abetting the said Mr. Moore, told the proctor he had done more than he could justify in striking the said Moore, and that he ought not to go to the castle upon his command; using many other words of contestation and reproach to the proctor and his authority. And Mr. Hide also said that he had bid his scholar not go to the castle, 177 but first go to Mr. Dean to complain. Mr. Proctor hath observed and informed Mr. Dean as much, that the gentlemen-commoners sit in the hall in hats before him, bring them to the church constantly, walk and stand under his window, some in boots, and most in hats; and as the proctor passeth by, they stand to it, upon what encouragement he knows not. A.D. 1639.

EDW. FULHAM, Procur. Sen.

UPON this information, I referred the examination of the whole business to Mr. Vice-chancellor, with a charge, that in regard that Moore had broken the statute of the university[g] (though he had then a little slipt by the proctor into the college) he should commit him to the castle in pursuance of the proctor's command, and to uphold his authority, that it might not grow contemptible all the year after in the university. And that then, if he found the complaint of the proctor to be true, he should speak with the heads, and see whether any fit course could be taken for removing of Hide from the pro-proctorship; and that he should cause Moore for his fault and his sauciness together to be publicly whipt in the convocation-house, or banished the university. And as for the dean I did reserve to myself what check I would put upon him. And after the proctor had made offer to justify all this complaint upon oath, I writ to the dean as followeth,

SIR,

I HAVE received two letters from you the last week and this, and both concerning the accident fallen out between My letters to Dr. Fell about the aforesaid business.

[g] [Corp. Stat., tit. xv. § 1.]

A.D. 1639. you and proctor Fulham in the case of Moore. In your last letter you tell me there is a lameness fallen upon you, (which I am sorry for) and had not that happened, you would have come and given me an account of the business at Lambeth; but had you come, you would utterly have lost your labour. For I would have spent no time, having so little to run waste, to hear one side only, where two are concerned.

For the business itself, I see you decline answering it to the vice-chancellor, under pretence that it was done within your gates. But first, I would pray you to remember that the fault in question was done without your gates, for it was for wearing a hat in the town. And howsoever, be the cause what it will, I will not suffer any private governor to wrong a public officer in any kind whatsoever, but that he shall answer it to my vice-chancellor if he do. For I well know, the proctor will have little credit abroad in the streets, if he shall have contempt put upon him at home in his college. Secondly, your declining the vice-chancellor in this manner, and your refusing to answer upon oath, when the proctor offers to justify all his complaint by oath in every particular, makes me think the proctor's relation is true in every circumstance; and if it be true both in circumstance and substance, though for government sake (which you have so slighted in the proctor) I shall be unwilling to put any sourness upon you in public; yet must I tell you you have carried this business like a sudden, hasty, and weak man, and most unlike a man that understands government. And 178
should you go on with other things according to this, I shall have cause to repent somewhat. And assure yourself, if I hear any more like this I shall easily know what I have to do. This to yourself under seal; so &c.

W. CANT.

Lambeth,
June 22, 1639.

THE vice-chancellor in the mean time proceeded against Moore, but finding the youth very humble and submissive, and but new come to the university, and the proctor himself earnestly interceding for him, took his private submission, but enjoined him publicly in Christ Church hall to deliver the proctor an epistle with an acknowledgment of his fault, which was done accordingly. And for Hide, he was passed by, and was not pro-proctor this year, but one Mr. William Cartwright of Corpus Christi[g] had that place.

My letters to the convocation the third time, when I sent them my manuscripts and coins, with the book belonging to them, entitled, *Elenchus Numismatum*[h].

LIBROS MSS. quos antehac misi, florentissimi Academici, locatos vellem, non ubi nunc sunt, quasi incarcerati, sed ubi simul esse possunt, uno intuitu conspiciendi, et una quasi vertendi manu. Locum, si forte aptum, dignissimo procancellario nostro designavi, per illum vosque assignandum in novis, et feliciter, uti spero, adjectis veteri bibliothecæ ad occidentem ædificiis. Gazophylacium hoc satis firmum cupio, (thesaurus enim est, quem misi, et jam mitto) et satis amplum: volumina enim multa sunt. Nam septingenta et amplius (ni fallor) [jam] a me accepistis, et nunc misi supra quingenta septuaginta quinque. Quorum sexdecim Hebraica sunt, et Syriaca, Arabica quinquaginta quinque, Persica quindecim, Græca viginti sex, Latina quadringenta triginta novem, Gallica tria, cum tribus Italicis, Anglicana et Anglo-Saxonica duodecim, Germanica tria, cum uno Chinensi, et Armenico uno. Et etiamsi per vigilantissimum procancellarium certior factus sim locum hunc non adhuc receptioni librorum aptum, istos tamen nolui diutius apud me retinere, ne si forte senio jam et laboribus pene exhaustum mors celerior invaderet, dissiparentur libri, quos summa cura et non sine sumptu congessi, vobisque et successoribus destinavi. Ex his volumina non pauca, sed illa Latina, mihi dono dedit

[g] [Query of Ch. Ch. See above, p. 153, note i.]

[h] [Read in convocation July 1, 1639. Reg. Conv. 165. b. and sqq.]

A.D. 1639. vir multis nominibus honorandus, comes Arundelius[h], quæ una secum reduxit e Germania, ubi et ego multa redemi blattis tineisque mancipata, sicut olim memini apud vos Corpora Juris Canonici et similia, chirothecis premendis et deinceps involvendis seposita; Jesuitis interim, qui rebus ibi nimium potiuntur, jactantque se collapsarum literarum vindices, hanc jacturam scriptorum veterum aut approbantibus, aut, quod certum, aspicientibus nec tamen impedientibus. Et hinc est, quod in quibusdam horum librorum, nunc principium, nunc finis deest. Nolui tamen ne fragmenta hæc penitus interire, quum bene novi multiplicem esse posse, et satis fructuosum vel horum usum. Cum his MSS. unum mitto typis mandatum Parisiis anno superiori; duobus tomis constat, titulus est, 'Libertates Ecclesiæ Gallicanæ[i].' In priori tomo sunt Libertates istæ, in posteriori sunt probationes eorundem per certa et antiquissima regni illius munimenta. Opus in regno illo revocatum scio, et per quosdam ibi episcopos in gratiam Romanæ sedis condemnatum, connivente interim, aut non publice renuente cardinali Richelio[j]: sed eo magis curiosiusque servandum in bibliothecis Reformatarum Ecclesiarum. Et hæc causa est, cur una cum MSS. hunc librum misi, nescio an unquam iterum typis mandandum. Et in quo quilibet legere potest, quid de universali regimine ecclesiæ Romanæ sentiat ecclesia Gallica, etiamsi libere ita loqui aut nolit, aut non audeat. Libros hosce omnes nunc vestros sub eadem conditione et eisdem legibus in bibliotheca Bodleiana reponendos mitto, quibus priores meos antea subjeci. Et donec locus aptus iis parari possit, vobis et salvæ in dicta bibliotheca custodiæ eos committo. Quod reliquum est, gratias procancellario vobisque ago, quod omnia tam pacate, tam ordinate fiant. Et præcipue, quod examinationes candidatorum secundum acade- 17

[h] [Thomas Howard, created in 1627 earl of Arundel, the collector of the Arundelian marbles, now deposited at Oxford. He was employed in 1636 as ambassador to the emperor of Germany, when probably he obtained these MSS.]

[i] [The book is entitled 'Traictez des Droits et Libertez de l'Eglise Gallicane.' It was published at Paris by Pierre and Jacques Du Puy, at first in 1 vol. 4to in 1609, again in 1 vol. folio in 1639, with a second vol. of 'Preuves;' rearranged and published a third time in 1651, and again in 1715 and 1731, and lastly by M. de Maillane in 5 vols. 4to in 1771. See Dupin, Biblioth. des Anth. Eccles., siecle XVIII. liv. iii. c. 1, and the preface of M. de Maillane. A short account of the condemnation of the book is given in Spondanus, ad an. 1639. § 1. The copy mentioned in the text is still remaining in the Bodleian Library, MSS. Laud, 303, 304.]

[j] ['Riorleio' in former edit.]

miæ statuta in maximum eorundem commodum, et summum academiæ ipsius honorem tam feliciter procedant. D. O. M. academiam ipsam, vosque omnes in tutelam suam recipiat, vobisque benedicat. Et quoties coram altari Dei et Christi ejus procidatis, videte, sitis inter orandum memores mei peccatoris[k], sed et A.D. 1639.

Amici et cancellarii vestri,
W. Cant.

[Viris mihi amicissimis Doctori Frewen, vice-cancellario, reliquisque doctoribus, procuratoribus, aliisque in domo convocationis intra almam universitatem Oxon. congregatis.]

Mitto etiam jam tandem, sed pene e memoria exciderat, librum meum tamdiu promissum, qui numismata mea antehac missa, ordine quæque suo, continet, et sicut in arculis quinque secundum cellulas suas digesta sunt. Librum hunc fidei vestræ committo, petoque a vobis, ut siqua alia numismata aut ipse mittam, (sicut et nunc non pauca mitto) aut aliunde parata sint, velitis illa etiam [in] vacuis cellulis reponere, et in libro hoc inscribere, eo ordine quo et in libro et in cellulis [jampridem] nominantur.

W. Cant.

Dat. ex ædib. nostris Lambethanis, Jun. 28, 1639[l].

Reverendissime Cancellarie!

Academiam hanc vestram tam firmo patrocinio præmunis, tam vario beneficiorum supplemento constanter auges, ut nihil foris occurrat negotii, vel ex cujusquam invidia vel gratia, sed totum, quicquid est, ex tua solius munificentia; quæ et omnem propellit injuriam, et omne optandum suppeditat. Quin et largior tibi manus est effundenti, quam nobis accipientibus. Superat amplitudo vestra non solum Thanks from the university for my manuscripts, &c.

[k] [Prynne remarks on this expression. 'This their ceremony of bowing to, and prostration before the altar, was so well pleasing and well known to the archbishop himself, that in one of his letters sent to the university of Oxford, . . . he importunes them to pray for him as oft as they should prostrate themselves before the altar.' (Cant. Doom, p. 72.) See Laud's Defence in History of Troubles and Trial, chap. xxxiii. p. 325. in marg.]

[l] [See Diary, p. 56 in marg.]

A.D. 1639. indigentiæ nostræ, sed ambitionis mensuram, cumulusque thesauri ingesti Gazophylacium angustat: desiderantur enim scrinia codicibus, quos insatiabilis vestra liberalitas ex omni orbis cardine conquisivit. Atque ut moles addendorum voluminum ultra loci prioris captum turgescit, ita et captum nostrum fugit novitas characterum, itemque linguarum varietas, et inæstimabile manuscriptorum pretium omnem linguæ aut calami gratantis copiam transcendit. Quibus demum officiis hæc dona compensabimus, quæ nondum intelligere, et vix quidem possumus numerare? Integer beneficiorum tuorum cubus ipsi onerosus est arithmeticæ. Nam ut alia immensa taceamus, crevit numerus voluminum, quæ modo, ac dudum misisti, aut mittenda curasti in mille quadringenta quadraginta duo. O! quam multis victurus es monumentis! Tua enim sunt opera, cum tua sint beneficia, quæcunque ex tenebrarum sepulchro, vel ex corruptelæ morsu vindicasti. Postquam diserta hæc supellex occidentalem bibliothecæ partem huic usui adaptandam ornaverit, theologorum inspectantium corona imaginem induet conventus apostolici; cum istic linguæ omnigenæ, si minus audiri, saltem videri potuerint ac legi. Interim librorum habitaculum quod extra est Bodleianum erit inter Laudanum. Alius licet cistam, dedisti tu gemmas, literarum gemmas, bello rapaci superstites, laceræ Germaniæ spolia, non solum a tenebris tineisque sed custodia et manibus Jesuitarum redempta; ut sagittæ de suis pennis desumptæ in ipsos possint aliquando [re]torqueri. Quamvis ista nolueris diutius apud te retinere, ne esses inter eos, qui moriendo prosunt, quibus vivendo nollent; sic tamen transmisisti, ut siqua spes immortalitatis, et virtutem prosequentis gloriæ, tua sint futura post mortem: quam tibi tam seram precamur, ac nobis luctum, literis caliginem, religioni errorem. Plus satis obærati sumus, O sancte nutritor humilis nutriculæ, peculiari vestro promptuario: quid alterum antiquitatis assertorem in partes vocas liberalitatis? adeone benefaciendi avarus es, ut fieri cupias tam alienæ profluentiæ vas, quam tuæ fons? et alteri debere velis, quò possis debitores tuos obligatiores tenere, ac plusquam captivos constringere? oculum satis vigilem rebus nostris domi intendis, num et orbem circumspicis? Num ab exteris nationibus Germania Galliaque accersis, quicquid uspiam conducat tam po-

Volumina, quæ misi de proprio, fuere mille ducenta duo.

litiæ literarum, quam incremento? quis modus irrequietæ huic munificientiæ, quis finis? Nullus, nisi immensitas, nullus nisi interminata æternitas. A.D. 1639.

In libro hoc clandestino, cui titulus, 'Libertates Ecclesiæ Gallicanæ,' lucem possidemus non modicam, velut ignem nigro sopitum silice; hunc itaque accuratius versabimus, vestri consilii memores; qui donando etiam doces, docendoque bis donas. Antiqua insuper, quæ misisti, numismata, quibus temporum series (in solamen amissi temporis, et quodammodo revocabilis) conclusæ latent, ac dispositæ, opes eruditas (multa enim in uno largiris, et uti nos libris locupletas, sic instruis pecunia) pulchra hæc irritamenta industriæ, quæ scientiæ nomine honestam instillent avaritiem: hæc et siqua sint accessura una cum libro indice, et utendi legibus, quas more divino miscere soles beneficiis, tanquam sacrosancta, et nullatenus violanda custodiemus. Dona reponemus hæc omnia, non eo solum quo jubes loco, reponemus oculis, animis, memoria, perenni gratitudine. Imputare si velis aliquam gratitudinis particulam rite ordinato obsequio (quod nihil aliud est nisi sphæræ vestræ sic institutæ lex necessaria et sequax primi motoris rotatio) certe pergratissimi sumus futuri, ne simus miserrimi. Quinetiam paternitatis vestræ precibus benedicti, non modo latiores progressus conabimur, sed fidentiores procidemus coram summi Patris altari, dum illic inter orandum recordamur tui, quem sanctum altare custodem habuit fidissimum ac pretiosissimum exornatorem, tibi præmium, nobis gratiam multo facilius impetrabimus.

Sanctitatis vestræ
obsequentissima ancilla
Oxoniensis Academia.

[*E domo nostræ Convocationis*]
Julii 4, 1639.

[Reverendissimo in Christo Patri ac domino Gulielmo archiepiscopo Cantuariensi, et Oxoniensis Academiæ cancellario honoratissimo.]

About this time Mr. Vice-chancellor repelled two ignorant bachelors from their admission, which was a very wholesome example to uphold the statute of examination. But July 10. Two ignorant bachelors repelled by the

A.D. 1639. vice-chancellor from their admission; they were of Gloucester hall.

thereupon I writ to him, not to let it rest there, but to call in question those masters that examined them, who went directly against their oath, in giving testimony to such ignorant men, and desired him to be as careful as he could in this business. And this repulse was made in the view of the new regents, who were then all there present to be admitted.

831*l.* brought into the university chest for this year.

For this his first year the vice-chancellor brought into the university chest in ready money, 831*l.* 19*s.* 2*d.* all deductions made; and repaid likewise to Sir Thomas Bodley's stock the 500*l.* borrowed thence for the purchase of land for anatomy lecture[k]. And being so beforehand, he bought in the annuity which they paid to one Giles for ground, on which the schools stand; the annuity was eight pounds per annum, he paid for it 122*l.* Memorandum, that the 500*l.* above mentioned was no part of the 831*l.* which the vice-chancellor brought in.

Annuity of 8*l.* per ann. brought in.

The university stock at present.

So that now there remains in the university chest at Corpus Christi[l] almost 1000*l.*, and in Sir Thomas Bodley's chest at the schools 600*l.*, and the yearly incomes of the university for the future may be pitched upon a medium at a thousand marks *communibus annis*. Other vice-chancellors brought in very fair accompts, and some larger than this, but they were expended upon their building according to Sir Thomas Bodley's will, &c.[m]

W. CANT.

After my hearty commendations, &c.

Dr. Frewen continued vice-chancellor a second year[n].

THE vice-chancellor which now is, hath gone through the troublesome office of the vice-chancellorship for the space of one whole year; and this time of the year puts me in mind thereof, which calls for a new nomination and election according to course and statute to be made. But though I proceed to

[k] [The anatomy lecture was founded in 1624 by Rich. Tomlyns. Dr. Clayton, reg. prof. of medicine, was the first professor.]

[l] [The university chest was ordered to be kept at Corpus. See Corp. Stat., tit. xx. § 1.]

[m] [See an extract from Bodley's will relating to this subject. Wood, Hist. and Ant., vol. ii. p. 790.]

[n] [Read in convocation July. 13, 1639. Reg. Conv. R. fol. 167. a. Dr. Frewen appointed as his pro-vice-chancellors Dr. Tolson, provost of Oriel, Dr. Potter, provost of Queen's, Dr. Sheldon, warden of All Souls, Dr. Eastcot, warden of Wadham.]

181 a new nomination, yet I can no way hold it fit to nominate a new vice-chancellor, but shall continue that trouble and pains to Dr. Frewen for one year more. And this I hold necessary to do, not only for the great integrity and sufficiency with which he hath managed that office for this year past; but also in particular for the great success with which God hath blessed him in putting that useful statute of examination of candidates into practice, which must needs tend to the great benefit and honour of that university in all succeeding times. And I am very desirous to continue it in the same hand, and under the same care for another year, to the end it may the better settle. A.D. 1639.

These are therefore to let you know, that I do nominate and choose Dr. Frewen to be my vice-chancellor for this year ensuing. And do hereby pray and require you to allow of this my choice, and to give him all due respect and assistance in all things necessary for that government. And thus not doubting of your readiness and willing obedience herein, I leave both himself and you to the grace of God, and rest

Your [very] loving friend and chancellor,
W. CANT.

Lambeth,
July 10, 1639.

[To my very loving friends the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford, these.]

(POSTSCRIPT.)

THERE is an advertisement, which though I have given you Mr. Vice-chancellor already in a private letter, yet I thought it now fit to mention it again in these public letters, that the whole university might the better take notice of it. There is I confess, an old but a very ill custom continued in the convocation-house; namely, that whensoever the vice-chancellor or either of the proctors have an occasion to read any public letters, or make any solemn speech to that body, the masters do all or most of them rise from their seats and come and stand confusedly before him that speaks, expressly contrary

Warning given, that the masters keep their seats whilst either any public letters are read, or solemn speeches made in convocation.

A.D. 1639. to statute[n], and taking off all decency and dignity from that place. It is probable, that this might arise at first upon a desire to hear some vice-chancellor or proctor who had a lower voice; but far better it is, that any such should be imperfectly heard, than [that] the whole order, form, and dignity of a convocation-house should be thereby lost. These are therefore to require every member of that house to keep his seat according to statute, and not to stir or draw nearer the vice-chancellor or proctors upon any pretence of hearing, or any other whatsoever; and that they so continue in their seats all the time of every several convocation. And if any man shall thus against statute presume to leave his seat, and so either break the order, or disturb the peace of the house, I do hereby require that the vice-chancellor command him to prison, and give me notice of his name; and that he that is to speak proceed not on with his speech until the house shall continue settled in every part. And further, I require the vice-chancellor and proctors for the time being and their successors, to commit any man to the castle that shall presume to come within the convocation-house door, that is not a member of that body. And I do require that these my letters be registered, that this direction may be the better kept in memory.

No man to enter the convocation-house upon pain of imprisonment that is not a member of that body.

W. CANT.

Lambeth,
July 10, 1639.

The vice-chancellor sent his warrant for three scholars, who had shewn college plate in town which they had battered together.

THE vice-chancellor hearing of three poor scholars, (two 182
of Exeter college and the third of Christ Church) that had shewed certain small pieces of battered plate in a townsman's house, sent his warrant for them. But two fled, and the other came before him; where being not able to make any defence, than by casting all upon them that appeared not, the vice-chancellor expelled him the university; whereby it is hoped the college plate for the future will be safer.

July 22, 1639.

[n] [Corp. Stat., tit. xi. § 3, 'nec quisquam de loco ad locum migret.']

THERE was a great inconveniency found in the examinations of such as came for degrees; for the examiners and the examined could hardly be kept at a fitting distance in such a throng of auditors; and being upon the same level, it was therefore thought fit, both for the ease and reputation of the examiners, and the public discharge of that business, that nothing might pass by whispering, that the examiners should stand in the seat appointed for the natural-philosophy-reader, (that school being by statute appointed for the place of the examinations[o],) and another seat be set up opposite for the candidates, and a seat upon one side for the vice-chancellor and proctors to sit, whensoever they should please to come to the examinations. And this was done accordingly, that it might be ready against Michaelmas term.

Fixed seats for the examiners and the candidates.

W. CANT.

September 11, 1639.

SIR,

THIS next passage I shall desire you to communicate with the heads, and let both them and the proctors know, that I have been informed that some masters come to St. Mary's, and stand or sit there bare in sermon time, not out of any devotion, but only to hide their hats[p]. The end why I write this to you is, because I doubt if you look not well to it at the beginning of term, you will find a breach upon that decency of the university before you be aware; and the reason why I desire you to impart it to the heads and the proctors is, because I know the work will be too heavy for you alone, if they shall not concur to give you their best assistance in their several stations. These are therefore to pray and require every of them to look strictly to their several charges, and to assist you in all things according to the statutes in

A branch of my letters (of Oct. 4) to the vice-chancellor about the observing of formalities.

[o] [Corp. Stat., tit. ix. sect. ii. § 1.]

[p] [See above, p. 216.]

A.D. 1639. the university; in which if any man shall fail, I shall take it so much the worse from him, as there is greater necessity to hold up good order in the brokenness of these times. And further, I think it not amiss, that you employ the yeomen beadles to look about the church in sermon time, and see who they are that in any cunning way offer to break the statutes. I know this will be a work full of envy to them; and therefore I think it may be very fit that you think of a course how they may have profit by it, to sweeten their pains. And for my part, if you and the heads shall find it so fit, I think it were not amiss, if out of the mulcts for those offences some proportion were given to them for their pains. But above all things, I desire you and the proctors, and all else whom it may concern, to continue your wonted care of the examinations, which will I hope prove a great honour, and a greater advantage to the university.

W. CANT.

Lambeth,
Octob. 4, 1639.

Elzy the attorney.

ONE Elzy, a busy attorney of the King's Bench, pleaded his exemption in point of debt from the chancellor's court; and brought a writ out of the court of King's Bench. But at last found his error, and submitted, yet not till some of the judges of that court had in a manner declared themselves for the university jurisdiction, as his case stood. 173

W. CANT.

Octob. 12, 1639.

The chandlers about the price of candles.

THE chandlers (two of that company being aldermen of the city) took upon them to sell candles at a price above that which was set by the vice-chancellor[p]: and being called to an account, they at the first, and again, wilfully refused to submit. The vice-chancellor, by the advice of the heads, was

[p] [It was ruled in 'An order made at Whitehall betwixt the university and town of Cambridge, Dec. 4. 1629,' that candles were to be considered as 'focalia,' and that accordingly their price was to be regulated by the vice-chancellor. See Cabala, p. 335. Lond. 1663.]

resolved to make the two aldermen an example for the rest: namely, first to call them, and demand the mulct due for their offence: and if they refused to pay, then to call them into the chancellor's court; and that if they appeared not there, he would call a convocation and discommon them. But at last, when they had thought better of it, they promised submission. A.D. 1639.

W. Cant.

Octob. 4, 1639.

A passage out of the vice-chancellor's letters touching the seats for the examinations.

Your grace's directions touching the raising of seats for the examiners and candidates appear already to be very useful, and very much to advance the examinations. On Thursday we began, when though the school [was] full from one end to the other, yet all stood silent and attentive; and well they might; for the actors on both sides performed their parts so well, that we met again in the afternoon; and near three it was before that day's examinations were ended. Your grace hath been sundry ways most munificent towards this university: yet (without flattery be it spoken) this one statute is your greatest benefaction. Fear of shame and repulse prevailing more upon our youth, than the severest discipline of any private college whatsoever could have done.

A. Frewen.

Octob. 13, 1639.

A passage of my letters to Dr. Fell, dean of Christ Church, concerning a motion made

174 Concerning the hour of your vespers, I would have you to weigh well one main thing; which is, that as the morning service is every where to end by twelve at farthest, so the vespers never begin before three, and end by five[q]. And this I take it is universal. And the reason of it (as I con-

[q] [So Isaac Walton says of George Herbert's daily service, "And for the time of his appearing, it was strictly at the canonical hours of ten and four." Walton's Life of Herbert, in Wordsworth, Ecc. Biogr., vol. iv. p. 38.]

A.D. 1639. ceive) is, that the prayers of the Church, howsoever different in place, might be jointly put up to God in all places at the same time. How fit it will be upon particular respects to vary such an universal tradition, would be well thought on. As for the hour which they say they shall gain to their studies by this change, that works little upon me. For if men be so studiously minded, that hour may be taken as well after prayers as before. And prayers coming between will rather be a relaxation to them than a hindrance. Besides, I cannot foresee what example this may produce in other cathedrals. And I would be very loth they should learn an ill example from the university. Therefore I pray think well of these and other circumstances, before you make any change.

to him by the students there, for the change of their hour of vespers from four to five.

W. CANT.

Lambeth,
Octob. 18, 1639.

Sir H. Savil's Greek letters in Turner the printer's hands. On Thursday, Feb. 13, Turner brought back the Greek letters, and delivered them by weight as he received them: there were not any wanting. He came very unwillingly to it.

I AM informed, that under pretence of printing a Greek Chronologer (one Malala) which Mr. Gregory of C. C. was preparing for the press[r], Turner the printer (I know not by what commission) got into his hands all Sir Henry Savil's Greek letters, amounting to a great number, some of them scarce worn. It was in Dr. Pink's time. I pray speak with the Dr. about it, and call Turner to an account before the heads, what is become of them. I doubt Turner's poverty and knavery together hath made a riddance of them. I pray examine this business thoroughly before the heads, and let me have an account when you have done.

W. CANT.

Lambeth,
Octob. 18, 1639.

[r] [John Gregory, 'the miracle of his age for critical and curious learning.' He was at this time chaplain of Ch. Ch., and was afterwards appointed by Bp. Duppa his domestic chaplain, and prebendary of Bracklesham in the church of Chichester, and of Winterbourne Earl's in that of Sarum. (Walker, Sufferings, par. ii. p. 14.) He was deprived of these preferments in the Rebellion, and died in great poverty at Kidlington in Oxfordshire in 1646, and was buried at Ch. Ch. He assisted Bp. Lindsell in his edition of Theophylact on the Epistles, (Wood, Ath. Ox. iii. 205—207); Lloyd (Memoirs, p. 88) adds that he was employed by Abp. Laud in arranging his MSS., and speaks also of his other patrons. Wood states that his 'Observationes in loca quædam excerpta ex Joh. Malalæ Chronologia' were never published, but were still in MS. in Oxford.]

A.D. 1639.

SIR,

I WOULD have you send me word in what state my Arabic lecture stands in Oxford, on what days and hours of the days you read, and what ordinances are made (if any be) by which you guide yourself in that business: and farther, I would have you set me down what statutes may be necessary to govern that lecture in the perpetuating of it, in case it should please God to make me able to do it. I pray do this with as much convenient speed as you can, and privately without noise: so to God's blessing and protection, &c.

To Mr. Thomas Greaves[s], of C. C. C., concerning my Arabic lecture. Mr. Greaves was at this time deputy reader to Mr. Pocock, who was at Constantinople[t].

W. CANT.

Lambeth, F. omnium Sanctorum, Nov. 3, 1639.

175 THE university of Oxford in the time of king Edward III. had the sole keeping of the assize of bread and drink in Oxford[u], and the government and correction of all manner of victuallers, and victualling and tippling-houses there.

The state of the title of the chancellor and vice-chancellor of Oxford, for licensing and suppressing of ale-houses, &c.

This power continued in the university for about two hundred years without interruption, until the statute of 5 and 6 Edward VI.[v], which gave power to two justices of peace in every shire or city to license ale-houses; and ordained that none should keep any ale-house, but such as should be so licensed.

And this against the mayor and justices of the town. This was drawn up by council out of that which was shewed them by the university.

By colour of this statute (in regard there was therein no express saving of the privileges of the university) the mayor and aldermen of Oxford, being justices there, have licensed ale-houses.

The chancellor of the university and his vice-chancellor, commissary and deputy at the time of the making of the said statutes, were judges of peace within the city. And the privileges of both universities were afterwards in 13 Eliz. con-

[s] [See above, p. 176, note f.]

[t] [He was there engaged in collecting oriental MSS. See above, p. 147, note s.]

[u] [This charter was granted by the king 'apud turrim London, xxvii. Jun. regni nostri Ang. 29. Franc. 16.' (i. e. 1355). See Wood's Annals, ad ann., p. 466.]

[v] [5 and 6 Edw. VI. cap. xxv sect. i.]

A.D. 1639. firmed by act of parliament[x], and in all acts of parliament since made touching ale-houses, and correction and punishment of all ale-house-keepers and tipplers in ale-houses in the university, is reserved solely to the governor of the university[y].

The university of Cambridge in the fifth year of king Richard II.[z], had their privileges by parliament granted to them, such as the university of Oxford had, and no other. Yet when the officers of the town in the sixth year of queen Elizabeth attempted to license ale-houses, they were restrained by the queen's letter, and that university hath ever since quietly enjoyed the privileges of the sole licensing of ale-houses.

In the book of directions touching ale-houses, set forth 1608, his late majesty declared that the officers of both universities should have the power of licensing and ordering of ale-houses, and not the officers or justices of the town.

And his majesty in his charter of confirmation of the liberties of the university of Oxford in the eleventh year of his reign, hath been graciously pleased to grant that no license shall be made to any victualler or ale-house-keeper, without the special assent of the chancellor[a].

There are now three hundred ale-houses licensed in Oxford, which occasion great disorder in the university.

It is therefore most humbly desired on the behalf of the said university, that his majesty would be pleased by his gracious letters to be directed to the mayor and commonalty of Oxford, to command them not to intermeddle in the licensing of any person to keep ale-house or tap-house within the jurisdiction or liberty of the said university or city of Oxford.

[x] [This act (13 Eliz. cap. xxix.) incorporated the two universities.]

[y] [See 1 Jac. I. cap. ix. sect. iv.; 4 Jac. cap. v. sect. x.]

[z] [See Fuller's Hist. of Cambridge, sect. iii. § 44, 45, and Coke's Instit. par. iv. cap. 44.]

[a] [See the Caroline charter, § 11, apud Wood's Annals, ad an. 1635, p. 400.]

176 TRUSTY and well-beloved, we greet you well. We are informed that our university of Oxford had heretofore the government and correction of all manner of ale-house-keepers, ale-houses, and other tippling-houses, within the liberties thereof: and we were graciously pleased lately by our letters patents to grant to our said university, that no ale-houses without the special consent of the chancellor or vice-chancellor should be licensed there. It seems strange to us (which we hear) that there should be now three hundred ale-houses in Oxford: and we believe they would not have risen to that number had the power of licensing them rested only with the vice-chancellor and other governors of our said university, as it doth in our university of Cambridge. We do therefore charge and require you, as you tender our pleasure, and mean to enjoy the liberties which you use under our favour and goodness, that you henceforth meddle not in the licensing of any person to keep ale-houses, tap-houses, or victualling-houses within the jurisdiction or liberty of the said university and city of Oxford, but that you leave the same to the vice-chancellor and other justices of peace there, who are members of the said university.

His majesty's letters to confirm this right for appointing of ale-houses, &c., in the chancellor and vice-chancellor.

Given at Westminster the 27th of October, 1639.

To our trusty and well-beloved, the mayor and bailiffs, and commonalty of our city of Oxford.

I sent away these letters to the vice-chancellor upon Friday, November 8th.

W. CANT.

UPON pretence that it was not in me alone to absolve the chandlers, on Monday last I brought them to the meeting of the heads. Where having in the first place pleaded ignorance in excuse of their contumacy, they then confessed openly, that it belonged to the vice-chancellor to regulate

From the vice-chancellor: the submission of the chandlers to the university.

A.D. 1639. them in their trade, and humbly besought me to raise their price. This done I dismissed them, caused the register to make an act of what had passed, and four days after (viz. on the first of November) granted their request; so that I hope the university's right in this particular is now settled for ever hereafter.

A. FREWEN.

Novemb. 4, 1639.

From the vice-chancellor concerning my L. of Danby's gift of an 100*l.* for the physic garden.

I AM informed by Mr. Lenthall, that for the physic-garden the earl of Danby intends to put his heir, the vice-chancellor, the dean of Christ Church, and the president of St. Mary Magdalen College, in trust to see his promised 100*l.* per annum for ever hereafter employed as he shall direct.

A. FREWEN.

To this my answer was as followeth: 177

My answer to the foresaid passage.

I LIKE the earl of Danby's business worse and worse; and the joining of his heir to those heads you mention worst of all. For if he may not ever do, and have what he list, you shall have greater imputations of ingratitude thrown upon you than the thing is worth. And now I begin to believe you will have nothing settled till his death[c].

W. CANT.

Lambeth,
Novemb. 7, 1639.

To the vice-chancellor for some of the heads to be now and then at the examinations.

EVERY body speaks well of the examinations. And though I would not put any such burden upon the heads of houses, yet you should do very well if you could handsomely insinuate it to them; what an advance it would be to the uni-

[c] [The earl of Danby died Jan. 20, 164⅔. He provided by his will for the conveyance of the rectory of Kirkdale in Yorkshire to the university.]

versity in that business, if now and then at their leisure some one or other of them would come thither, and sit with the vice-chancellor and proctors to hear the examinations. But this I leave free to you and them. A.D. 1639.

W. CANT.

Lambeth,
November 7, 1639.

AT this time the vice-chancellor sent me word; that after they had visited Sir Thomas Bodley's great library, they went to see my books and coins, and that having compared them with their catalogue, they found all well and safe. But yet the library-keepers had a great charge given them to look carefully to them, being they stood unchained, and the place where they stand almost hourly frequented by strangers who come to see them.

Charge given to the library keepers by the vice-chancellor and visitors to look well to my manuscripts and coins.

A. FREWEN.

Novemb. 11, 1639.

My answer to this was as followeth.

SIR,

I THANK you heartily for your care of my books. And I beseech you that the library-keeper may be very watchful to look to them, since they stand unchained. And I would to God the place in the library for them were once ready, that they might be set up safe, and chained as the other books are; and yet then, if there be not care taken, you may have some of the best and choicest tractates cut out of the covers and purloined, as hath been done in some other libraries[d].

My answer to the vice-chancellor's foresaid passage touching the care to be had to my manuscripts and coins.

W. CANT.

Lambeth,
Nov. 15, 1639.

[d] [Delegates were appointed for fitting up the new part of the library, Dec. 24. See Reg. Conv. R. fol. 169. b.]

A.D. 1639.

A gent. unknown came to hear the examinations, Nov. 16, 1639.

WHILST I was at the examinations on Saturday, Nov. 16, 178 there came into the school a stranger who seemed to be of very good quality; for he had three or four servants attending him. There he sat a diligent auditor for the space of an hour. Then went forth, and taking horse at the gate, vanished, without leaving any possibility of a discovery what he was: for there was not any scholar seen in his company; nor can I find that he did so much as stop at any inn. Whatever the ends of his coming were, he cannot but speak well of the exercise; for it was at that very time singularly well performed.

A. FREWEN.

Out of his Letters of Novem. 18, 1639.

My judgment upon this was as follows.

SIR,

My answer to the foresaid passage.

IT is a pretty accident of the gentleman's coming to hear the examinations upon Saturday last: and I am heartily glad the exercise was so good, and worthy his audience. But as his coming was unexpected, and his departure sudden, so we must be contented to leave his person unknown, unless some accident discover it. But what say you to this? May it be some Jesuit attended with three or four novices, that came to see what this new business is in the university? For why any gentleman in the kingdom should come and go in that fashion, without so much as saluting the vice-chancellor, being present upon the place, I for my part cannot tell, nor do I believe any would so do.

The vice-chancellor sent me word that now the heads were of the same opinion.

W. CANT.

Lambeth, Novem. 20, 1639.

A.D. 1639.

It is strongly presumed that Mr. Bowden, a divine of Trinity college, hath drowned himself. His discontent (as their vice-president informs me) arose from contemplation of his debts to the college, which he foresaw he should not be able to clear at their audit. On Thursday seven-night in the morning he was met very early going towards New-Parks, and hath not been seen since that time.

A passage out of the vice-chancellor's letter, Dec. 2, concerning Mr. Bowden of Trinity college.

A. Frewen.

The like passage I had from Dr. Baylie concerning Mr. Bowden, which follows.

About the beginning of the last week one Mr. Bowden, fellow of Trinity college (whom they have suspected for crazed heretofore) after the exchange of some cross words with the president[e] in the gate, between six and seven in the morn, went out of the college, and cannot as yet (though diligently sought) be found. It is feared that he hath drowned himself.

Mr. Baylie concerning Mr. Bowden. He was found drowned on Thurs. Dec. 12, 1639, at King's mills, by Holywell. And the coroner's inquest found him a distracted man; and so indeed he was.

Ri. Baylie.

Decemb. 2, 1639.

179 A young man, lately commoner of Wadham college and expelled thence, comes last night to the sign of the Greyhound; there he puts on a false name, and under that disguise sends for two of the fellows of that college (to whom he bore a grudge) to sup with him. They come, he, seconded by another, whom he brought with him for that purpose, and vizarded, meets them under our grove wall; there they assaulted the naked scholars and shrewdly wounded them. One of them is apprehended, and in the castle, the other is fled, but known.

An information from the vice-chancellor, touching two fellows of Wadham coll. assaulted and wounded by a commoner lately expelled that house.

A. Frewen.

Oxford,
Dec. 2, 1639.

[e] [Ralph Kettle.]

A.D. 1639. Whereupon I writ to the vice-chancellor, that he would be careful to do what might be done by law for the vindicating of the two fellows, and the great wrong done them. And that he that was known and fled might be taken.

To the vice-chancellor about settling judge Jones's order between the university and the city, concerning their court-leets, &c.

For your court-leet, if it be so expenceful as you mention, and of so little use, since the vice-chancellor can do all in his private chamber without contradiction, which he can do in that court, I shall not advise any frequent keeping of it. Yet since I writ last, my lord of Berkshire, their steward, hath been earnest with me, that the articles of agreement[f] between the university and the town might be settled according to judge Jones[g] his order; and truly I think that were not amiss to take the offer while they are willing. For my now lord of Berkshire presses me to move the judge to settle it: and as far as I remember the stop hath been in the town itself, and neither in the university nor the judge. And though their refusing of setting to their hands were especially concerning the court-leet; yet I do not think but that all orders may be agreed to, if they please, and that yet you need keep that court no oftener than you think fit yourselves.

According as you write next to me, so shall I speak to the judge about it.

W. Cant.

Lambeth,
Dec. 6, 1639.

Dr. Lawrence[h] Lady Margaret's reader, to be dispensed with

I am sorry to hear that the lady Margaret's reader[h] is so subject to infirmities: and if he continue so weak and full of relapses, I think you shall do well to dispense at least with his diligence the next term, if he gather not strength

[f] [See above, pp. 123, 124.]
[g] [See above, p. 155, note m.]
[h] [Dr. Lawrence. See above, p. 138.]

in the interim. For I would be loth so able and careful a man should lose himself by taking so much pains before he enjoy a confirmed health; which certainly is fit for you and the university to consider, especially since you write that he hath been almost every week this term at death's door. A.D. 1639. for not reading, by reason of his sickness and often relapses.

W. CANT.

Lambeth, Decemb. 6, 1639.

180 ON Monday Nov. 18, the vice-chancellor sent his majesty's [letters], concerning ale-houses[1], to the mayor and aldermen. Upon the receipt of them they consulted very privately, but yet it was easily known to be about the contents of that letter, because they enquired how many ale-houses were in every parish. And this doubtless they did, to see if they could disprove the information given to his majesty, concerning the number of three hundred ale-houses within the town. But Dr. Fell, dean of Christ Church, who by my direction looked very narrowly into the business, made his information good by the testimony of the ale-brewer's clerk, servant to that college. And though this number be extremely too great; yet so long as bakers and brewers have the power of granting licences, no man is like to be denied that will take his bread of the one and his ale of the other.' Concerning 300 ale-houses in Oxford, and the ordering of them according to his majesty's letters.

The vice-chancellor presently gave me notice of all this, lest the town should inform the earl of Berkshire their steward, and perhaps untruly, and so possess him against the university: and it seems they did so. For my lord meeting me at court, spake with me about the business, and acknowledged from them but a hundred and sixty ale-houses, and that most of these were privileged persons, and licensed by the university, contrary to their own promise and undertaking at the open sessions; but spake nothing of the procuring of the letter itself, which I was very glad of, and told his lordship that I verily believed he was misinformed in all particulars, as I doubted not but it would plainly appear.

[1] [See above, p. 239.]

A.D. 1639.

In the meantime the vice-chancellor very discreetly went on to the reformation of this scandal to the university; in which he proceeded thus.

The order by which the vice-chancellor proceeded in the reformation.

First, that it might appear he aimed at the good of the university, in the licence which he drew up for the future he makes it a forfeiture of his recognizance for any ale-house-keeper to receive any scholar into his house to drink and tipple there.

Secondly, so soon as he had his full proof that there were three hundred, he commanded the constables of every parish to bring in the names of all such as sell ale there. This note he communicated with the proctors, and turned out all such as in their several night walks they had found to keep disorderly houses.

Thirdly, after this he sent the same note to some of the most substantial and orderly men in every parish, and by their advice struck out all those which had any trade or other means to live by, that being a far fitter course for them than ale-house keeping.

Fourthly, to the end no cunning of the town might be able to elude this, he delivered to the ale-brewers the names of all such as are now licensed, with a charge not to serve ale to any other upon penalty of paying the mulct, which both the statutes of the realm[j] and of the university inflict upon offenders in that particular.

That almost all this vast number of ale-houses were licensed by the mayor and town justices.

And as for the allegation which they made to my lord the earl of Berkshire in their excuse, that proves utterly void. For 1st, the number of three hundred at the least is fully proved. 2ndly, were it true that the most of these were privileged persons, that would not help them neither: for the greatest part, even of the privileged men, have been licensed by themselves for their own profit. 3dly, on the university part no justice hath given allowance to any but the vice-chancellor only: neither can any licence continue 181 longer than for one year. 4thly, the vice-chancellor that now is, hath been in that office a year and a half, and in all this time hath not licensed any one till now, that his majesty's letters came down to settle that power in me and the university, according to our ancient privileges in that behalf.

Vid. Dalton[k], p. 376, 377. Alderman Bosworth (as I have been since informed by very good hands)

[j] [4 Jac. I., cap. iv. sect. i.] [k] [Michael Dalton's Justice of the Peace.]

A.D. 1639.

It is true, that some produced ancient licences subscribed by some of the vice-chancellor's predecessors, as namely by Dr. Pinck and Dr. Baylie in their several years respectively. But these, as they were out of date, so were they very few, not exceeding twenty in the whole number. By all which it appears manifestly, that almost all this scandalous number of three hundred were licensed by the mayor and the town justices, and not by the university, as hath been suggested to my lord their steward.

licensed 100 for his part, and tied them all to take their beer of him.

The vice-chancellor took for his assistant in this business Dr. Pinck, warden of New college, who had been vice-chancellor, and best understood the state of the town (though Dr. Fell had means to be best acquainted with the number of the ale-houses:) and for a beginning suppressed two hundred of the three hundred, and then found it impossible for the present to sink them lower, there being so many poor and indigent people amongst them, who have no other possible means of subsistence. Among these appeared a lamentable spectacle: for the only son of Mr. Braddel (who had for many years together in my memory been principal of St. Mary's hall[1], and lived well, but in too free a fashion) was now found to be one of this number; yet for some reasons the vice-chancellor refused to license him among the rest, unless the principal of Brasenose, and the provost of Oriel, (which were of his father's ancient acquaintance, and now pleaded for him) would become his sureties; and so the business stands at present:

All these passages are collected out of the vice-chancellor's letters to me of Nov. 20, of Nov. 25, and of Dec. 2.

W. CANT.

December 7, 1639.

ARTICLES of agreement betwixt the university and city, being made by justice Jones, it was on all hands thought fit that they should have a time of probation before they were signed by your grace and their steward. In this interim we found a composition made Eliz. 23, wherein it was accorded that the amercements of our leet (which the judge had awarded wholly to the town) should equally be divided be-

From the vice-chancellor concerning an old composition, 23 Eliz., which gives the university half the amercements of the court-leets.

[1] [Ralph Braddyl, originally of B.N. C., appointed principal in 1591.]

A.D. 1639. twixt both bodies. This when the judge saw, he altered his opinion in that particular, and ordered that the composition should still stand in force. The mayor, recorder, and town-clerk there present assented, but next day fell off, upon pretence that the commonalty would not yield: and here we stick. They press to have the judge's first order confirmed, which gives all the amercements to them. We plead an ancient composition (seen since, and allowed by the same judge) which gives us half. Their own recorder is ashamed of them, and hath sundry times complained to me of their peevishness and breach of promise in this particular. If they be now in earnest (whereof I much doubt) we will give them a meeting when they please, and once more try whether by a friendly parley these differences may be composed.

A. FREWEN.

Oxford,
Decem. 9, 1639.

Outlandish workmen sent by the earl of Danby for the physic garden.

THE earl of Danby sent last week outlandish workmen to 182
enter upon the physic garden. They were directed to the dean of Christ Church, Dr. Clayton[1], and myself. We have perused divers models which they brought, and amongst them pitched upon one, which we think will be most proper for that place.

A. FREWEN.

December 9, 1639.

Warning given for the Oxford men to use the prayer which the canon requires before the sermons at St. Paul's cross.

I WOULD have you at your next meeting acquaint the heads, that the Oxford men who come to preach at St. Paul's, do not so frequently use the prayer which the Canon of the Church requires before their sermons, either in matter or form, as the Cambridge men do. And there is more notice

[1] [Reg. prof. of medicine.]

taken of it than I could wish there were. Therefore the heads shall do very well to warn their several companies concerning it. And I pray be you careful to see it observed there, and that will teach them to do it abroad. A.D. 1639. The vice-chancellor hath undertaken this by his letters of Dec. 16, '39.

W. CANT.

Lambeth,
Decemb. 13, 1639.

THERE came a letter this week from Cambridge to my chaplain, Dr. Bray[m], in which I find that one Mr. Samuel Wilkinson[n], a master of art, sometimes of Magdalen hall, and now parson or vicar of Chelsey, came thither to be doctor, and would accumulate. And this was certainly to elude our statutes. Dr. Sterne[o], one of the heads there, called for his certificate from you according to the letters which you lately sent to that university by my direction: but he being able to shew none, save only a ticket from Mr. French, the register, was refused. I pray call French unto you, and examine what tickets he uses to send in this kind, and by what authority; and I pray put him to it close. For if he may do this, we may have proceeders slip away from us, I know not how. As now it might have been, if Dr. Sterne had not been a very respectful man to me. An accumulation desired at Cambridge by Mr. S. Wilkinson, once of Magd. hall, Oxon. Dec. 20.

W. CANT.

December 20, 1639.

UPON this the vice-chancellor called Mr. French to an account, who confessed that Wilkinson writ to him the last vacation, to know what year it was he proceeded master; and little suspecting what use would be made of it, (and the Out of the vice-chancellor's letter, French's answer concerning the aforesaid passage.

[m] [William Bray, vicar of St. Martin's in the Fields, rector of St. Ethelberga, preb. of Mapesbury, and canon of Canterbury. He was summoned before parliament for licensing Pocklington's books, and Jan. 12, 1644, sequestered from the vicarage of St. Martin's.]

[n] [Samuel Wilkinson, instituted rector of Chelsea Dec. 4, 1632, preb. of Neasdon Nov. 4, 1668, died before Feb. 3, 1669. (Newcourt, i. 186, 586). He was also fourth provost of Chelsea college, (Fuller, Church Hist., book x. sect. iii. § 19.]

[o] [Rich. Sterne, master of Jesus college, Cambridge, most barbarously treated during the great Rebellion. He attended Abp. Laud on the scaffold; at the Restoration he became bishop of Carlisle, and abp. of York.]

A.D. 1639. less because it was about the middle of the great vacation) he sent him a note out of the register, which was it he presented at Cambridge; but protests that since the vice-chancellor's coming in office he never gave more than that one ticket.

A. FREWEN.

December 23, 1639.

My Lord Holland's recommendations of Wilkinson to Cambridge, and his lordship's promise that Cambridge should keep the agreement made with Oxford about proceeders.

IN the interim hearing that Wilkinson had underhand 18
gotten a recommendation from my lord the earl of Holland[p], chancellor of Cambridge, and having occasion one day to meet with my lord, I spake to his lordship about it; but my lord remembered no such thing. Yet told me he would speak to his secretary about the business, and then give me a farther account. Which the very next day he did; and confessed unto me that he had given him a recommendation, but thought Wilkinson had come attested from the university. And withal his lordship said, that the reason which he gave him why he went to Cambridge for his degree, was because the fees were greater in Oxford. Upon this his lordship promised me that he would write to Cambridge, that the university should be very careful to keep the agreement made with Oxford concerning degrees[q].

W. CANT.

Lambeth,
Dec. 26, 1639.

Out of the vice-chancellor's letter: the mayor's proclaiming that there should be no market for Christmas-day.

CHRISTMAS-DAY falling upon a Wednesday this year, the mayor of Oxford stepped in before the university clerks, and proclaimed no market. This he did, grounding himself (as it is conceived) upon the strength of justice Jones his arbitration. In the which (though altogether beside the question) he told the vice-chancellor, that he thought the market belonged to the city, though the government of it to the

[p] [Henry Rich, earl of Holland.]

[q] [See above, p. 220.]

university. The vice-chancellor doubted not but that he should be able to right the university in this particular. A.D. 1639.

A. FREWEN.

Dec. 23, 1639.

THE violence of the storm on St. John's night threw down the battlements over the room where your grace's manuscripts are billeted, but did no more hurt. Fearing that the leads might be bruised, and a passage through them for the rain made by the fall, I caused it to be thoroughly searched, and presently repaired; so that now the books are out of all danger. The battlements of the school thrown down by the wind. From the vice-chancellor, Jan. 6.

A. FREWEN.

Oxford,
Jan. 6, $16\frac{39}{40}$.

ONE John George, deputy register to old Mr. Jones, petitioned me for a reversion of the registership itself of the vice-chancellor's court: but I refused him, and writ to the vice-chancellor to know the conditions of the man; who sent me word as follows. The registership of the vice-chancellor's court petitioned for by John George.

HEARTILY glad I am that your grace hath refused this John George, for having a reversion of Mr. Jones's office. For he is a saucy, insolent companion. And should he once come to enjoy the place in his own right, it is likely would prove insufferable. What yearly rent he pays for his deputation, or what he is to give for the resignation, I cannot tell. Yet thus much I know, through the greediness of the register and proctors, the court begins to hear ill, nor am I able to redress it so fully as I would, there being no table of fees whereby to regulate them. The vice-chancellor's information concerning John George, and the having of never a table of fees to regulate that court. Jan. 13.

A. FREWEN.

Oxford,
Jan. 13, $16\frac{39}{40}$.

A.D. 1639.

Upon the vice-chancellor's mentioning to me the having no table of fees for the regulating of that court, I writ to him to draw me up one, and send it me: and that then I would consult with the doctors of the arches, and some well-experienced proctors, what fees might be fittest for such a court, and send it him back perfected, to be confirmed in convocation, if it be thought fit. 184

W. Cant.

Lambeth,
Jan. 17, $16\frac{39}{40}$.

Certain passages out of the vice-chancellor's letters of Jan. 27.

Mr. Burton's legacy.

On Saturday Jan. 25, died Mr. Robert Burton of Christ Church[r], who hath given 5*l.* per annum for ever to the university library, besides a considerable number of books, to be taken out of his study. And because a benefactor to the university, I was present at his funeral.

A dunce of New-Inn.

At our last examinations we repulsed a dunce of New-Inn, who was not able so much as to give us a difference betwixt *quisquis* and *quisque,* though a candidate to be master of arts.

A division in the town about the ale-houses.

To put an end to the town's snarling at us for taking from them the power of licensing ale-houses, I last week cast them out a bone, which hath set them at odds amongst themselves. Understanding that some sold ale without my leave, I sent out a warrant to the officers in every parish. They finding by it that their poor should reap the fruit of their pains, readily obey, make a strict search, inform and press to have the penalty exacted, which hath bred a strange distemper amongst them, and a strange one it must be, that can disjoin them (as this hath done) in their feud against the university.

[r] [The well-known author of 'the Anatomy of Melancholy.' The choice character of his library is spoken of both by Ant. à Wood and his modern editor. (Ath. Ox. ii. 653.) There is a full account of Burton in Nichols's Leicestershire.]

A.D. 1639.

Here follows the copy of the vice-chancellor's warrant.

The vice-chancellor's warrant.

THESE are to require you and every of you, immediately upon receipt hereof to make diligent enquiry in your parish after all and every person and persons, that do take upon them to sell ale or beer within your said parish, besides them whose names are under-written. And that you do certify me who they are, and be ready to prove and justify their selling without licence, that I may exact thereupon the penalty of 20s. for the use of the poor of your parish, from each of them so offending[s]. Also I require you to make diligent search (taking with you a constable) what quantity of ale or beer the said persons have in their several houses, and to inform me what brewer or brewers have served the same: that I may punish them according to the law. Hereof fail you not, as you will answer the contrary at your perils. Given, &c.

A privileged person drowned.

OUR university coroner being last week to sit upon the body of a privileged person drowned near Christ Church, sends his warrant (according as the statute directs him) to the constable of St. Olave's to warn a jury: he presently consults the mayor, and the mayor the town-clerk, the city oracle, and both instruct him to disobey, because by their charter they are exempted from all service without their liberties, as this place was, though yet within the parish of St. Olave's; which forced us for the present to send into the country for a jury, which lost time and cost trouble. Of the legality of this their plea we here are not able to judge; yet much suspect that no exemption in any charter reaches to service of this nature. But admit it to be legal, yet was it withal uncivil, and were not the times as they are, I should ere long make some of them smart for it. And on Friday last I brought one of their bailiffs almost upon his knees, for furnishing an unlicensed tippling-house with beer. And

The town not warning a jury at the command of the coroner to warn one.

[s] [According to the provisions of the act, 3 Car. I. cap. iii. sect. ii.]

A.D. 1639. easy it will be for a vice-chancellor, if he intend to correct them at any time *invenire baculum*.

A. FREWEN.

Oxford,
Jan. 27, $16\frac{38}{39}$.

Warning given for orderly disputations this Lent.

AT this time I writ to the vice-chancellor to speak to the heads before Lent begin, and to desire them, that they would be very careful of their several companies, that the public disputations then may be quick and scholar-like, and yet without tumult. And this I left principally upon his care to look to, calling the proctors to his assistance.

Amesius and F. Hommius, patrons for presbyterial government, reprinted at Oxford.

I received a letter this last week from a reverend bishop in this kingdom, in which he complains that Amesius and Festus Hommius[t] (though I think before your time) have been reprinted in the university. They are professed friends to the presbyterial government. And though they may speak and print what they please at Leyden or Amsterdam, yet

[t] [The following extract from Crosfield's Diary (fol. 171. b.) mentions not merely these editions of Hommius and Amesius, but many other books published in Oxford at this time.

"The names of such books as were printed in Oxon, two or three years before this present year of our Lord 1630, by

TURNER.
1. D. Hackwell of God's providence.
2. Hommius ag. Bellar.
3. Chaloner's 5 Sermons.
4. Amesius ag. Bellar.
5. Breerwood's notes.
6. Fasciculus Præcept. Log.
7. Tozer's directions to a godly life.
8. Gusman's Spanish rogue.
9. Heilm's Geography.
10. Palatine's Catechisme.
11. Salvianus.
12. Feild of the Church.
13. Vossii Theses.
14. Sparke's mystery of Godliness.
15. Burton's Melancholy.
16. Richardson's Geography.

When these were printed Mr. Stephenson or Mr. Airey were correctors of the Presse at Turner's.

LICHFIELD.
1. Piscator's Aphorismes.
2. Rainolds ag. Stage playes.
3. Souch [Zouch] de Jurisprudentia.
4. Pemble's 5 Sermons.
5. Burgesse baptismall regeneration.
6. Godwine's Antiquities.
7. Pemble of Justification.
8. White's two Sermons.
9. Pareus in Math. &c.
10. Galateus de moribus gentium.
11. Prideaux Gram. et Syll.
12. Theophrastus Characters.
13. Trueman of reproofe.
14. Pemble de sensibus internis.

methinks it is a great oversight to make them speak by ourselves and our presses, especially in the universities. For too many men, in these broken times, will be apt enough to say that we allow and approve of that doctrine, which we print by licence. I pray speak with the printers; and let them know from me, that I will not allow them to print any book, though it hath been printed before, without new leave from the vice-chancellor for the time being. And that if they do print any thing without such leave, I will utterly suppress them. And I pray send me word in what year of our Lord these two books were printed there. A.D. 1639.

W. Cant.

Lambeth,
Feb. 7, $16\frac{38}{39}$.

On Sunday morn at the beginning of sermon a fire kindled and brake forth in Jesus college lane; it threatened some great danger, being begun among so many thatched houses; but (God be praised) the greatest danger was that of the burning and pulling down two or three thatched houses, and spoiling of poor men's Sunday clothes. A fire in Jesus college lane.

Ri. Baylie.

Oxford,
Feb. 10, $16\frac{38}{39}$.

The university and the parish of St. Mary's are agreed for the casting of their broken bell, and the repair of their steeple[u]. They are to go halves, which comes to 40*l.* charge
186 to the university. They raise it not out of the university stock, but by sixpence from every one that contributes towards the maintenance of our privileges. St. Mary's bell and steeple.

A. Frewen.

Oxford,
Feb. 17, $16\frac{38}{39}$.

[u] [It was found, on examination of the pinnacles of St. Mary's church, previous to the recent repairs, that their details were mostly of this date.]

A.D. 1639.

A scholar of Trinity college robbed and wounded.

LAST week a scholar of Trinity college was brought home hither dangerously wounded by two thieves, who betwixt Wantage and Lambourne assaulted him, and there took from him his money, and well-nigh his life. For wounded as he was, they left him bound fast unto a tree, where he almost perished before any passed that way to relieve him.

A. FREWEN.

Feb. 17, $16\frac{38}{40}$.

Ostendorpfe, a Dutchman, not to be incorporated doctor.

THERE is one Ostendorpfe, a Dutchman, who lives at or near the Bath. He is a very empiric, or worse. He hath taken his degree of doctorship at Leyden, and (as I am credibly informed) hath spoken heretofore very slightly of our universities. His practice hath been very dangerous and rash. And now I hear for his better countenance, he hath a purpose to be incorporated at Oxford. But, I pray be very careful, that it be not done upon any pretence whatsoever; for the man certainly is an ill deserver.

W. CANT.

Lambeth,
Feb. 19, $16\frac{38}{40}$.

The examinations again approved.

I EVER entertained a very fair opinion of this course for examinations, as apparently conducible unto the advancement of learning among the younger, and the preserving the same in masters. But, I confess, the course did not make so deep impression, while I barely apprehended the same, as did the solemn executions thereof, while it was let in at mine eyes and ears, being the last week present with Mr. Vice-chancellor, and other heads at that exercise. The eminency of the places for the vice-chancellor and proctors

at the upper end, and the like on each side for the ex- A.D. 1639.
187 aminers and the examined, make the exercise passing solemn, and cannot but beget an extraordinary care in the actors on both sides, to fit themselves unto this awful trial. For my own part, upon fuller consideration, I take it to be the most absolute course that ever was devised, for the honouring of the university: this single course giving life to the private pains of tutors, and the public pains of readers, making the auditors diligent, if they come, which is for their advantage. And if not so, but that the private and public be slack, it putteth them upon a diligent search otherwise to enable themselves, as men concerned, either to give a good account, or to be left to public shame and obloquy. Your grace in this one course hath completed all that the founders of colleges and lectures intended. They intended the means to make men scholars; your grace applieth this means, and effecteth it; I doubt not but your grace fully comprehended this, and have had the like expressions formerly presented unto you. Yet I trust the repetition hereof will not be ungrateful, inasmuch as this my late apprehension of this singular benefit may infer, that the sight and hearing of this exercise may in like manner work upon men in succeeding times, and cause them deservedly to bless your memory, who have so completely provided for this university, in this very particular, as that it may for ever carry the face and credit of an university.

RI. BAYLIE.

Oxford,
Feb. 17, $16\frac{39}{40}$.

THE two great days after Ash-Wednesday are always left out of form for curates, school-masters, and such like, to answer upon, and much the collectors have heretofore been pressed with their importunities, which occasioned the horse fair (as we term it) on those days for the quicker riddance of them, but no such matter this year. On Friday last there answered but one in all, such a strange alteration have our

The examinations and the effect of them upon proceeders.

A.D. 1639. examinations wrought. Of the two hundred bachelors that proceed, I dare say that one hundred and eighty are residents in the university. Whereas heretofore we were wont to have a third part at the least out of the country. Thus it is with us now at Lent: and I expect by so much a greater change at the act; by how much such outliers, as should pretend then, will have been longer absent from the university.

A. FREWEN.

Oxford,
Feb. 24, $16\frac{39}{40}$.

Right honourable and my singular good Lord, 188

Tavern haunting and overmuch drinking again complained of.

IT was objected unto me at my late being in London, by persons of good quality, that our universities of England were grown to that corruption, especially of excessive drinking, that many did miscarry by the liberty and ill example which was given them there. Insomuch that many to avoid the danger, did send their sons beyond seas for their education. Whereunto I made answer, that the humours of men are such in this age, that innocence and perfection itself, being in authority, could hardly avoid calumny. That the times are much better than heretofore they were; and that the fault (if there were any) did much proceed from the parents themselves, who think it a great disparagement to their sons, that they should be kept within the limits of discipline.

Notwithstanding all which, and what else may justly be replied, the serious consideration of what was objected hath caused me so much to forget mine own unworthiness, as by my own pen to intimate unto your grace, (what I have long time wished that some other would have done,) that the liberty of resorting to taverns, and other drinking-houses, and the excess committed there, is such as may give some occasion of scandal, being dangerous to youth, and shameful in others, who ought to be examples of sobriety and virtue. Having upon this occasion enquired into times past, since the happy reformation of this university, I understand by

credible information, that Dr. Pinck, by his personal visiting of suspected places, left the university, in this respect, in better state than it is at this present. For me to write how dangerous the relapse into so loathsome and general a disease may prove, were to forget myself, and my principal intention, which was only to make known unto you this defect, and thereby to do service to this place, and in part to express my thankfulness to yourself for the much favour vouchsafed unto me. A.D. 1639.

From Oxford,
Feb. 24, 16$\frac{29}{39}$.

This information I had from a master of art in Oxford, whom I dare trust, but will not name: whereupon I writ to the vice-chancellor as follows.

To the vice-chancellor concerning the abuse and letter aforesaid.

I RECEIVED a letter this week from Oxford, from an ordinary plain man, but a good scholar, and very honest. And it troubles me more than any letter I have received many a day. It is true, I have heard of late from some men of
189 quality here above, that the university was relapsing into a drinking humour, to its great dishonour. But, I confess, I believed it not, because I had no intimation of it from you. But this letter comes from a man that can have no ends but honesty, and the good of that place. And because you shall see what he writes, I send you here a copy of this letter, and do earnestly beg of you, that you will forthwith set yourself to punish all haunting of taverns and ale-houses with all the strictness that may be, that the university, now advancing in learning, may not sink in manners, which will shame and destroy all.

Care to be taken of the well ordering and educating young noblemen.

I am informed too from a very good, but another, hand, that there is extreme liberty given and taken by young noblemen and gentlemen of the better sort in the university: that tutors in most colleges do only bestow a little pains in reading to them, if they will come at them, but use no power of

A.D. 1639. government over them, or any restraint; as if they had nothing to do but only to read to them. Besides, almost all of them are suffered to keep horses. And by that means, when they are restrained from taverns, and ill company within the university, they ride forth to the neighbouring places, both to drink and perhaps to do worse. I know you cannot be blamed for the neglect of tutors in private colleges: but, I pray, at your next meeting with the heads, let them know what I have here written, and desire their care for amendment, if this report be true. But true or false, I took it my duty to let you know what is come to my ears from some, who are perhaps too nearly interessed in it.

W. CANT.

Lambeth,
Feb. 28, $16\frac{38}{39}$.

To Dr. Baylie, about the abuse and letter aforesaid.

IN the business of the examinations, you write thus: the vice-chancellor's successors cannot be so wanting to themselves, and the common good, as not to pursue so fair an example. It is true, it is a very fair example: but can it not therefore choose but be pursued by the successors? I pray tell me! Was not Dr. Pinck's care for suppressing the scholars haunting of taverns and ale-houses a very fair example? Were not you and Dr. Frewen his successors? And have you too pursued his fair example? I have this reason to believe you have not. I have at this present received a letter from Oxford, from a very private, but a very honest hand; and with an expression full of grief, that the university is fallen again into that drunken relapse, in which it swam before Dr. Pinck's vice-chancellorship. And I assure you, it troubles me very much, because this very week I have heard also that some persons of honour and credit have lately spoken very much concerning this relapse: which yet I confess I did not believe till I received this letter, which I 190
cannot distrust, knowing the man which writ to be without spleen or ends. And I pray God send you governors there to take better care, or else all my care will be lost.

W. CANT.

Lambeth,
Feb. 28, $16\frac{38}{39}$.

A.D. 1639.

THE information given up to your grace against me hath been long expected; yet never less than at this time. For strange it is to me, that an increase of drunkards should follow upon a decrease of ale-houses. Had the informer (whoever he be) been with me in my dirty night walks this winter, and sped as ill as I have done, his eyes would not serve him so well to espy faults where none are; boldly I dare say it, there seldom passes one night in a whole week, in which one of the proctors, or myself, do not walk the round. And divers times I have gone (as my servants can witness) from one end of the town to the other, after Christ Church bell hath tolled, and not found one scholar, either in the streets, or in any of the four taverns. Few hours before the receipt of your grace's letters, I committed one of Trinity college to prison for disorder in the night; but beside him, I have not, I protest, of late met with any. Yet, not to justify ourselves too far, there is, I confess, too much good fellowship amongst us; but the informer mislays it: it is driven out of town (as others besides myself observe) into our private colleges and halls. There they can, and do debauch themselves more securely, being out of the reach of the public magistrate: yea, and of their own governors too in some houses, the more the pity. There have indeed (for which I am heartily sorry) one or two disasters lately happened here (for seldom they come single;) but that the actors were in their drink I cannot say, much less that they fetched it out of the town; for as yet I cannot trace them in any ale-house. Hull is in the castle, (for as I told the dean,) I know him to be a very disorderly man. Others suspected to have had a hand in that barbarous

The vice-chancellor's reply concerning the abuse.

One of Trinity college committed.

That their drunken good fellowship, beaten by the vice-chancellor out of taverns and ale-houses, is crept into private colleges.

A young kinsman of mine, Mr. Tho. Webbe[u], serving the bishop of Oxon, was the week before barbarously abused by this Hull, upon little or no provocation, to the endangering of his life.

The other disaster was the young earl of Downe's quarrel with Dr. Prideaux's son[x], and other captains.

[u] [Probably the son of Sir William Webbe, and great grandchild to Sir William, the Abp.'s uncle. Laud recovered the father and his two daughters from Romanism, as he observed in his defence, adding, "his eldest son I took from him, placed him with a careful divine, maintained him divers years, and then settled him with a gentleman of good worth." (Hist. of Troubles and Trial, chap. xxii. p. 226, in marg.)]

[x] [Afterwards Col. William Prideaux, slain at Marston Moor. (Lloyd's Memoirs, p. 538.)]

A.D. 1639. assault are upon bail, and so shall continue a while; though a messenger from my lord of Oxon yesterday brought me word that the party hurt is in the judgment of his chirurgions now past danger.

A. FREWEN.

Oxford,
March 2, $16\frac{38}{39}$.

SIR, 191

What course to be held for present remedy of this abuse in colleges.

HAVING received such a letter, as I did the former week, I could not but send you a copy of it; and I am heartily glad it hath produced such an answer from you: for now I see clearly that you are not in the fault, and yet that he had cause to write the letter. For though drunkenness and open good fellowship be not in taverns and ale-houses; yet it seems, since your vigilancy hath driven them thence, they are crept into colleges and halls; where, by your own acknowledgment, they do more privately, and more securely debauch one another. So the place is changed, but not the disorder. And the university will be undone in reputation, if private colleges be made the sinks of disorder. In this case I know not whither to turn myself; and therefore I pray let the heads know at your next meeting, that if they do not look to this very strictly, I must betake myself to them for these home disorders. And if there be not present remedy by their care, I will myself acquaint the king and the state with these foul sufferances, and not stay till great men (who of late begin to open their mouths apace) complain first of these great enormities. For my own part I have done my utmost: and I do very well understand, what hurt this may bring to the university in such times as these. But better some hurt, than that they should be quite undone. And I pray let the heads know how sensible I am of these foul disorders in private, and how the public comes to suffer by them.

Hull to be punished.

I thank you heartily for making the disorderly fellow of Trinity college an example. And for Hull[y], if my kinsman

[y] [A student of Ch. Ch. He was expelled. See below, p. 270.]

miscarry, I shall then expect what the law will do to him; A.D. 1639.
but if he escape, yet I hope, the fact being so barbarous, and (for aught I yet hear) without provocation, you will take order, when he comes out of the castle, to send him out of the university by bannition. As for those which, you say, are suspected to have a hand in this foul business, and are now under bail, I leave you to do to them as proof shall rise against them. But, I confess, I never heard of more than Hull in the business, till I read it in your letters: and the more were in it, the worse the business, for then (it seems) the outrage was plotted.

I perceive that the complaint which I received, concerning the young earl of Downe[z], was not causeless: and how strangely soever Dr. Fulham[a] look upon the business, I think it had been well some restraint had been put upon all the quarrellers, so far forth as they had appeared guilty. For young noblemen, when they are in the university, must be kept to a university life in some measure, or else their example will spoil the rest. Care to be taken of the young earl of Downe, and other young noblemen.

W. CANT.

Lambeth, March 6, 16$\frac{39}{40}$.

192 Mr. Justice Jones gave the vice-chancellor thanks openly on the bench at the last assizes, for his care and pains in reforming the ale-houses. Judge Jones's approbation of the reformation of the ale-houses.

Sir Francis Windebanke[b] and sir John Danvers[c], were on Monday March 9th sworn burgesses of the parliament for the university, with an unanimous consent of the whole house. Burgesses for the parliament.

[z] [Thomas Pope, grandson of the first earl of Downe, and his successor in the title; matriculated June 21, 1639, as a nobleman of Ch. Ch. He suffered much in the civil wars. (Wood, Ath. Ox. iii. 1038.)]

[a] [If the same person as mentioned above, p. 218, note d, he is incorrectly termed Doctor.]

[b] [Secretary of state, Abp. Laud's intimate friend. See repeated notices of him in the 'Diary.']

[c] [Brother of Henry Danvers, earl of Danby; he was afterwards one of the king's judges. See his character in Clarendon, Hist. of the Rebellion, vol. vi. p. 235. Sir John Danvers was first elected burgess for the Univ. April 16, 1625, and again Jan. 7, 162$\frac{8}{9}$, Feb. 20, 162$\frac{7}{8}$.]

A.D. 1639.

The misgovernment of noblemen's sons in Oxford.

Young Caufield of Exeter college.

Our nobility here are not kept in such awe (the more is the pity) as those bred up at Cambridge.

And here is one Caufield, an Irish lord's son[d], who both disorders himself, and misleads others: I think it would be a good office done to the university to have him removed hence.

A. FREWEN.

Oxford, March 9, 1638.

My charge concerning this.

I AM sorry to hear that the noblemen's sons, which are with you, are not kept in so good order as they should be. And more, that it should be confessed by you that they are not kept in so good awe as they are at Cambridge; for, I am sure, your statutes are perfecter than theirs, and, I dare say, you have as much careful assistance from me in all things, as Cambridge hath from their chancellor. And this being undeniably true, the fault must needs be among yourselves: and I protest unto you, I knew nothing of any of their liberty misgiven or misused, till about a fortnight since, that I writ to you about the young earl of Downe, and that now you write to me about Caufield, the son of an Irish lord. These are therefore to pray and require you, at your next meeting with the heads, to let them know, that I am very much scandalized at the liberty which is given to these young men: and to require of them in whose colleges or halls any noblemen's sons are, first, that they be as carefully held to all manner of exercise, which they are able to perform, as any other whatsoever; and, secondly, that they be kept in obedience to all the statutes within the several houses respectively, as I hope yourself will take care for their observation of the statutes of the university. It is true, I would have a difference put between noblemen's sons and others of meaner condition; but that should be in an honourable usage of them, not in giving them any liberty at their own

This message of mine was delivered by the vice-chancellor.

[d] [One of the three sons of William earl of Charlemont.]

hurt, and the dishonour of the university. Now whether you will send for all these young men to the meeting of the heads, that they may know what charge I have given concerning them, I leave to yourself, and that which you shall judge fittest upon the place. But I would have young Caufield called, and his tutor, and there let it be told unto them, and the head of the house in which he is, that if he mend not his manners, he shall not stay there to corrupt others. And I do hereby require of you and them, that either they keep him in better order, or presently send him away to his friends: and if they do not do the one or the other, either you shall banish him the university, or I will. And to this end, I pray, send me up the form of a bannition to lie by me, and Caufield's Christian name, that I may begin with him, if there be cause. And for the young earl of Downe, I have written to Dr. Fell to look better to him, or I will make him an example also, let his friends take it as they please.

A.D. 1639.

193

I have written to the dean by this day's carrier.

The young earl hath left the university.

W. CANT.

Lambeth, March 13, $16\frac{39}{40}$.

MR. SYMPSON[e], a senior fellow of Trinity college, is by the statutes of that house urged to proceed dootor, or to resign. Their visitor (as Doctor Potter tells me) hath herein been consulted, who finds only this way to relieve him, by having his grace denied him in the university, there being a clause in their statute to that purpose, which I have seen. Hereupon they beg a repulse of me, and [I] shall grant it, if your grace think well of it. The party is poor, and so likely to draw more disrepute on the degree, than it can bring honour to him.

The degree of doctorship denied to Mr. Sympson of Trinity college.

I gave way to the repulse.

A. FREWEN.

March 23, $16\frac{39}{40}$.

[e] [Query, Nathaniel Simpson, the author of a scarce book, 'Arithmeticæ Compendium.' See Wood, Ath. Ox. iii. 37.]

A.D. 1640.

SIR,

The proctors yearly to account for the mulcts due to the university, from such regents as neglect the duties of their regency.

I AM informed there is an express mulct set down in the statute for each regent to pay that hath forfeited his cautions in not fulfilling the duties belonging to his regency, which are creating generals[g], moderating *quodlibets*[h], examining of candidates[i], and the like; these mulcts (as far as I remember) are to be gathered by the proctors, and all or some part of them to be accounted for by them to yourself and the delegates at the end of their office[k]. I do not remember that these duties have been so well accounted for to the university as they ought to be; which as it is some loss to that body, so it is a great encouragement to the regents to be slack and careless in the performance of all those duties which belong unto them. Whereas, were they strictly called to an account for them, you should have a far greater performance of all duties than now there is. These are there- 194
fore to pray and require you forthwith to acquaint the proctors with what I have here written; and to require them in my name, that at their accounts they present unto you before the delegates a list subscribed by their hands, of all such as have forfeited to the university any part of their cautions, in not fulfilling the duties aforesaid of their regency. And farther, I think it fit, that you acquaint the heads with this business at your next meeting, because I do not intend to lay this as a burden upon the present proctors only, (whose diligence perhaps may have been as great as others before them,) but do require that notice be taken, that I will have a strict account of these things given up by all proctors successively at the end of their year. And you shall do well to let the succeeding proctors know so much at the beginning of theirs. And I pray fail not to give me an account of this business.

The proctors were startled at this message, not looking for such an after-reckoning. Dr. Frewen, March 30.

W. CANT.

Lambeth,
March 27, 1640.

[g] [Corp. Stat., tit. vi. sect. i. § 3, 4.]
[h] [Ibid., tit. viii. § 4.]
[i] [Ibid., tit. ix. sect. ii. § 3.]
[k] [Ibid., tit. xvii. sect. iv. § 3, 5.]

Our Lent disputations are now (God be thanked) happily ended, without any the least tumult or disorder at any time. And this I cannot but impute principally to our examinations, as one of the many good fruits that spring from them. No dunce can now invade the degree; and about such heretofore our school quarrels ever began. Lent disputations passed quietly. The examinations the cause of it.

A. Frewen.

March 30, 1640.

Procuratores { Mr. Allibond[l], e Coll. Lincoln / Mr. Greaves[m], e Coll. Om. Animarum } [Admitted Apr. 15.]

Being to begin my journey this day, last night I walked round the town; when (though in the streets the best part of the night) though in all quarters of the town, at all taverns, and many other tippling-houses besides, yet not in all that time, nor in any of these places did I meet with one scholar, but returned home again with loss of my labour, whereof I was heartily glad. The truth hereof I protest upon the word of a priest. Nor do I write this to boast of my own diligence, but to furnish your grace with what to answer, if need require, in this busy and inquisitive time. No scholars found stirring in the night, or at taverns.

A. Frewen.

Oxford,
April 20, 1640.

195 The vice-chancellor having occasion of a fortnight's absence from the university, found at his coming home the examinations at a dead stand, but he presently revived them again. And I sent him word, that by this it appeared to me that that great business would quickly fall to nothing, if the vice-chancellors for the future did not take that prudent The examinations at a dead stand revived.

[l] [Peter Allibond. He died the following Feb.]

[m] [Nicholas Greaves, afterwards dean of Dromore.]

A.D. 1640. and vigilant care, with which the present vice-chancellor had settled it.

W. CANT.

Lambeth,
May 14, 1640.

Concerning the examinations.

I AM sorry that the order of the regents hath been any way disturbed in relation to the examinations; and I pray set it as right again as you can, before you leave your office, that your successors, by your example and instructions, may go on the next year with the more cheerfulness and better success.

W. CANT.

Lambeth,
May 22, 1640.

Dr. Jackson's sermons, if they offend against his majesty's declaration, &c.

FOR Dr. Jackson's[n] sermons, if they offend against his majesty's declaration, you must contrive the handsomest way you can for some delay, for certainly this is no time to publish any thing that may give offence, as that will certainly do, if it be so expressly against his majesty's declaration as you write. And you cannot but see what snatching there is at myself, and that university. And if Dr. Jackson be not satisfied with such excuses as you can make, then you shall do well to tell him, that I have lately written to you, that both in regard of the duty which we owe to his majesty, and the peace of the Church, no man should presume to print any thing there which might break the rule given in his majesty's declaration one way or other. And this I pray be very careful to observe, not only in the person of Dr. Jackson, but of all men else.

W. CANT.

Lambeth,
May 22, 1640.

[n] [Thomas Jackson, D.D., principal of C. C. C., and dean of Peterborough. He died Sept. 21 in this year. Were the sermons referred to by Abp. Laud among those published after his death? See Wood, Ath. Ox. ii. 668.]

A.D. 1640.

196 We have an inn in the High Street called the Mitre, which is the general rendezvous of all the recusants, not in this shire only, but in the whole kingdom, that have any business to Oxford. Seldom are they there without some scholars in their company, upon pretence either of alliance or acquaintance, which have ever passed for warrantable excuses at seasonable hours. What they do there I cannot say; but yet the concourse thither being great, and the host a professed papist, I somewhat doubt that the university may both hear ill for it, and suffer by it in the perversion of some of our youth, if there be not some course taken for prevention. Greene, the host, is not of our body, but a townsman, and licensed by them to keep an inn: and his house hath a back gate towards Lincoln college, where most of the guests privately enter, and is near neighboured by many recusants, there being, as I am informed, more of them in that little parish of Allhallows (where his house stands) than in any two besides. I only give your grace the naked relation, leaving it wholly to your wisdom to do what you shall think fittest.

Greene, a popish innkeeper at the Mitre in Oxford.

A. Frewen.

Oxon,
June 1, 1640.

I do not remember that ever I heard of Greene your innkeeper by Allhallows church, either that he was a recusant, or that there is such resort of recusants to his house, not only out of that shire, but from other shires also, that have any business to Oxford. And I like it much the worse, because there is such a private back way to the inn as you mention; and were the town as careful as they ought to be, they would not have licensed such a man to be an inn-keeper there. But since they take so little care, I will take the more. In my power it is not to discharge him from his inn, but for the better discharge of my own duty, I have com-

My answer to the foresaid passage.

A.D. 1640. plained to the lords about him. And I hope there will be a letter go from the board to the town to call for an account of the whole business. You need not take any notice of this, neither shall the letters go as if you had given the information: but I purpose to follow it close, till all be done which may be done by law.

W. CANT.

Lambeth,
June 8, 1640.

Hull expelled.

THE dean of Christ Church sent me word that Hull[n] was 197
turned out of his student's place, and another admitted in, for his barbarous usage of young Webb.

SAMUEL FELL.

June 8, 1640.

Disputations in quodlibets.

THE disputations in *quodlibets* were, I confess, somewhat disordered the last term, by reason of that bedel's absence, to whom by statute it solely belongs to warn the regents in their course[o]. But now all goes on methodically again, according to your grace's desire.

A. FREWEN.

Oxon,
June 8, 1640.

The Oxford carriers not to travel with above six horses, &c.

ON Monday last I convented the two carriers before the heads: and there to prevent future clamour from the country, enjoined them not to travel with above six horses in a waggon[p], and to begin on this day seven night.

A. FREWEN[q].

[n] [See above, p. 262.]
[o] [The superior bedel of arts. See Corp. Stat., tit. viii. § 5.]
[p] [See above, p. 211.]
[q] [In former edition it is incorrectly printed W. CANT.]

A.D. 1640.

I LIKE the course very well which you have begun with your carriers, to prevent the clamour of the country: for indeed the use of carts with four wheels cannot make such a spoil of the highway as is made usually, if they do not overload them. And the extreme overloading of them is ventured on, because they may use as many horses as they please.

I am sorry to hear so many soldiers take Oxford in their way[r]; but glad withal that you keep the scholars so well from them, that all disorders may be prevented, as you write they have hitherto been. Soldiers passing through the town, and mutinying in their drink.

W. CANT.

Lambeth,
June 19, 1640.

198 NOTWITHSTANDING the accident which fell out upon Tuesday, June 16, between the commanders and the soldiers, which was a very mutinous quarrel in their drink, and cost some blood. The scholars were free in this also.

A. FREWEN.

Oxford,
June 22, 1640.

ON Friday, June 19th, a bachelor of arts of Magdalen hall was found drowned in the river by New Parks. His wide-sleeved gown, hat, and band lay on the bank, but the rest of his clothes were upon him, which makes us much suspect that he wilfully cast away himself. The coroner's inquest hath found him not *mentis compotem*. And I hear from good hands that he was much troubled in mind, for which reason at the opening of his study I mean to observe what books he used most. Mr. Davis of Magdalene hall found drowned by New Parks.

A. FREWEN.

Oxford,
June 22, 1640.

[r] [On their march to the north.]

A.D. 1640.

The Arabic lecture settled for ever.

On June the 25th, 1640, I sent by Dr. Baylie, dean of Sarum, and president of St. John Baptist's college, the conveyances for the perpetual settling of the Arabic lecture in Oxford, and the statutes which I made for the due reading of it, and desired that those statutes might by the vice-chancellor's care be transcribed into the original statute-book[r], and the conveyances also, according as he finds done with other lectures given by other benefactors to the university. As also for the transcribing of these statutes into all other statute-books of the university respectively, that those which are bound to be auditors may know both their times and their duties[s]. These directions I sent by Dr. Baylie, but sent no letter at this time to the university, because of the haste which I made to have the business done, and to be out of my hands in these broken times, which gave me no leisure at all from more public affairs to write unto them. As for the evidences which belong to this land, they are all in the custody of the town of Reading; to which town I gave all my land lying in Bray in Berkshire[t], of which this to the Arabic lecture is not a full fifth part, and could not dismember the evidences; and therefore thought it fittest to leave them there, where the greatest part of the land was settled 199
to other charitable uses. And I have made the vice-chancellor for the time being, with some other heads of colleges, perpetual visitors of that which I have done for Reading: a counterpart whereof remains in the custody of the president and fellows of St. John Baptist's college, of all which I gave the present vice-chancellor an account.

W. Cant.

June 25th, 1640[u].

[r] [They are published in the Appendix Statutorum, pp. 46—48, Oxon. 1768.]

[s] [See Statut. Lect. Arab. § 6, 10.]

[t] [See Abp. Laud's deed of gift to the corporation of Reading in Abp. Laud's Berkshire Benefactions, p. 21. Lond. 1841.]

[u] [The lands for endowing the lecture were conveyed July 2. Reg. Conv. R. 176. b. See the Statutes, ibid. fol. 178. a.]

A.D. 1640.

RIGHT HONOURABLE,

YOUR letters of the seventh of this June with all humility we have received: and according to your lordship's commands therein we have diligently enquired and informed ourselves, and do find that some guests, being recusants, do resort to the inn called the Mitre, and that Greene named in your lordship's letter was presented at the last sessions for a popish recusant; but not many years since he was one of our serjeants, and did then frequent the church. And we finding that he, marrying the late inn-holder's widow of the said inn, became owner thereof during the minority of his son-in-law; and by that means, it being an ancient inn of the inheritance of Lincoln college, he keepeth the same inn. And touching the authority and licensing the said Greene so to do, his majesty's letters were lately procured and sent to us, that we should not meddle in the licensing of any person to keep ale-houses, or victualling-houses, but that we should leave the same to the vice-chancellor and the justices that were members of the university. And under pretence of that letter, when we in obedience to his majesty's proclamation, and his highness's writ directed to us for the observing of Lent, at the beginning of the last Lent did by warrant summon the victuallers of our own body only to become bound to his majesty according to the said proclamation, the vice-chancellor sent his bedels to the mayor, to tell him that the binding of victuallers did belong to the vice-chancellor, and not to the mayor: and thereupon the vice-chancellor presently made a warrant to call all the victuallers before him at another place, one hour before the time appointed in the mayor's warrant; and amongst others did take a recognizance of the said Greene, but never certified the same recognizance, nor any other recognizances to the sessions according to the law. And we make bold to certify your lordships, that we have only the name of mayor and magistrates, but the vice-chancellor, doctors, and proctors do interpose in the town affairs: that all our liberties and privileges are much lessened; that of late we had much ado to get mayor and bailiffs (there being so many that paid.

The mayor of Oxford's letter to the lords about Greene's inn, with a complaint against the university for invading the town privileges.

A.D. 1640. their fines to refuse) that the city was at last forced to refuse 200 their fines, and to compel them to take upon them the same offices. Whereas heretofore when we enjoyed our liberties and privileges, the same places were much desired. And so hoping that, the premises considered, your lordships will not conceive us so careless therein, as in your lordships' letters is expressed, we humbly take leave, resting at your lordships' service.

JOHN SMITH, Mayor.
WILLIAM POTTER,
JOHN SARE,
HENRY SOUTHAM,
THOMAS COOPER,
} Aldermen.

Oxon.
15 Junii, 1640.

MAY IT PLEASE YOUR GOOD LORDSHIP.

The mayor of Oxford's letter to the earl of Berks, their steward, to shew to the lords touching their night watch.

ACCORDING to the statute of Winchester, in the thirteenth year of the reign of our late sovereign lord king Edward the First[x], and according to certain orders and directions published by the body of his highness's privy council, 1630, a watch was set by Mr. Mayor and his brethren, with the consent of the vice-chancellor (these rebellious times requiring the same) part of which watch, by reason of divers inroads and inlets (besides the gates of the city), were appointed by Mr. Mayor to walk about their several wards and liberties for the safety thereof, and good order; by which watch straggling soldiers and others have been taken, and we have been safe. But Mr. Proctors question the said watch, and exact of them 40s. a time for such their walking: and for non-payment thereof threaten to sue them in the vice-chancellor's court, and send for these watchmen very often to their chambers, and make them attend them there, and have imprisoned some of the constables, and have laid hold of the watchmen, and taken some of them to the prison gates with an intent to imprison them; and do say, that Mr. Mayor cannot give them power to go from the gates of

[x] [13 Edw. I. stat. ii. cap. iv.]

the said city, and for these causes Mr. Mayor is forced to discharge the watch; but the watch in St. Thomas' parish (being the entrance from Farrington, where the late rebellion was[y]) he did not discharge, and the last night proctor Allibond imprisoned the constable for setting the same watch. All this we will prove to be true upon oath, if it be denied: and therefore our humble suit to your lordship is, that by your good furtherance we may receive the opinion of the honourable lords of his majesty's privy council, what shall be done in the premises; and whether Mr. Mayor shall be freed of all danger for not setting a 201 watch in these troublesome times or not. And so craving pardon for our so often troubling you, we remember our humble service to your lordship, and render many thanks, always remaining A.D. 1640.

Your lordship's to be commanded,

JOHN SMITH, Mayor.

WILLIAM POTTER,	WILLIAM CHARLES,
JOHN NIXON,	HUMPHREY WHISTLER,
THOMAS SMITH,	HENRY SOUTHAM,
LEO. BOWMAN,	MARTIN WRIGHT,
JOHN SARE,	ROGER GRIFFIN.

WALTER CAVE, } Bailiffs.
WILLIAM POOLE, }

Oxon, June 24, 1640.

SIR,

THE mayor of Oxford hath lately sent these two letters above written, one to the lords of the council, and the other to the earl of Berks, to shew to the lords. And I here send you the copies of them both. The letter to the lords is most concerning Greene and his inn; in which I do desire you to make a clear and distinct answer to these particulars

My letters to the vice-chancellor touching these two letters of the mayor.

[y] [This was a mutiny of soldiers who were raised in the county of Dorset for the war against Scotland. They murdered Lieut. Mohun one of their officers. A proclamation offered free pardon for such of them as would surrender within a limited time. (Rymer, Fœd. IX. iii. 13.)]

A.D. 1640. following. As first, whether this inn be the inheritance of Lincoln college; and whether Greene is possessed of it by the marriage of the widow in the right of his son-in-law. And this the rather, because your first information said, that the town authorized him to keep this inn. Secondly, you may see by this how angry they are about their victuallers, where they directly charge you, that amongst others you took a recognizance of the said Greene, but never certified the said recognizance, nor any other to the sessions according to the law: to which also it will be fit you give answer. Thirdly, they say they have only the name of mayor and magistrates; and speak in all the rest of their letter, as if all the town privileges were invaded by the university. And here I would have you answer two things. The one, that they offer to invade the university privileges, which I conceive is true. And the other, whether so many as they mention did refuse the offices of mayor and bailiffs this last year.

Their second letter is only concerning their night-watch, in which I think there is a manifest invading of the university privilege: and proctor Allibond is challenged by name. But they have taken a very cunning rise for their business; for they put it all upon their care for a watch, by reason of the seditious tumult at Farrington. There is great reason that Mr. Mayor should be freed from all danger about 202
setting of a watch, save only such as is his duty to set; but the lords will not give me their opinion, till they have an answer from the university how the mayor's watch and the university privileges stand together. I pray therefore send a full answer to this particular especially. But I pray send your whole answer in such fair terms, as that I may shew it whole and entire to the lords; but let the matter be as full home as you can.

W. CANT.

Lambeth,
July 3, 1640.

MOST REVEREND,

IN the name of the whole university, as well as in my own, I return your grace humble thanks for the notice which by your last letter you have been pleased to give me of a late information preferred by this town unto the lords of the council against us. To the several branches whereof I will make bold to return a brief answer, that it may the more fully appear unto your grace, how false in some, and groundless in all particulars, the complaint is. The vice-chancellor's answer to the two letters of the mayor of Oxford.

It is true that Greene's house belongs to Lincoln college, and that he now enjoys it by the right of his wife: but this makes it not to be an inn, that must be done by licence, which he must either have from the town (as all other inns as yet have), or else he hath none. For confident I am that he hath not any from the university. By virtue of his majesty's late gracious grant unto us, we license ale-house-keepers and victuallers. Above which rank (until better informed now by the town) we conceived inn-holders to be, and therefore meddled not with them. If Greene came in the throng at the beginning of Lent to be bound by me from dressing of flesh (the which I remember not), he came not called. For by my warrant I then summoned none but privileged persons, and such only of the town, as by the power given the university by his majesty had been allowed by us.

The recognizance of those thus licensed, I confess, I returned not to the quarter sessions, and that for this reason: his majesty by the fore-mentioned letter was pleased to grant us the same authority over ale-houses and victuallers, which the university of Cambridge hath. No recognizances are returned there: (whereof I am certain, for I sent thither purposely in November last to enquire:) and therefore none by us. The university there keeps them in its own power, and so do we. The town-clerk (who penned the letter) does, I grant, by this means lose some petty fees, which (the poor men now save in their purses) he formerly
203 had, whilst the power of licensing was in them. But this is

A.D. 1640. a very weak plea in a business of such consequence. Nor indeed are those fees now considerable, we having already reduced those ale-houses to five score, which before were three hundred. A great number: and yet not to be marvelled at, when one man, this mayor's father-in-law, Bosworth, a brewer and justice of the town, was (as I have credibly been informed) in a very short time, the means of licensing an hundred for his part; upon conditions (which tied them faster than their recognizance to the king) that they should take all their beer of him; nor did he stand single: others they have, who trod after him in the very same steps; which makes me wonder with what face they can complain of the loss of a power which they so grossly abused.

And yet more, I marvel at their complaint against us for invading their liberties, when themselves are so notoriously guilty of daily attempts upon ours, without any colour at all of right for their so doing. Witness their intrusion into the office of clerk of the market: their enquiries at their leets touching the cleansing and paving of the streets: their refusing to be regulated by the vice-chancellor (as heretofore) touching the price of their candles: arresting and suing of privileged persons in their city court: taking of felons' goods, and interrupting our proctors in their night walk. Nor can I amongst these grievances omit their present multiplying of cottages, and inmates in all parts of the town, in despite of the inhibition to the contrary sent unto them by letters from the lords of the council[z]; whereof they have in a friendly manner been put in mind by the university, both at their public sessions, and at other times.

If the mayors of Oxford have now (as is pretended) only the title, not the authority of the place, they are the more to be blamed for being so ambitious of it: I presume your grace hath heard of the violent and drunken competition that was between a brewer and baker at Michaelmas was twelve-month; how many days, and how much beer was spent in the canvass, to the no small scandal of this place,

[z] [See above, p. 94, note h.]

and disparagement of the office, which was to be procured by such unworthy means. In the issue the brewer prevailed, and his beer wrought so well with the commoners the whole year after, that by the strength thereof his brother (the present mayor) came to succeed him in the place; that none either then or since have fined for refusing the office, either of mayor or bailiffs, though in their letter they seem to pretend the contrary. A.D. 1640.

The mayor pretending the statute of Edward the First for his night-watch, I did not oppose it; though I saw little use of it here, and knew this place to be exempt by an act Eliz. 13 [a], which confirms all our charters unto us, notwithstanding any acts of parliament whatsoever. That statute appoints the watch to stand at the gates; where had they kept themselves, the proctors had not questioned them. But when they took the boldness to walk the streets to examine scholars of all conditions, to enter houses, and search what
204 company there, then they thought it high time to appear, and stand up in defence of their own authority, and the privilege of the university. Your grace, having been proctor long since [b], cannot but know that the night-watch hath of old belonged to the university, and was so confirmed unto us, as our right by the lords, at an hearing before them betwixt the university and town, 1612, *Jacobi Decimo* [c]. Nor since then have the townsmen disturbed it at any time before now, when our unwillingness to trouble either your grace or the lords of the council with petty complaints in these busy times, hath so heartened them, that nothing will now satisfy them, unless they may trample our charters under their feet, and give laws to them by whom they live. For the particular passage betwixt one of the proctors and the constable of St. Thomas' parish I am a stranger, and therefore have sent your grace the sum of it under the proctor's own hand.

A second reason (omitted before through haste) for my not bringing to the quarter sessions the recognizances which I have taken of victuallers and ale-houses, is this; because his majesty hath by our charter given to the university all

[a] [13 Eliz. cap. xxix.]
[b] [Admitted May 4, 1603.]
[c] [See Wood's Annals, p. 308.]

A.D. 1640. the fines, amercements, and profits that accrue from them[d]. Since I began to write, Greene hath been asked, and he makes answer, that he keeps his inn by virtue of a licence from the town; but an ancient one it is.

A. FREWEN.

Oxon,
July 6, 1640.

Proctor Allibond's answer to that which concerns him in the mayor of Oxon's letter.

WHEREAS it hath been suggested by Mr. Mayor of Oxon to the lords of his majesty's most honourable privy council, that I committed the constable of St. Thomas' parish for setting his watch, it is my humble suit that the honourable board will be pleased to take notice, that he was committed for these reasons following:

First, for taking upon him (to the great prejudice of the privileges of the university) the search of houses. A thing not belonging to the officers of the town but in cases of treason and felony.

Secondly, for an outrage committed by his watch upon one Wallis in his own lodging, he himself being at the same time at the door.

Thirdly, for doing and suffering these things beyond the bound of his walk.

For these reasons above specified I committed him to the 205
castle, yet so as a delinquent, not as a constable, I not being able to know his office by his bare word without his mace.

PETER ALLIBOND,
Proctor of the university of Oxon.

Oxon,
July 6, 1640.

REVERENDISSIME CANCELLARIE,

Thanks from the university for set-

INTER ardua et clamosa reipublicæ negotia, inter bellorum strepitus et populi fremitus, etiam nunc tibi vacat animus,

[d] [See abridgment of charter, §§ 10, 11. Wood, Annals, p. 400.]

detineri minoribus academiæ curis? Siccine acer es in exequendo proposito, ut benefaciendi horam ne tantillum differas, quin eam celeri manu prehensam e flammis arripias? Circumquaque dum sonant arma, totique sumus in manibus, quid nobis interim cum orientalium linguis? nisi forsan musarum armatura sit penitus verbosa. Stylo quidem utimur, sed incruento; calamum stringimus, sed sine arcu. Ideoque provide curavit munificentia vestra, ne ullo careamus apparatu, qui vim aut splendorem afferat qualicunque huic belli scholastici disciplinæ et castris fulminantis linguæ. Gazophylacium Bodleio-Laudanum mirifice ditasti apportando Arabiam in Oxonium: at postquam ab oriente spoliato huc appulit literaria supellex, missa solis in libris lingua substitit adhuc muta, utpote ignotis characteribus impedita: mox ubi accessit salarii clavis, et nimis doctam reseraturus Barbariem prælector, soluta est lingua. Verum et nondum facta est immortalis, cum ex unico vestro (quod tamen infinitum optamus) penderet filo. Huic demum succurrit incommodo munificentiæ vestræ, quæ nunquam deficit, quam cæpti ineluctabilis nunquam pœnitet, manus ultima; et pensionem annuam consolidavit in glebam hereditariam. Nunc omnes Arabum divitias unum hoc vestrum linguæ Arabicæ patrimonium longe superat. Dominos enim privatos permutant fortunæ, nunc hunc, nunc illum accipiunt; at Lingua publica gaudet firmo inseparabilis prædii sustentaculo. Ut æternam nos doceat gratitudinem, æternamque tibi gloriam refundat. Vivacitatem hanc muniunt prudentissimæ, quas etiam sanxisti, leges: nihil enim languidum, nihil moriturum largiris; sed beneficiis vestris omnino subest anima, quæ et nobis utendi facultatem suppeditat, et sibi vitam conservat. Necesse est itaque, cum a te facti simus hoc modo Arabici, vel felices nos esse vel petrosos; felices quidem, si mandatis vestris pie obsequamur, sin minus, misere petrosos et ingratos. O amabiles angustias! quæ probitatem nostram, et eruditionem tam arcte catenant, ut in progressu literario neutiquam possimus esse felices, nisi genio vestro morigeri. Tales itaque futuri sumus (quid enim utilius?) religiose tales, tam vestri causa, ne percat monumentum amplissimi conditoris, tum nos-

A.D. 1640. tling my Arabic lecture for perpetuity.

A.D. 1640. tra, ne pereamus nos, tui altera monumenta, quibus illud 206
conditur.

Sanctitatis vestræ cultrix humillima,

ACADEM. OXON.

E domo nostræ convocationis,
Julii 6, 1640 [e].

[Reverendissimo in Christo patri ac domino, Gulielmo archiepiscopo Cantuarensi, et academiæ Oxon. cancellario honoratissimo.]

The council's warrant for the vice-chancellor and the mayor.

THERE was a warrant respectively sent to the vice-chancellor and the mayor of Oxford, dated July the 10th, to require both of them, and the proctor Allibond, to appear before the lords of the council the 22nd of this present July, to make proof of what was alleged on either side against each other in the former letters.

Berkshire soldiers.

Berkshire soldiers, who were upon their march[f] as far as Brackley, recoiled back upon us yesterday, and were last night our unwelcome guests. Their captains have been with me for assistance according to the proclamations[g], and are now busy in calling their scattered forces together again.

A. FREWEN.

Oxford,
Wednesday the 15th of July, 1640.

[e] [The entry in the register is "Lectæ sunt hæ literæ in assimilatione parva 6to Julii 1640." The date given in the text does not occur. The letter was voted in convocation July 2. Reg. Conv. R. fol. 179. a.]

[f] [Towards Scotland.]

[g] ['A proclamation for the apprehending and punishing of soldiers pressed for his majesty's service.' Rymer, Fœd. IX. iii. 13.]

AT WHITEHALL THE 22ND OF JULY, 1640.

The order of the council concerning the difference between the vice-chancellor and the mayor.

PRESENT

THE KING'S MAJESTY.

LORD ARCHBISHOP OF CANT.	EARL OF BERKS,
LORD KEEPER,	EARL OF HOLLAND,
LORD TREASURER,	EARL OF TRAQUARE,
LORD PRIVY SEAL,	LORD GORING,
LORD DUKE OF LENNOX,	LORD COTTINGTON,
LORD MARQUIS HAMILTON,	MR. TREASURER,
LORD ADMIRAL,	MR. SECRETARY WINDEBANKE,

SIR THO. ROWE.

WHEREAS his majesty (being present at the board) did this day hear the complaints of the mayor, recorder, and others of the city of Oxford expressed in two letters, the one of the 15th of June to the board, the other of the 4th of June to the earl of Berks, a member of the board, concerning their liberties, in the presence of the vice-chancellor, and other doctors of the university, and Mr. Allibond, one of the proctors, whom the said complaint did concern.

207 After mature debate it was ordered, that the university of Oxford, according to his majesty's gracious letter, shall have the sole licensing of victualling-houses in that city and suburbs, in like manner as the university of Cambridge hath in the town of Cambridge: and for that purpose it is ordered by his majesty, with advice of the board, that the commission for the peace in Oxford shall be renewed, and the vice-chancellor only made of the quorum. Secondly, for the complaint of the building of cottages, it is ordered, that the vice-chancellor and the mayor shall make several certificates of all the new cottages built within twenty years, and shall distinguish which of them have been built by privileged persons upon college lands, and which by townsmen, and which by privileged persons upon the town waste by their leave: upon return of which certificates their lordships will give such farther order therein as shall be fit. Thirdly, it was ordered that his majesty's attorney and solicitor-general

A.D. 1640. shall examine how the orders, set down by Mr. Justice Jones for preventing of disputes and controversies between the university and city of Oxford, have been observed, and by whom there hath been any defailer therein admitted. Upon certificate whereof their lordships will take such order as shall be fit for the due observance of the same. Fourthly, it was ordered that according to the statute of Winchester[h], those to whom it belongeth ought to set watches at the gates of the city, according to the said statute; and that the said watch continue there, without walking of the streets, or moving from their station, except it be for the suppressing of any sudden tumult, or other malefactors, whereof there is not time to give notice to the vice-chancellor and the proctors of the said university. Lastly, it is ordered that the constable committed to prison shall be delivered, but not without paying of fees[i].

AFTER MY HEARTY COMMENDATIONS,

Dr. Potter chosen my vice-chancellor[j].

DR. FREWEN hath now borne the troublesome office of the vice-chancellorship of that university for the space of two whole years, which is the time now usually given [for one man] to execute that office: and is certainly weight enough for any man to bear so long. In the discharge of this office he hath through the whole course of his time carried himself with great care, moderation, and prudence; and that as well in all businesses which relate to the town, as in those which look more immediately upon the university. And among other great services performed by him, I cannot forbear to single out one, and here publicly to give him thanks for it, even above the rest: and that is the great pains he hath taken, and the singular dexterity which he hath used in bringing the statutes concerning the examinations into use and settlement. Which statute, I dare be bold to say, being continued and kept up in the same vigour, to which it is now raised by his care and providence, will be of such singular

[h] [13 Edw. I., stat. ii. cap. iv.]

[i] [This maintenance of the privileges of the univ. by the Abp. was brought against him at his trial. See History of Troubles and Trial, chap. xxx. p. 296 in marg.]

[j] [Read in convocation July 28, 1640. Reg. Conv. R. fol. 179. b.]

208 use, as that, for my part, I cannot easily tell whether it will be greater honour or benefit to that university; but sure I am, it will be the one by the other, if it be kept up to the life, as I hope it shall be. A.D. 1640.

Dr. Frewen's time being thus happily spent both for his own honour, and the university's good, the care now lies upon me to name another, to take up that burden which he lays down, and to go in those steps which he hath trod out before him. And I thank God for it, there is such choice of able men in that place for this service, that I cannot be to seek whom to name unto it. But I have for the present thought upon Dr. Potter, dean of Worcester, and provost of Queen's college[k], as a man whom I know to be of great integrity and sufficiency for that place, and of whose care and industry therein I am very confident. To him, together with the office, I do more especially recommend the care of the examinations in point of learning, and a most strict watchfulness and observance against all haunting of taverns or any other meetings, private or public, which may any way help to suppress the base sin of drunkenness, the mother or the nurse of almost all other distempers, which may bring obloquy upon that place. These are therefore to let you know, that I do hereby nominate and choose Dr. Potter to be my vice-chancellor for this year ensuing: and do hereby pray and require you to allow of this my choice, and to give him all due respect and assistance in all things necessary for that government, and more especially in the two particulars above named; that so sobriety and good manners, as well as learning, may flourish in that place. And thus not doubting of your readiness and willing obedience herein, I leave both him and you to the grace of God, and rest

Your loving friend and chancellor,

W. CANT.

Lambeth,
July 24, 1640.

[To my loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.]

[k] [Christopher Potter. He nominated Doctors Pinke, Tolson, Baylie, and Sheldon his pro-vice-chancellors. Reg. Conv. R. fol. 179. b.]

A.D. 1640.

Concerning cottages.

And for the future, I pray, let not the town so much as begin to lay the foundation of any cottage or any other house whatsoever in any place, but send me word of it presently, that I may acquaint the lords with it, and command a stay[1].

W. Cant.

August 3, 1640.

...

Another breach of the town's upon the university's privilege, by taxing coat and conduct money upon privileged persons, yea and upon some doctors of physic.

Upon a late warrant from the deputy-lieutenants the 209
mayor hath freshly pressed and set out ten new soldiers. Coat and conduct-money for these in their several parishes was taxed upon all privileged persons, not only stationers, apothecaries, that trade and use merchandize, (who are more liable,) but upon doctors, Clayton[m], Sanders[n], Bambridge[o], and all physicians, upon Mr. Crosse[p] our beadle, on our butlers, manciples, cooks, who are our immediate servants, and deal not with any trade. All profess themselves very willing to advance his majesty's service, especially in these base and broken times; yet they hope, by your grace's favour, to enjoy the benefit of that privilege, which, being anciently granted to our university, was of late confirmed by his majesty's charter[q], and is enjoyed by the other university. At my entreaty all of them in a manner have paid; but their humble suit unto your grace is, that hereafter their

[1] [The erection of cottages without the sanction of the chancellor or vice-chancellor was prohibited by the Caroline charter, § 15. Wood, Annals, p. 400. See a letter of the council on the subject, above, p. 94, note h.]

[m] [Thomas Clayton, master of Pembroke.]

[n] [John Saunders, principal of St. Mary hall, afterwards provost of Oriel.]

[o] [John Bainbridge, originally of Emanuel coll. Cambr. He was Jan. 9, 1620, appointed by Sir H. Savile his first professor of geometry; incorporated July 7 in the same year as M.D., and became a member of Merton college. He died Nov. 3, 1643, and was buried in the college chapel. He printed many works on astronomy, and left several MS. dissertations on the same subject to Abp. Usher, which are now in Trinity coll. Dublin. (Wood, Ath. Ox. iii. 67, 68.)]

[p] [Matthew Crosse, superior bedel of law. (Wood, Ath. Ox. iv. 203.)]

[q] [See Abridgment of Charter, § 19. Wood, Annals, p. 401.]

now readiness may not prejudice them, nor be drawn into consequence. A.D. 1640.

CHR. POTTER.

Oxford,
August 4, 1640.

UPON the death of young Divall, whom I made toll-gatherer in Oxford after his father, I nominated James Penne, man-ciple of St. John Baptist college, to succeed him. This I did by the advice of the vice-chancellor and some heads, who thought him a very fit person for that place. And I farther ordered, that out of the profits of the place he should allow the poor widow of old Divall yearly ten pounds.

James Penne nominated toll-gatherer in Oxford, Sept. 4.

W. CANT.

September 4, 1640.

UPON Sunday last, being Sept. 6, there were two seditious sermons preached at St. Mary's: the one in the morning by Mr. Johnson of Magdalen college[r], which was concerning universal grace, and contrary to his majesty's declaration in that behalf. The other in the afternoon in a very bitter way against some ceremonies of the Church, by Mr. Wilkinson of Magdalen hall. The vice-chancellor gave me notice of these by his letters of September 7th, with a promise that he would see them both censured; and I writ back unto him, that he should not fail to see it done, according to either of their faults respectively.

Two seditious sermons by Mr. Johnson and Mr. Wilkinson.

W. CANT.

September 11, 1640.

[r] [John Johnson. Probably the same person of both those names, who assisted Walton in editing the Polyglott Bible. See Todd's Life of Bp. Walton, vol. i. pp. 311—313.]

A.D. 1640.

THE vice-chancellor sends me farther word in his letters of September 14th, that Wilkinson's sermon was very base and factious, and merely intended to make a party for the Scots. 210

W. CANT.

September 14, 1640.

...

The recantation enjoined to Mr. Johnson.

THE vice-chancellor according to this my direction convented both the delinquents before the heads; and, with their consent, enjoined them to submit, and make the retractations following, viz.

Whereas I, John Johnson, fellow of Magdalen college, preaching at St. Mary's upon Sunday September 6th [last] in the forenoon, did unadvisedly throughout my sermon insist upon the proof of universal redemption and universal grace, not without some bitterness against the contrary opinions, hereby disobeying the declaration and command of his majesty [our most religious sovereign lord the king], to the disturbance of the peace of the Church and of the university, I do hereby acknowledge my offence, and my sorrow for it, humbly desiring that this my acknowledgment may be accepted: and I do promise for the time to come to conform myself in all humble obedience to his majesty's said declaration, and always to prefer the public quiet and peace of the Church before any doubtful and disputable opinion of mine own.

Mr. Wilkinson's recantation refused.

Whereas I, Henry Wilkinson, of Magdalen hall, preaching at St. Mary's upon Sunday September 6th in the afternoon, did in several passages of my sermon uncharitably and indiscreetly glance at my superiors, and other conformable members of the Church of England, as at men lukewarm, and wanting zeal, and inclining to favour Romish superstitions and ancient heresies; and also did indirectly accuse the present condition of this Church, as if it never fared worse with good men, and as if goodness were discounte-

nanced, discouraged, and punished, &c. I do hereby unfeignedly confess my error and my sorrow for it: and I do also promise ever hereafter, both in my sermons and discourses in public and in private, to carry myself with all obedience and conformity to the public government, being careful to give no just offence or scandal to the Church or my superiors. A.D. 1640.

Upon the tender of these two submissions Johnson recanted according to the form, and so was dismissed[s]; but Wilkinson obstinately refused, and so was suspended from all execution of this priestly function within the university and precincts thereof, according to the statute, (*coram præfectis*) September 14th[t]. Wilkinson suspended.

211 I am not willing by an over-strictness to fasten discouragement upon desert; and yet I cannot but fear on the other side what a loose hand may work, by giving an easy way to dispensations: therefore in this case if the young youth[u] of Christ Church, whom you mentioned, be of such known desert, and that he wants but one term, I shall leave him to yourself and the heads: yet with my earnest and hearty desire, that you be very careful in all dispensations. And I pray, now term is beginning, be as careful for the upholding of all exercises, and all discipline there; and especially the examinations and the manners of the younger sort. For if any thing prove to be amiss in these broken times, both you and I shall be sure to hear of it, and perhaps where we would not. A son of Dr. Fell's dispensed with for one term to proceed bachelor of arts.

W. Cant.

Lambeth,
October 7, 1640.

[s] [See Reg. Conv. R. fol. 180. a.]

[t] [Henry Wilkinson, tutor of Magd. hall, and divinity reader. He was suspended by the vice-chancellor with the consent of Doctors Radcliffe, Tolson, Mansel, Baylie, Sheldon, and Lawrence, till he recanted. (Reg. Conv. R. fol. 180. b.) In the following November he appealed to the long parliament. On the report of the committee of religion, to whom his sermon and the comments of the vice-chancellor were referred, Dr. Potter, the vice-chancellor, was ordered to attend the house, Dec. 23; Wilkinson was released from his suspension, and ordered to print his sermon. (Nalson's Collections, i. 700.) It is entitled 'A Sermon against lukewarmness in Religion,' on Rev. iii. 16. Lond. 1641. He became a member of the assembly of divines, fellow of Magd., canon of Ch. Ch., and Margaret professor of divinity. He was ejected for non-conformity at the Restoration. (Wood, Ath. Ox. iii. 1039.)]

[u] [This 'young youth of such

A.D. 1640.

SIR,

Examinations, to prevent collusion in them. A branch of my letters to the vice-chancellor.

IN the end of Dr. Frewen's second year he had observed how in the great and useful business of the examinations of proceeders, there might be a collusion; (though as yet he thought it was never practised;) he sent me word of it, and withal proposed this way of remedy. The collusion, which he feared might be, was by plotting before-hand between the examinants and the candidates, which by which should be examined, and consequently each candidate might easily know upon what questions he should be examined, and provide accordingly. The remedy which he proposed against this was, (and he practised it the last term of his office,) that the candidates should be examined in such order as the proctor should rank them in a paper to be set up over the seat (where the examinants sit in the school) every day immediately before the exercise begins. By this means the candidates being uncertain where they should pitch, must either tamper with all three examiners, or run a very great hazard of missing their end, if they should apply themselves but to one only. This remedy I did then approve, and your predecessor put it in practice. And I desire you heartily to speak with him about it, and to pursue it with all care and diligence; and not to suffer that exercise, which will bring so much present honour to the university, and so much future benefit to the Church, either to fail or to be abused by any collusion whatsoever.

W. CANT.

Lambeth,
October 16, 1640.

known desert' was John Fell, afterwards dean of Ch. Ch. and Bp. of Oxford. He was presented by his father to a studentship of Ch. Ch. when only eleven years old. (Wood, Ath. Ox. iv. 193.) The dispensation spoken of in the text was granted in convocation Oct. 17. Reg. Conv. R. fol. 152. b.]

A.D. 1640.

212 THE last week I was present, and both the proctors, at both the days of examinations. The school was full; and the invention will be of singular use for the encouragement of studies, the honour of learning, and the discountenancing of ignorance. So that now the Church is more like to flourish with peace, as well as learning, when it shall be freed from those ignorant bold bayerds, which first break into it by symony[v], and after disorder it by faction. I will therefore have an especial eye to the exercise, and either myself or the proctors be usually there.

The vice-chancellor's answer to this passage about the examinations.

CHR. POTTER, Vice-chan.

Octob. 19, 1640.

THE outer room before the convocation-house is now handsomely fitted both for our courts, and for the meeting of the heads; with a general approbation and small charge.

The room before the convocation-house fitted for courts, &c.

CHR. POTTER.

Octob. 26, 1640

I HAVE already gathered a pretty purse of mulcts from taverns and such places in my night and day walks, and mean to continue the course: though I doubt not that some of our back friends in parliament will give us but little thanks: some there, perhaps many, rather desiring we should be guilty, that they might with more colour use us as they did the monasteries. God preserve this miserable nation from sacrilege and atheism: to which I say Amen.

Night walks the vice-chancellor's care.

I hanged up last week this fair and short monition following at the door of the congregation; and it hath already

[v] [Simony appears to have been very prevalent at this period. See frequent mention of it in the forms of presentation to benefices in Rymer's Fœdera, and also Abp. Laud's remarks in the Hist. of his Troubles and Trial, chap. xxvi. p. 266 in marg.]

A.D. 1640. brought in many miniver-hoods, and will in short time prevail (I hope) with all, without any word or murmur of contradiction.

"Vetustissima hujus universitatis consuetudo est, ut magistri regentes, toto regentiæ suæ tempore in omni conventu academico, præcipue vero in congregationibus et convocationibus, caputiis ex minuto-vario (vulgo miniver) et non sericis, induti intersint. Atque ideo D. Vicecancellarius monet omnes et singulos magistros regentes, et insuper collegiorum aularumque decanos, seu præsentatores, ut hujus consuetudinis et juramenti sui memores in posterum caputio ordini suo et huic domui competente huc semper accedant: sub pœna in statutis præscripta[w]."

CH. POTTER.

Octob. 26, 1640.

[w] [The statute (Corp. Stat., tit. xiv. sect. 3,) says, caputiis, sive e serico sive e minuto-vario, obversis; from this place it appears that the miniver hood, now worn by the proctors, is the regents' hood, the silk, the non-regents'. The last instance probably of the miniver hood being thus worn is recorded in the following letter, from Mr. Bishop to Dr. Charlett, printed "from the original in the Bodleian Library," in Oxoniana, vol. iii. p. 161.

May 11, 1721.

Rev. Sir,

Yours of the 4th, 7th, and 8th, came to me regularly. Your brother Gandy tells me, Dr. Crowder, when he was dean of the college, often told him a proctor's hood, as dean of the coll. (Oriel) was his proper habit in congregation, &c., upon which Mr. Gandy told him, that if the Dr., viz., Dr. Crowder, would give him such a hood he would use it in congregation, &c. Upon which the doctor sent him one, but so bad a one that it would scarce hang together; however, he wore it three or four times in the congregation house, as dean of Oriel, (Dr. Haughton then vice-chancellor,) and had continued it during the remainder of the year as dean of the coll., if it had been fit to wear longer; that Dr. Haughton owned it was the proper hood of a dean, as dean of a college, which they ought to wear upon proposing or presenting to degrees; but that it being chargeable to buy, he believed was at first the reason of its being dispensed with for not being worn, and at last of its being totally laid aside, and that *before or after him*, he, viz., Mr. Gandy, says, "he remembers no one dean wore such a hood, viz., *a proctor's hood.*" The next sentence probably records the last instance of the wide sleeved gown being worn by masters of arts in Oxford. "As for the librarian, he, Mr. Gandy, very well remembers the librarian upon public days wore a proctor's gown, as his proper habit, but what was his hood as librarian, he has forgot, but as he thinks will appear in Loggan's cuts of the habits of all degrees and denominations." In Loggan (Oxonia depicta) the M.A. wears the miniver hood. The Dr. Haughton mentioned here is Dr. Timothy Halton, provost of Queen's college, vice-chancellor in 1679, 1680, 1685. Mr. Gandy is Henry Gandy, who was ultimately a bishop of the nonjurors' succession; he was fellow of Oriel, and dean. He and Dr. (Arthur) Charlett (then fellow of Trinity), afterwards (1692) elected master of University college,) were the proctors in the year 1683. Dr. Crowther is most probably Joseph Crowther, fellow of St. John's college, D.D., 1660. and principal of St. Mary hall from 1664 to 1689. (Wood's Fasti ii. 236,) There is an interesting account of Dr. Charlett, from Rawlinson's MSS. in the Bodleian letters, vol. i. p. 30.

The wide-sleeved gown is still worn at Winchester college election by the senior poser, who is always a M.A.]

213 Non datur scribendi otium; hoc tamen quale quale est arripio lubens, ut pauca ad vos transmittam: adhuc (florentes Academici) tempora adsunt plusquam difficillima, nec negotia, quæ undique urgent, faciliora sunt. Quin et quo loco res Ecclesiæ sint, nemo non videt. Horum malorum fons non unus est: unus tamen inter alios furor est eorum, qui sanam doctrinam non sustinentes (quod olim observavit S. Hilarius) corruptam desiderant. Inter eos, qui hoc œstro perciti sunt, quam difficile sit vivere mihi plus satis innotescit, cui (Deo gratias) idem est vivere et officium facere.

My letters to the university the fourth time, when I sent the manuscripts[x].

Sed mittenda hæc sunt. Nec enim, quo fata ducant, datur scire, nec mitiora redduntur tempora, aut tutiora querimoniis. Interim velim sciatis me omnia vobis fausta et felicia precari, quo tuti sitis felicesque, dum hic inter sphæras superiores stellæ cujuslibet magnitudinis vix motum suum tenent, aut præ nubium crassitie debile lumen emittunt.

Dum sic fluctuant omnia, statui apud me in tuto (id est, apud vos spero) manuscripta quædam temporum priorum monumenta deponere. Pauca sunt, sed prioribus similia, si non æqualia. Et talia, quæ, non obstantibus temporum difficultatibus, in usum vestrum parare non destiti. . . Sunt vero inter hæc Hebraica sex, Græca undecim, Arabica triginta quatuor, Latina viginti et unum, Italica duo, Anglicana totidem, Persica quinque, quorum unum, folio digestum ampliori, historiam continet ab orbe condito ad finem imperii Saracenici, et est proculdubio magni valoris. Hæc per vos in bibliothecam Bodleianam (nomen veneror, nec superstitiose) reponenda, et cæteris olim meis apponenda cupio, et sub iisdem legibus, quibus et priora dedi. Non opus est multis donum hoc nostrum nimis exile ornare, nec id in votis meis unquam fuit. Hoc obnixe et quotidie a Deo O. M. summis votis peto, ut academia semper floreat, in ea religio, et pietas, et quicquid doctrinam decorare potest, in altum crescat, ut tempestatibus, quæ nunc omnia perflant, sedatis, tuto

[x] [Read in convocation Nov. 10, 1640. Reg. Conv. R. fol. 182. b. See the entry in Diary relating to those MSS. Oct. 27, 1640.]

A.D. 1640. possitis et vobis et studiis, præ omnibus Deo frui: quæ vota semper erunt,

Fidelissimi et amantissimi
Cancellarii vestri,
W. CANT.[y]

Dat. ex ædibus nostris Lambeth.
Nov. 6, 1640.

[Viris mihi amicissimis, Doctori Potter, vice-cancellario, reliquisque doctoribus, procuratoribus, necnon singulis in domo convocationis intra almam universitatem Oxon. congregatis.]

ÆTERNUM REVERENDISSIME CANCELLARIE,

QUÆNAM hæc lucta indefessæ virtutis et prementium angustiarum? Dum nutat orbis, nictantque stellæ, academiam firmare cogitas, unicam illustrare academiam; securus tui, de nobis solicitus. Prioribus manuscriptis, ingenti labore et pretio comparatis, [pro nobis] novam accumulasti messem; pari linguarum varietate, argumentorum pondere, et exemplarium raritate spectabilem, numero quidem octoginta et unum volumina, quæ pari fide et gratitudine sancte custo- 214
diemus, caste versabimus. Occurrit hos libros intuentibus vox plurimum diversa, unus tamen hic sensus, te musis esse musam, et almæ academiæ altorem inexhaustum. Fuere hæc temporis anteacti monumenta, sed erunt tui. Thesaurum historicum nobis nunc transmittendo, meruisti historiam. Duplicat enim eximii hujus beneficii charitatem tumultuosa rerum præsentium difficultas; quæ cum ægre permittat scribendi otium aut legendi, loquendi otium aut tacendi [nihilominus] insuperabili vestræ benefaciendi solertiæ locum et consilii spatium relinquit. Quicquid in sinum academiæ congeris, in tuto collocatum existimas; opinamur et nos extra fortunam id esse positum; non quia nobis datur, sed quia datur, quia merces tantorum operum immortali

[y] [This and the following letter were translated and published in 1641, in order to bring odium on the chancellor and the university, as reflecting on the state of the times. See Wood, Annals, p. 424.]

cista reconditur. Nos interim, qui in spem Ecclesiæ nutrimur, ejusdem fato convolvimur: seminario non parcet manus, quæ odit hortum, et minatur hortulano. Si in lubrico stet ille, venerandissimus ille, quo rectior non stat regula, quo prior est corrigenda religio[z], num ulla erit nobis sub umbra tua latentibus fiducia? Certe sine Ecclesia, sine te, salutem sperare non possumus: solatium nolumus, non tenet nos incolumitatis nostræ tam turpis avaritia, tam pusillanimis complacentia. Eja lubentiores pereamus omnes, quam vivamus hanc mortem, ex arbitrio pendere furentium. Postquam supervenit infelix ille dies, quando nihil erit invisius fidelissimis Dei ministris, nihil periculosius innocentia, et vitio vertetur nimia integritas, nimium viximus. Malum istud, quod piget ominari, longe avertat Deus, et popularem compescat furorem, qui sedat fluctus marinos. Nobis ad latus tibi claudendum stipante satellitio prompta sunt mens ac membra: sed mens per omnia intervalla præsentior. Hac ergo validissima superiorum agmina, densasque votorum phalangas ordinabimus, exercebimus, prælio committemus; in cœlum acriter figentes oculum, tendentes manum, de genu pugnantes; ut una cum reliquis dono datis, perfruamur hoc dono maximo, te datore. A.D. 1640.

Sanctitatis vestræ devotissima cultrix,
ACADEM. OXON.

E domo nostræ convocationis,
Novemb. 10, 1640.

[Reverendissimo in Christo patri ac domino Gulielmo archiepiscopo Cantuarensi, et Oxoniensis academiæ honoratissimo cancellario.]

WITHIN the precincts of the university I cannot hear of any one convicted recusant: yet I am resolved to-morrow to desire the mayor to go along with me to view and search all recusants' houses, what munition or arms they have. A search for arms in recusants' houses.

CH. POTTER.

November 23, 1640.

[z] [See the remarks on this expression in Prynne's Cant. Doom, pp. 441—478, and Laud, Hist. of Troubles and Trial, chap. xxix. p. 286 in marg.]

A.D. 1640.

I AM very glad to hear from you, that you know of no convicted recusant in Oxford: yet you shall do very well to make the search which you mention. It will be a very good 215
justification both of yourself and the place.

W. CANT.

November 27, 1640.

IN our visit (Mr. Mayor's and mine on Tuesday last) of our recusants' houses, we found nothing that was like to arms, only in Mr. Napper's of Holy-Well, furniture for one light horse, with which he is charged. In other houses, (most of them poor mean persons, seven or eight in all,) here a pistol, and there a sword rusty, and elsewhere a birding-piece; so we are safe enough from them. God keep us from the Scots. In that view I found two convicted: one here below east-gate, a sorry labouring mason. The other, one Mr. Hunt, by the castle, a stranger; staying here only a while in a house of his own, till he can find some brewer to take it, being fit for that purpose, and standing void.

CH. POTTER.

November ult., 1640.

I THANK you for your pains in your search for arms among recusants, and am glad you find all so safe, and them so unfurnished. As for Mr. Hunt, if he be a stranger, the sooner the town is rid of him the better.

Confirmation of the lecturers' endowments by parliament.

For the confirmation of your endowments upon your professors and orators, you shall do well when the great businesses are more over (for till then it will not be intended) to move for confirmation in parliament. And in the mean time it may be very fit for you to prepare a bill by some good council, which may contain them all in one, if it may be.

It is true, you write that most colleges have upon Christmas day a sermon and a communion in their private chapels, and by that means cannot come to the public sermon of the university at Christ Church. And whereas you write farther, that some have wished, that in regard of this the morning sermon for the university might be put off to the afternoon (as it is upon Easter-day for the like occasion), I for my part think the motion very good, it being a day of solemn observation. Yet I would have it proposed to the heads, and then that which you shall do by public consent shall very well satisfy me. A.D. 1640.

Christmas-day's morning sermon put to the afternoon.

This was concluded by a general consent of the heads, Dec. 7, 1640.

W. CANT.

Lambeth,
Dec. 4, 1640.

216. MR. WILKINSON complained in parliament against the vice-chancellor, for censuring of his sermon. The vice-chancellor, according to the command of the committee for religion in the house of commons, sent up the copy of Wilkinson's sermon, and his exceptions against it upon Tuesday December 8th, the time appointed for the committee. But the carrier's late coming in hindered the delivery for that time; but it was delivered the next morning by Dr. Baylie.

The censure of Mr. Wilkinson's sermon complained of in parliament.

W. CANT.

WHEREAS upon enquiry made by Dr. Frewen, late vice-chancellor of Oxford, in two several assemblies of the heads of houses there, none of them could inform him of any university man, whom he knew or probably suspected to be a papist, or popishly affected: notwithstanding which care of the governors, and clearness of the university, it could not be avoided, but some persons' suggestions should be put up to the high court of parliament, as if mass were ordinarily said in the university, and frequented by university men, without any control of the governors there.

No university man suspected of popery.

A.D. 1640. We, therefore, the present vice-chancellor and the heads of houses, for the better clearing of our university from such foul imputations, have thought fit under our hands to testify, that we are so far from conniving at the celebration of mass here, or knowing of any such matter, that we neither know, nor can probably suspect any member of our university to be a papist, or popishly addicted.

In witness whereof we have subscribed,

CHRISTO. POTTER, Vice-Chancel. Oxon.
NAT. BRENT, Præfect. coll. Mert.
RO. KETTLE, President of Trin. coll.
JO. PRIDEAUX, Rector coll. Exon. et S. T. P. regius.
JO. WILKINSON, aul. Magd. Princ.
SAMUEL RADCLIF, coll. Ær. Nas. Princ.
JO. TOLSON, coll. Oriel. Præpos.
PAUL HOOD, Rector coll. Lincoln.
A. FREWEN, Pres. coll. Magd.
RICHARD BAYLIE, Præsid. S. John.
THO. CLAYTON, coll. Pembr. magr. Med. Prof. Reg.
THO. LAWRENCE, Magist. coll. Bal.
FRAN. MANSEL, coll. Jesu Princ.
THO. WALKER, universit. Mr.
GILBERT SHELDON, Ward. of All Souls coll.
DANIEL ESCOTT, Ward. of Wadh. coll.
GUIL. STRODE, Eccl. Christ. Subdec.
ADAM AIRAY, Princip. of Edmond hall.
RO. NEWLIN, Præs. coll. Corp. Christ.
RICH. ZOUCH, aul. Alb. Princip.
PHILIP. PARSONS, aul. Cervin. Princip.
JOHN SAUNDERS, aul. Mar. Princ.
DEGORY WHEARE, Princ. Glouc. hall.
P. ALLIBOND, Proct. sen.
N. GREAVES, Proct. jun.

Dec. 4, 1640.

The other heads of houses were not in town when this was subscribed[a].

Resignation of the chancellorship, in a letter to the university.

MY present condition is not unknown to the whole world, 217
yet by few pitied or deplored; the righteous God best knows the justice of my sufferings, on whom both in life and death I will ever depend: the last of which shall be unto me most

[a] [Wood states that this certificate was signed by all the heads, except Rogers of New-Inn-Hall, a notorious puritan. But the names of the dean of Ch. Ch., and of the warden of New Coll. are not annexed to it. The report of the celebration of mass appears to have originated from the speech of Sir Edward Littleton in the house of commons the previous April. He referred to the celebration of mass at the Mitre inn, which was kept by a recusant, as mentioned above. (Wood, Annals, ad an., p. 425.)]

welcome, in that my life is now burdensome unto me, my mind attended with variety of sad and grievous thoughts, my soul continually vexed with anxieties and troubles, groaning under the burden of a displeased parliament, my name aspersed and grossly abused by the multiplicity of libellous pamphlets, and myself debarred from wonted access to the best of princes, and it is *vox populi* that I am popishly affected. How earnest I have been in my disputations, exhortations, and otherwise to quench such sparks, lest they should become coals, I hope after my death you will all acknowledge; yet in the midst of all my afflictions there is nothing more hath so nearly touched me as the remembrance of your free and joyful acceptance of me to be your chancellor, and that I am now shut up from being able to do you that service which you might justly expect from me. When I first received this honour I intended to have carried it with me to my grave; neither were my hopes any less, since the parliament (called by his majesty's royal command) committed me to this royal prison. But sith (by reason of matters of greater consequence yet in hand) the parliament is pleased to procrastinate my trial, I do hereby as thankfully resign my office of being chancellor, as ever I received that dignity, entreating you to elect some honourable person, who upon all occasions may be ready to serve you; and I beseech God send you such an one as may do all things for His glory, and the furtherance of your most famous university. This is the continual prayer of,

A.D. 1641.

Your dejected friend and chancellor,

Being the last time I shall write so,

W. CANT.

Tower,
June 28, 1641[b].

[b] [The editor has seen two copies of this letter printed at the time, with slight variations from the text printed by Wharton and from each other, one bearing the title: "The copie of a letter sent from William Laud, Archbishop of Canterbury, the 28 of June, M.DCXLI. unto the University of Oxford: specifying his willingness to resign his Chancellor-ship and withal deploring his sad estate now in the time of his imprisonment. Printed in the year 1641," having the arms of the university with the letters AC. OX.; the other with a slightly different title, the likeness of the Archbishop, instead of the arms, also printed anno 1641.]

A.D. 1641.

[The following letters were printed under this title: "The true copy of a Letter sent from the most Reverend William, Lord Archbishop of Canterbury, to the University of Oxford, when he resigned his office of Chancellor. Published by occasion of a base Libel and Forgery, that runs under this Title; and also the Answer of the University to the said Letter. Oxford, printed by Leonard Lichfield, Printer to the University, Anno Dom. 1641[c]."

To my very loving friends, the vice-chancellor, the doctors, the proctors, and the rest of the convocation of the university of Oxford.

After my hearty commendations, &c. These are to remember my love to that whole body; that love, than which no other chancellor ever bore greater, or with more ferventness and zeal to the public good and happiness of that place. And I do heartily pray all and every of you to believe me; for most true it is, that the unfortunateness of my great affliction doth not trouble me for any one thing more, than that I can be no further useful or beneficial to that place, which I so much love and honour.

I was once resolved not to resign my place of chancellor, till I saw the issue of my troubles one way or other: and this resolution I took, partly because I had no reason to desert myself, and occasion the world to think me guilty, and partly because I have found so much love from the university, that I could not make myself willing to leave it, till some greater cause should take me off from that which I so resolved on.

That cause, if I be not much mistaken, doth now present itself; for I see the university hath great need of friends, great and daily need. I see my trial not hastened, so that I am neither able to assist your great occasions myself, nor procure friends for them. I see that if you had another chancellor, you could not want the help which now you do. And I cannot but know, that were your love never so great to me, it must needs cool, when you see me able to give no

[c] [This also has the arms of the university in another form.]

assistance, and fill the place, which should afford it to you; A.D. 1641.
and I should hardly satisfy myself that I love you so well as I do, if I did not further your good happiness by all the means I can, and even by this my resignation.

The serious consideration of these things, and the foresight I have, that I shall never be able to serve you as I have done, have prevailed with me at this time, to send the resignation of the chancellorship to your body met in convocation; and I do hereby pray you that it may be publicly read and accepted, the time being now most fit; that so your honourable succeeding chancellor may presently appoint an able deputy for the government, according to his own judgment.

And now I do earnestly desire of you all, either to remember or to know that I never sought or thought of the honour of this place to myself; and yet that, since it was by the great favour and love of that university laid upon me, I have discharged it, by God's grace and goodness to me, with great pains and care; and God's blessing, I humbly thank Him, hath not been wanting. And I profess singly and from my heart, if there be any good which I ought to have done to that place, and have not done it, it proceeded from want of understanding or ability, not will or affection. And though I do, for the cause aforesaid, resign this place, yet I shall serve it still with my prayers, so long as God continues my life.

As I doubt not but God will bless you with an honourable chancellor, and one able to do more for that place than I have been, so I pray God to give you a peaceable and quiet election, and to direct it to the good of this His Church, and the honour and happiness of that famous university; that you may have no miss, in the least, of me, who after your prayers heartily desired, now writes himself the last time,

Your very loving poor friend and chancellor,

W. CANT.

From the Tower,
June 25, 1641.

A.D. 1641.

Amplissimo et Reverendissimo Domino Gulielmo Archi-Præsuli Cantuarensi.

Reverendissime Archi-Præsul —— Hoc enim solum tibi (sic voluisti) nomen relictum est ——

Novissimæ literæ tuæ, amoris, sed et doloris, plenæ, fecerunt ut dehinc nos plane ære dirutos diruptosque profiteri debeamus. Cum effusissimo amori tuo, verbis (quod unicum nobis suppetit peculium) ut paria faceremus, nunquam sperandum fuit; nedum dolori nostro verba nos reperturos paria; ne si passis quidem eloquentiæ velis vehi, et tota doloris prærogativa frui liceret. Hodie vero, ut sunt tempora, ad justissimum dolorem nostrum non levis hic accessit cumulus, quod eum in sinu premere et quasi strangulare necesse habeamus; quibus ne illud quidem tuto queri licet, in ea nos tempora incidisse, in quibus singulari tuæ prudentiæ et erga nos amori consultissimum visum sit, nostraque quam maxime interesse, ut res ac fortunas nostras a tuos segreges habeamus et sejunctas. Quanquam vero supremo numini sic visum est, ut illud nobis beneficii loco imputandum haberes, quod maximum beneficiorum tuorum, teipsum a nobis segregares, et Cancellarii munus abdicares; affectus tamen tuus erga Academiam nostram propensissimus, tum literis tuis novissimis, tum aliis frequentibus argumentis abunde testatus, dubitare nos non sinit, quin deposito invidioso cancellarii titulo, amantissimi patroni affectum adhuc in sinu tuo retineas. Quamdiu Manuscripta[d] illa κειμήλια Tua, Orientis spolia, et vere ἡλίου ἀναθήματα Bibliothecam nostram illustrabunt; quamdiu Lectura Arabica, a Te[e] dotata, frequentabitur; quamdiu Antiquitatis vindices simul et testes antiqua[f] Numismata visentur; quamdiu castigatior disciplina, mores emendati, morumque canon statuta vige-

[d] MSS. Cod. plus quam MCCC. De quibus plus quam CCCXXX. Linguis Oriental. scripti, et paulo minus C. Ling. Gr.

[e] Salarium Professoris Ling. Arab. XL. lb. Annuæ.

[f] Hebr. Græc-Roman. Famil. et Imper. Britannic.

bunt; quamdiu pro studio partium bonarum artium studia colentur; quamdiu literis honos, honori literæ erunt, Cancellarium adhuc esse Te, sentiet præsens ætas; fuisse, postera agnoscet. Dehinc, immortalitatis securus, gloriæque tuæ superstes, diu hic posteritati tuæ intersis; ac demum, ubi mortalitatis numeros omnes impleveris, plenus annis abeas, plenus honoribus, illis etiam quos abdicasti. Ita vovet A.D. 1641.

Amplitudini tuæ omni cultus ac
observantiæ nexu devinctissima,

ACADEMIA OXON.]

Dat. e domo Convocat.
6 Julii, 1641.

THE WORKS

OF

ARCHBISHOP LAUD.

THE

WORKS

OF THE

MOST REVEREND FATHER IN GOD,

WILLIAM LAUD, D.D.,

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

VOL. V. PART II.

ACCOUNTS OF PROVINCE, &c.

OXFORD:
JOHN HENRY PARKER.
M DCCC LIII.

OXFORD:
PRINTED BY I. SHRIMPTON.

Arch-Biſhop LAUD's

ANNUAL ACCOUNTS

OF HIS

PROVINCE,

PRESENTED TO

THE KING

IN

The beginning of every Year;

With the KING's

Apoſtills; or, Marginal Notes:

Tranſcribed and Publiſhed from the Originals.

Together with the

KING's INSTRUCTIONS

TO THE

Arch-Biſhops Abbot *and* Laud,

Upon which

Theſe ACCOUNTS were formed:

AND

The laſt Account of Arch-Biſhop *Abbot* to the King concerning his Province.

LONDON:

Printed for Ri. Chiſwell, at the *Roſe* and *Crown* in St. *Paul's* Church-Yard, MDCXCV.

[These accounts of his province were originally printed by Henry Wharton, at the end of the Abp's. History of his Troubles and Trial. They are now inserted in this place for convenience of arrangement. The figures in the inner margin refer to the pages of the original volume.]

INSTRUCTIONS

SENT FROM THE KING TO ARCHBISHOP ABBOT, IN THE YEAR 1629[a].

CAROLUS REX,

INSTRUCTIONS for the most reverend father in God, our right trusty, and right entirely well-beloved counsellor, George lord archbishop of Canterbury; concerning certain articles to be observed, and put in execution by the several bishops in his province. A.D. 1629.

I. That the lords the bishops be commanded to their several sees to keep residence, excepting those which are in necessary attendance at court.

II. That none of them reside upon his land or lease that he hath purchased, nor on his *commendam*, if he [1]should have any, but in one of the episcopal houses, if he have any. And that he waste not the woods where any are left.

[1] 'hold any' Instruct. ad Laud.

III. That they give charge in their triennial visitations, and all other convenient times, both by themselves, and the archdeacons; that [2]the declaration for the settling all questions in difference, be [3] chiefly observed by all parties.

[2] 'our' Id.

[3] 'strictly' Id.

IV. That there be a special care taken by them all, that [4]the ordinations be solemn, and not of unworthy persons.

[4] 'their' Id.

V. That they take great care concerning the lecturers, in these special directions following.

1. That in all parishes the afternoon sermons may be turned into catechizing by questions and answers, when,

[a] [MSS. Lamb. 943, p. 103.]

[b] [These instructions were put forth at the suggestion of Abp. Harsnet, and Laud, then bp. of London. (Collier, Eccl. Hist. ii. 748.) The original draught is contained in the 'Considerations for the better settling of Church government.' See Prynne, Cant. Doom, p. 368.]

A.D. 1629.

and wheresoever there is no great cause apparent to break this ancient and profitable order.

2. That every bishop ordain in his diocese, that every lecturer do read divine service according to the liturgy printed by authority, in his surplice and hood, before the lecture.
3. That where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines near adjoining, and in the same diocese; and that they preach in gowns, and not in cloaks, as too many do use.
4. That if a corporation maintain a single lecturer, he be not suffered to preach, till he profess his willingness to take upon him a living with cure of souls within that corporation; and that he actually take such benefice or cure, as soon as it shall be fairly procured for him. 518

VI. That the bishops do countenance and encourage the grave and orthodox divines of their clergy, and that they use means by some of their clergy, that they may have knowledge, how both lecturers and preachers behave themselves in their sermons within their diocese. That so they may take order for any abuse accordingly.

VII. That the bishops suffer none but noblemen, and men qualified by learning, to have any private chaplain in his house.

VIII. That they take special care that divine service be duly frequented, as well for prayers and catechizing, as for sermons: and take particular note of all such as absent themselves as recusants, or otherwise.

IX. That every bishop, that by our grace, favour, and good opinion of his service, shall be nominated by us to another bishopric, shall, from that day of nomination, not presume to make any lease for three lives, or one and twenty years, or concurrent lease, or any way make any estate, or cut any woods or timber; but merely receive the rents due, and so quit the place: for we think it an hateful thing, that any man, leaving the bishopric, should almost undo the successor. And if any man shall presume to break this order,

we will refuse him our royal assent, and keep him at the place which he had so abused. A.D. 1629.

X. We command you to give us an account every year the second day of [1]January[d], of the performance of these our commands.

[1] 'February,' exemplar aliud.

DORCHESTER[e].

519 ARCHBISHOP ABBOT'S ACCOUNT OF HIS PROVINCE FOR THE YEAR 1632, SENT TO THE KING[f].

MAY IT PLEASE YOUR MOST EXCELLENT MAJESTY.

THE year is at an end; *redit orbis in orbem, et moritura ruit perituri machina mundi.* But the account of the Church affairs for the last year must not be forgotten.

To speak generally unto the articles heretofore propounded by your majesty; it is enough to say, that the bishops, for aught it appeareth unto me, have lived at home; and in their episcopal houses: saving only my lord of St. David's[g]; who by his wife's sickness, but especially by a law suit, which concerneth him for all that he hath, as he informeth, was constrained to keep here. But now that vexatious suit being ended, he promiseth to repair home, and there to reside; that there shall be no just occasion of complaint against him.

Of Arminian points there is no dispute: and ordinations of ministers, for aught that I can learn, are canonically observed: the rules for lecturers are strictly kept.

Care is had, that divine service is religiously read and frequented, saving by certain separatists about London, who for their persons are contemptible, but fit to be punished for their wilful obstinacy; which we do with moderation: yet yielding them means to confer with learned men, which we hope will prevail with some of them. And so it may be said

[d] ['Second of February,' MSS. Lamb.]

[e] [Dudley Carleton, visc. Dorchester, secretary of state.]

[f] [MSS. Lamb., numb. 943, p. 105.]

[g] [Theophilus Field, translated from Llandaff, July 12, 1627; translated to Hereford in 1635.]

A.D. 1632. of the rest of the articles, that I find no noted transgression of them.

There is not in the Church of England left any inconformable minister, which appeareth; and yet the lord bishops of London[h] and Lincoln[i] have been forced to deprive two or three, whom no time can tame, nor instruction conquer, according to the rule, *immedicabile vulnus ense recidendum est.*

There was one Burges, a physician[k], who opened his mouth wide against the repairing of St. Paul's church; but he hath been so castigated, that, as I trust, very few others will be encouraged to walk in his ways, and to blaspheme so holy a work.

There hath been these two last years past, mention made of papists frequenting Holy-Well or St. Winifred's well in Wales; and the bishop of St. Asaph[l] doth not forget to touch it again in these words: "There hath been there all this summer more than ordinary concourse of people, and more bold and open practice of superstition. Where it is not to be forgotten, that at that well a great part of the powder treason was hatched: and therefore my humble opi- 52(
nion is, that serious letters should be directed from your majesty or privy council, to the lord president of Wales and his fellow commissioners, that at summer next some course

[h] [See a list of the suspended clergy in the diocese of London in Prynne's Cant. Doom, p. 373.]

[i] [Williams, the bp. of Lincoln, had long connived at the non-conformity of many of his clergy, some of whom had gone on for twenty years and more without even wearing the surplice. See Cotton Mather's Hist. of New England, book iii. par. ii. chap. x. p. 90. Life of Peter Bulkly. Cotton of Boston had given up the use of the Prayer Book as well as of the surplice. (Ibid., par. i. p. 18.)]

[k] ["The next memoir that I find occur this year is that concerning Mr. John Burgess, late of Pembroke coll., who upon the proposal of the collection for the re-edifying of St. Paul's church in London, which was tendered to him among others 3 June 1632, in Pembroke college hall, did speak foolishly and indiscreetly many insufferable words, as particularly, 'that churches were not simply necessary, because God might be served by us as well in caves and dens and woods,' and also that he 'would rather give 10 shillings towards the pulling down of that church, to build other churches where they want them, than 5 shillings towards the repairing of it, &c.,' which passages being attested to his face before his majesty's commissioners ecclesiastical, was by them ordered to make a recantation at Oxford, as the vice-chancellor should appoint, which being by him performed in a convocation held 14th of March, [he] was in a capacity to obtain that preferment of which he was in seeking." Wood, Annals, ad an. 1633, p. 393. A letter is extant in the Cambr. Univ. Library, Baker's MSS. vol. xxv. p. 265, from the vice-chancellor and several heads of colleges in Oxford, to the university of Cambridge, giving information of Burgess's misdemeanor, and praying that he might not be admitted to the degree of doctor.]

[l] [John Owen, consecrated Sept. 20, 1629, ob. Oct. 15, 1651. See Wood, Ath. Ox. ii. 880.]

should be taken for the repressing of this confluence, being indeed no better than a pilgrimage." A.D. 1632.

The Lady Wotten in Kent hath set up a bold epitaph upon her lord's tomb, and will not be persuaded to take it down[m]. We have therefore called her into the high commission, where, by excuse of sickness, she hath not yet appeared: but at the next term (God willing) we intend to proceed with her; which is but necessary, for the avoiding of scandal in the country.

These few are the most observable things whereof I can give your majesty any reckoning: and if there were any thing else worthy the reporting, I should not conceal it. But there being nothing more, it may be the great comfort of your majesty, that in so large and diffuse a multitude both of men and matters, upon strict examination, there is so little exorbitancy to be found.

Your majesty's
Humble servant,
W. Cant.

Lambeth,
Jan. 2, 1632.

INSTRUCTIONS

SENT FROM THE KING TO ARCHBISHOP LAUD, IN THE YEAR 1634.

Ex Registro Laud, fol. 217[a]. a, b.

Charles R.

Instructions for the most reverend father in God, our right trusty, and right entirely beloved counsellor, William, lord archbishop of Canterbury, concerning certain orders to

[m] [This monument was erected in the church of Boughton Malherbe, Kent, by the widow of Thomas second Lord Wotton, who died April 2, 1630. Sir George Gresley writes to Sir Thomas Puckering, Feb. 163⅔: "The Lady Wotton was fined £500 the last week in the high commission court, for an inscription she put on her deceased lord's tomb, viz., that he died a true catholic of the Roman Church; and for removing the font to set up the said tomb." (Birch's Court of Charles I. vol. ii. p. 227.)]

[a] [See a copy in MSS. Lamb., numb. 943, p. 235.]

A.D. 1634. be observed and put in execution by the several bishops of his province.

I. That the lords the bishops respectively be commanded to their several sees, there to keep residence; excepting those who are in necessary attendance at our court.

II. That none of them reside upon his land, or lease that 521
he hath purchased, nor on his *commendam*, if he hold any; but in one of his episcopal houses. And that he waste not the woods where any are left.

III. That they give charge in their triennial visitations, and at other convenient times, both by themselves, and the archdeacons, that our declaration for settling all questions in difference be strictly observed by all parties.

IV. That there be a special care taken by them all, that their ordinations be solemn, and not of unworthy persons.

V. That they likewise take great care concerning the lecturers within their several dioceses; for whom we give the special directions following.

1. That in all parishes the afternoon sermons be turned into catechizing by question and answer; where and whensoever there is not some great cause apparent to break this ancient and profitable order.
2. That every bishop take care in his diocese, that all lecturers do read divine service according to the liturgy printed by authority, in their surplices and hoods, before the lecture.
3. That where a lecture is set up in a market-town, it may be read by a company of grave and orthodox divines, near adjoining, and of the same diocese; and that they ever preach in such seemly habits as belong to their degrees, and not in cloaks.
4. That if a corporation do maintain a single lecturer, he be not suffered to preach, till he profess his willingness to take upon him a living with cure of souls within that corporation; and he do actually take such benefice or cure, so soon as it shall be fairly procured for him.

VI. That the bishops do countenance and encourage the

grave and orthodox divines of their clergy, and that they use means by some of the clergy, or others, to have knowledge, how both lecturers and preachers within their several dioceses behave themselves in their sermons; that so they may take present order for any abuse accordingly. A.D. 1634.

VII. That the bishops suffer none under noblemen, and men qualified by law, to have or keep any private chaplain in his house.

VIII. That they take special care that divine service be diligently frequented, as well for prayers and catechism, as
522 sermons; and that particular notice be taken of all such as absent themselves, as recusants or otherwise.

IX. That no bishop whatsoever, who, by our grace and good opinion of his service, shall be nominated by us to another bishopric, shall from the day of that our nomination presume to make any lease for three lives, or one and twenty years, or concurrent lease, or any way renew any estate, or cut any wood or timber; but merely receive the rents due, and quit the place. For we think it a hateful thing that any man's preferment to a better bishopric should almost undo the successor. And if any shall presume to break this order, we shall refuse him our royal assent, and keep him at the place which he hath so abused.

X. That every bishop give his metropolitan a strict account yearly of their obedience to our late letters prohibiting them to change any leases from years into lives[n]; and that they fail not to certify, if they find that the dean, or dean and chapter, or any archdeacon, or prebendary[o], &c., within their several dioceses, have at any time broken our commands, in any particular contained in the aforesaid letters.

XI. That every bishop, to whom, in regard of the small revenues of his bishopric, we either have already, or shall hereafter, not only give power, but command to receive and hold as in *commendam* any lease expired, or near expiring, and belonging to their see, or any ecclesiastical benefice, or benefices, or other promotion with cure, or without, being

[n] [See the king's letter in Wilkins's Conc., vol. iv. p. 493, from Reg. Laud, fol. 202, b. The Abp's. letter to his suffragans, on enclosing this letter of the king's, will be found in vol. ii.]

[o] [See the king's letters imposing the same restrictions on deans and prebendaries, as well as the chapter as a body. Wilkins's Conc., vol. iv. p. 494, from Reg. Laud, fol. 208, b.]

A.D. 1634. in his, or their own gift, by letters given under our signet, and sent to those bishops respectively, do likewise give an account yearly to his metropolitan, that he doth not put any of the aforenamed benefices, or other preferment, out of his *commendam*, to give to any son, kinsman, friend, or other, upon any pretence whatsoever, thereby to frustrate our gracious intentions to those several sees, and the succeeding bishops therein.

XII. That every bishop respectively do likewise in his yearly account to his metropolitan, give notice of any notable alteration, or other accident within his diocese, which may any ways concern either the doctrine or discipline of the Church established.

XIII. That whereas John Bancroft, doctor in divinity, and bishop of Oxford, hath very worthily, at his own proper cost and charges, built a house for himself, and the bishops of Oxford successively, (by our both leave and encouragement,) upon the vicarage of Cuddesden near Oxford, which vicarage is in the patronage and gift of him and his successors. And whereas our farther will and pleasure is, that the said house, together with the vicarage aforesaid, shall ever be held in *commendam* by the bishops of Oxford successively. That therefore the said bishop for the time being do yearly give his particular account of his holding both the house and benefice aforesaid, to the end that we and our successors may upon all occasions be put in mind of keeping that house and 523
vicarage to the see of Oxford, at all times of change, when or howsoever that bishopric shall become void.

XIV. Lastly, we command every bishop respectively to give his account in writing to his metropolitan, of all these our instructions, or as many of them as may concern him, at or before the tenth day of December yearly. And likewise, that you out of them make a brief of your whole province, and present it to us every year, by the second day of January following, that so we may see how the Church is governed, and our commands obeyed. And hereof in any wise fail you not.

Jan. 19, 1634. *Comput. Angl.*

A MEMORIAL OF THE ARCHBISHOP'S ANNUAL ACCOUNT TO THE KING'S MAJESTY, OF HIS PROVINCE, FOR THE YEAR 1635.

Ex Registro Laud, fol. 241[p].

WHEREAS his majesty in his late instructions to the lords the bishops, hath amongst other things commanded, that every bishop respectively should give an account in writing to his metropolitan, of all those instructions, or so many of them as may concern him, at, or before the tenth day of December yearly: and likewise, that the lord archbishop of Canterbury his grace, do make out of them a brief of his whole province, and present it to his sacred majesty every year, by the second day of January following. My lord archbishop in obedience to the said commands, did present an account in writing to his majesty, how those prudent and pious instructions, for the good and welfare of the Church of Christ in this kingdom, have been obeyed and performed by the several bishops within his province of Canterbury, for the year of our Lord God 1634. Which account by his grace's command, is registered amongst the other acts of his province by his principal register[q]. And that in farther obedience to the said instructions, his grace delivered another brief in writing, of his said province, for this present year of our Lord God, 1635, unto Sir John Cooke, knight, one of the principal secretaries of state, to be presented to his majesty by the time aforesaid; but by reason of his the said secretary's sickness, it is mislaid or lost, and so hath not been presented to his majesty, nor any observation by the king put upon it; which loss notwithstanding, the lord archbishop commanded instead of registering the brief itself, that this memorial of the loss of it should be registered.

W. CANT.

Martij 14, 1635.

[p] [There is a copy of this memorandum in MSS. Lamb., numb. 943, p. 237.]

[q] [See Reg. Laud, fol. 215.]

A.D. 1635.

W. S. A. C.[r] 524

NOTWITHSTANDING this memorial, the archbishop's account for the year 1635 is very happily come to my hand after this manner. My very worthy friend, sir Will. Cooke of Broom in Norfolk, sent me a letter dated Nov. 6, 1681[s], that being executor to an uncle of his then lately deceased in Suffolk, he found in his study a bundle of original papers of archbishop Laud, (which are the annual accounts here following, from 1632 to 1639,) with a letter to me in the words following. "May it please your grace," &c., *vide infra*. The writer of this letter, Mr. Thomas Raymond, a very ingenious gentleman, was (as sir Will. C. tells me[t]) bred up under sir Will. Boswell, ambassador in Holland, and was after governor to the present earl of Peterborough in his travels: and was after his return, (as I have heard) one of the clerks of his majesty's privy council, possibly, under sir Jo. Cooke, principal secretary, by which means these papers might come into his hands. The originals are all signed by the archbishop; that of 1632 by G. Cant. being Abbot's last, and the rest W. Cant. being archbishop Laud's; all which are apostilled in the margin with the king's own hand, except only that of 1635, which it seems by secretary Cook's default, never came to the king's view. I found also, among archbishop Laud's papers, duplicates of the accounts for 1634, 6, 7, 8, and 9, with the king's notes also copied in the margin: and three of them, (*scil.* the three last) are registered in Registr. Laud, ff. 215, 254, 289.

MR. RAYMOND'S LETTER TO MY LORD ARCHBISHOP SANCROFT, CONCERNING THE FOLLOWING PAPERS[u].

MAY IT PLEASE YOUR GRACE,

THE enclosed papers being of ecclesiastic concern, and true and mighty evidences of the abundant love and care of

[r] [These initials are those of William Sancroft, archbp. of Cant. The letter is preserved MSS. Lamb., numb. 943, p. 237.]

[s] [See MSS. Lamb., numb. 943, p. 239.]

[t] [See MSS. Lamb., numb. 943, p. 237.]

[u] [MSS. Lamb., numb. 943, p. 241.]

a blessed king, for the good of the Church, as well as that of a most pious and learned prelate, your grace's predecessor; I thought myself bound both in duty and prudence to transmit them to your grace, as to their proper place, both for use and safety: and this I have endeavoured to do in the carefullest manner I could; and do implore your grace's pardon for this intrusion; beseeching (most humbly) almighty God, to grant your grace *multos annos* in all health and prosperity, so much conducing to the good of His Church amongst us: and withdrawing myself unto my wonted solitude, do crave the great honour to be esteemed, as I am ready to approve myself, A.D. 1635.

Your grace's
Most humble, and
Most faithful servant,
THO. RAYMOND.

Della mia povera Capanna
18 *di Novembre* 78.

ARCHBISHOP LAUD'S ACCOUNT OF HIS PROVINCE, SENT TO THE KING, FOR THE YEAR 1633, WITH THE KING'S APOSTILLS IN THE MARGIN[x].

MAY IT PLEASE YOUR MOST SACRED MAJESTY,

ACCORDING to your royal commands, I do here, upon the second of January, 1633, *comput. Ang.*, present my account of both the diocese and province of Canterbury, concerning all those Church affairs which are contained within your majesty's most gracious declaration and instructions; published out of your most princely and religious care to preserve unity in orthodox doctrine, and conformity to government in this your Church of England.

[x] [MSS. Lamb., numb. 943, p. 247.]

A.D. 1633. Cant. And first, for my own diocese of Canterbury, I hear of many things amiss; but as yet my time hath been so short, that I have had no certain knowledge of any thing fit to certify; save only, that some of my peculiars in London are extremely out of order.

London[y]. For the bishopric of London, it is certified, that my lord the now bishop hath not received complaint against any of his clergy, since his coming to that see, which was since Michaelmas last. For all the former part of this first year I must give your majesty account for myself, being then bishop there.

And first, having heretofore, after long patience and often conference, proceeded against Nathaniel Ward, parson of Stondon in Essex[z], to excommunication and deprivation, for refusing to subscribe to the articles established by the canon of the Church (of which I certified the last year) I have now left him still under the censure of excommunication.

I did likewise convent Mr. John Beedle[a], rector of Barn- 526
stone in Essex, for omitting some parts of divine service, and refusing conformity. But upon his submission and promise of reformation, I dismissed him with a canonical admonition only.

Since my return out of Scotland, Mr. John Davenport[b], vicar of St. Stephen's in Coleman Street, (whom I used with

[y] [William Juxon, elected Oct. 23, 1633.]

[z] [Nathaniel Ward, rector of Standon Massey, was deprived prior to Aug. 8, 1633, when he was succeeded by Ant. Sawbridge, (Newcourt, Repert., vol. ii. p. 545.) He retired on his suspension to New-England. Mather, (History of New-England, book iii. par. ii. chap. xxxi. p. 167,) states that he did not return to England till 1645. But Newcourt, (Repert., vol. ii. pp. 291, 320,) mentions the presentation of a Nath. Ward to the rectory of Hadley in June 7, 1639, and to that of Hawkeswell Jan. 8, 16[illegible], and supposes him to be the same person. His patron was Rob. Rich, earl of Warwick, the notorious favourer of the puritans.]

[a] [Presented to Barnstone, May 31, 1632, by Rob. Rich, earl of Warwick. He appears to have lived till 1662, the next presentation being in that year. (Newcourt, Repert., vol. ii. p. 39.) From what is mentioned below ad ann. 1638, he was evidently a most disorderly person.]

[b] [John Davenport was one of the feoffees for the purchase of impropriations. On the breaking off of that project he retired, as stated in the text, to Amsterdam. At the beginning of the rebellion he returned for a short time into England, and soon afterwards at the invitation of John Cotton joined the puritan colony of New-England, where he became pastor first of Newhaven, and afterwards of Boston, where he died in 1669. See a detailed account of his life in Cotton Mather's History of New-England, book iii. par. i. chap. iv. pp. 51—57.]

all moderation, and about two years since thought I had settled his judgment, having him then at advantage enough to have put extremity upon him, but forbare it,) hath now resigned his vicarage, declared his judgment against conformity with the Church of England, and is since gone (as I hear) to Amsterdam. A.D. 1633.

For Bath and Wells, I find that the lord bishop hath in his late visitation taken a great deal of pains to see all your majesty's instructions observed. And particularly hath put down divers lecturers in market-towns, which were beneficed men in other bishops' dioceses. Because he found, that when they had preached factious and disorderly sermons, they retired into other countries, where his jurisdiction would not reach to punish them. Bath and Wells[c].

His lordship hath likewise sent up a list of Romish recusants, which were presented at his last visitation; which, he saith, are for the most part but of mean condition, and those not many, considering the greatness of that county.

In this diocese the town of Mawling, and that whole deanery, were very much out of order; but the archdeacon[e], by my lord the bishop's command, hath settled them. Rochester[d].

My lord likewise brought Mr. Throgmorton the vicar of Mawling into the high commission; where he submitted himself, and received a canonical admonition.

I likewise certify your majesty, that the bishop complains that the cathedral church suffers much for want of glass in the windows, and that the churchyard lies very undecently, and the gates down; and that he hath no power to remedy these things, because the dean and chapter refuse to be visited by him, upon pretence that their statutes are not confirmed under the broad seal; with some other circumstances with which I shall acquaint your majesty more at large.

C. R.

This must be remedied one way or other; concerning w^ch^ I expect a particular account of you.

Concerning this diocese, whereas your majesty's instruc- Peterborough[f].

[c] [William Pierce, translated from Peterborough, Nov. 26, 1632.]

[d] [John Bowle, elected Dec. 14, 1629, consecrated Feb. 7, following.]

[e] [Elizeus Burgess, B.D., of St. John's coll. Ox. (Wood, F. O. i. 423,) installed Nov. 24, 1621. (Le Neve, p. 254.)]

[f] [Augustine Lindsell, elected Dec. 22, 1632, translated to Hereford, March 1633.]

A.D. 1633. tions require that lecturers should turn their afternoon sermons into catechizing, by way of question and answer; some parsons and vicars make a question whether they be bound to the like order, because lecturers only be named, as they pretend: but your majesty's expression is clear for cate- 527
chizing, generally, and my lord the bishop will presently settle this doubt.

There is one Mr. Elms in that diocese, who being not qualified by law, keeps a schoolmaster in his house, and useth him as a chaplain to preach a lecture upon Sundays in the afternoon in the church of Warmington: but by this time, if the bishop keep his promise, that abuse is rectified.

Cov. and Lich.[g] The bishop complains that the peculiars of his diocese (wherein he hath no power) are much out of order; and I easily believe it. But the remedy will be hard; because I know not in whom the peculiars are; but shall inform myself.

His lordship farther certifies, that he hath suppressed a editious lecture at Ripon, and divers monthly lectures, with fast and a moderator (like that which they called prophesying in Queen Elizabeth's time); as also the running lecture, so called, because the lecturer went from village to village, and at the end of the week proclaimed where they would have him next, that his disciples might follow. They say this lecture was ordained to illuminate the dark corners of that diocese.

C. R.
If there be Darke Corners in this Dioces; it were fitt a trew Light should Illuminat it: and not this that is falce and uncertaine.

St. David's[h]. My lord of St. David's is now resident in his diocese, and hath so been ever since the last spring; and professes that he will take great care hereafter to whom he gives holy orders.

His lordship certifies that he hath suspended a lecturer for his inconformity; and that they have but few Romish recusants.

St. Asaph[i]. The bishop of St. Asaph returns that all is exceeding well in his diocese, save only that the number and boldness of some Romish recusants increaseth much in many places, and

[g] [Robert Wright, translated from Bristol, Oct. 30, 1632; ob. 1642.]
[h] [See above, p. 309.]
[i] [See above, p. 310.]

is encouraged by the superstitious and frequent concourse of some of that party to Holy-Well, otherwise called St. Winifred's well: whether this concourse be by way of pilgrimage or no, I know not; but I am sure it hath long been complained of without remedy. A.D. 1633.

My lord the bishop certifies, that he hath not one refractory non-conformist or schismatical minister within his diocese; and that there are but two lecturers, and that they both are licensed preachers. Landaff[k].

My lord the bishop of Lincoln signifies, that the company of mercers in London, trusted with the gift of one Mr. Fishburn, set up a lecturer in Huntingdon, with the allowance of forty pounds per an. to preach every Saturday morning (being market day), and Sunday in the afternoon[m]; with a proviso in his grant from them, that upon any dislike they may have of him, he shall at a month, or a fortnight's warning, give over the place, without any relation to bishop or archbishop. Lincoln[l].

528 My most humble suit to your majesty is, that no layman whatsoever, and least of all companies or corporations, may, under any pretence of giving to the Church or otherwise, have power to put in or put out any lecturer or other minister.

C. R.

Certainlie I cannot hould fitt, that anie Lay Person or Corporation whatsoever, should have the Power thease Men would take to themselves. For I will have no Preest have anie necessetie of a Lay Dependencie. Wherefore I command you to show me the way to overthrou this, and to hinder the Performance in tyme to all suche Intentions.

His lordship likewise complains of some in Bedfordshire, that use to wander from their own parish churches to follow preachers affected by themselves, of which he hath caused his officers to take special care. As for the placing of the communion table in parish churches, his lordship professes that he takes care of it, according to the canon[n]. These two last are no part of your majesty's instructions; yet, since his lordship hath been so careful to report them to me, I take it my duty to express that his lordship's care to your majesty.

[k] [Will. Murray, translated from Kilfenora Nov. 28, confirmed Dec. 24, 1627.]

[l] [John Williams, elected Aug. 3, 1621.]

[m] [On this subject see Abp. Laud's Letter to Williams, Feb. 25, 163¾.]

[n] [See injunctions issued by Bp. Williams in his visitation of 1635, in Prynne's Cant. Doom, p. 89.]

A.D. 1633. These two dioceses are void; and I had no certificate before the death of the bishops.

Hereford[n] and Bangor[o].

All the bishops above mentioned (which are all that have yet certified) do agree, that all other things in your sacred majesty's instructions contained, are carefully observed; and particularly that of avoiding factious meddling with the prohibited questions.

C. R.

As soon as may bee, get thease Bishoppes Certificats.

From any of the rest of the bishops within my province, I have not as yet received any certificate at all, namely;

Salisbury[p],
Norwich[q],
Worcester[r],
Oxford[s],
Bristol[t],
Winchester[u],
Chichester[x],
Gloucester[y],
Exeter[z],

So I humbly submit this my certificate:

W. CANT.

Ely[a]. THE lord bishop of Ely certifies, that he hath had special care of your majesty's instructions; and that he doth not know that they are broken in his diocese in any point.

W. CANT.

Jan. 2, 1633.

[n] [Vacant by the death of Francis Godwin in April 1633. Juxon was elected to succeed him, but before consecration was translated to London. Godfrey Goodman, bp. of Gloucester, was afterwards elected, but resigned his claims. (See Heylin's Cypr. Angl., pp. 248, 249). Augustine Lindsell was ultimately elected, March 7, 163¾.]

[o] [Vacant by the death of David Dolben. His successor, Edmund Griffith, elected Dec. 31, 1633, confirmed Feb. 12, consecrated Feb. 16 following.]

[p] [John Davenant, elected June 11, 1621.]

[q] [Rich. Corbet, translated from Oxford, April 7, 1632.]

[r] [John Thornborough, translated from Bristol Jan. 25, 1617.]

[s] [John Bancroft, elected May 12, 1632.]

[t] [George Coke, elected Nov. 28, 1632.]

[u] [Walter Curle, translated from Bath and Wells, Oct. 26, 1632.]

[x] [Rich. Montague, elected July 14, 1628.]

[y] [Godfrey Goodman, elected Nov. 26, 1624.]

[z] [Joseph Hall, elected Nov. 5, 1627.]

[a] [Francis White, translated from Norwich, Nov. 15, 1631.]

A.D. 1634.

529 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING FOR THE YEAR 1634[b].

MAY IT PLEASE YOUR MOST EXCELLENT MAJESTY,

I AM at this time, in obedience to your sacred majesty's commands, to give you an account how your prudent and pious instructions for the good and welfare of the Church of Christ, in this your kingdom, have been obeyed and performed by the several bishops within my province of Canterbury, which, with all humility and obedience, I here present as followeth:

And first I represent to your majesty, that I have this year, partly by my vicar-general, and partly by the dean of the arches, visited seven dioceses, beginning (as I am bound by the ecclesiastical laws) at my own metropolitical church of Canterbury[c], and that diocese, that I might first see what was done at home, before I did curiously look abroad into other bishops' jurisdictions. Cant.

And not to conceal truth from your majesty, I found in my own diocese (especially about Ashford-side[d]) divers professed separatists, with whom I shall take the best and most present order that I can; some of them, and some of Maidstone (where much inconformity hath of late years spread) being already called into the high commission, where, if they be proved as guilty as they are voiced to be, I shall not fail to do justice upon them.

I conceive, under favour, that the Dutch churches in Canterbury and Sandwich are great nurseries of inconformity in those parts. Your majesty may be pleased to remember, I have complained to yourself and my lords at the council board, and humbly desired, that they, both of the French, Italian, and Dutch congregations, which are born subjects, may not be suffered any longer to live in such a separation as they do, from both

C. R.

Put mee in mynd of this at some convenient tyme, when I am at Councell, and I shall redress it.

[b] [MSS. Lamb., numb. 943, p. 251, and a transcript in Reg. Laud, fol. 215.]

[c] [See Reg. Laud, foll. 77—82.]

[d] [Disaffection to the Church had spread at Ashford by the exertions of one Udnay, the afternoon lecturer, who had been encouraged by Abp. Abbot. See Prynne's Cant. Doom, p. 373.]

A.D. 1634. Church and state. And have, according to that which I thought might best sort with your majesty's intentions, commanded my vicar-general, when he was lately at Canterbury, to begin fairly to call them to conform with the English Church[d]. Which business I do hereby humbly beseech your majesty to look upon with a provident eye, not here only, but much more in London, for the better settling of both Church and commonwealth in that particular. And for your majesty's instructions I have for my own part punctually observed them.

The rest of the dioceses which I visited this year are Rochester[e], Salisbury[f], Bristol[g], Bath and Wells[h], Exeter[i], and Lincoln[j].

Rochester. For Rochester I found no eminent thing amiss; but the bishop himself fell into a palsy, and was thereby forced to go to the Bath, and so to be longer absent from his diocese than otherwise he would have been; and he is now returned, God be thanked, much better; though not perfectly well. And for the diocese, I did not find in my visitation any noted breach upon any your majesty's instructions. 530

Sarum. For Salisbury, I found the bishop had taken a great deal of care about your majesty's said instructions; and that they might be the better both known and obeyed, he hath caused copies of them to be sent to most of the ministers in his diocese, which hath done a great deal of good.

And though it be not amongst your instructions, yet I am bold to signify unto your sacred majesty, that I find the greatest part of Wiltshire overgrown with the humours of those men that do not conform; and are as backward, both clergy and laity, towards the repair of St. Paul's church, as any part of England that I have observed.

C. R.

I doe, and will express my Pleasure (if need be) what way you will.

The cathedral at Salisbury is much pestered with seats, and I have given order to remove them; which I hope your majesty will approve, as well as you

[d] [See a relation of the Troubles of the three forraigne Churches in Kent, caused by the Injunctions of William Laud, Abp. of Canterbury, Anno Dom. 1634, &c., written by J[ohn] B[ulteel], minister of the word of God, imprinted 1645.]

[e] [Reg. Laud, foll. 82—89.]
[f] [Reg. Laud, foll. 93—102.]
[g] [Reg. Laud, foll. 109—111.]
[h] [Reg. Laud, foll. 105—109.]
[i] [Reg. Laud, foll. 102—105.]
[j] [Reg. Laud, foll. 111—130.]

did at York and Durham, and add your power, if mine be not sufficient. A.D. 1634.

For Bristol, I find in my visitation that the bishop there hath taken very good pains and care since his coming thither. And that some clergymen in Dorsetshire, which gave great cause of suspicion, have quit themselves in a better manner than was expected; though all be not right in those parts. Bristol.

Concerning Bath and Wells, I must needs return to your majesty that which I would to God I could do of all the rest, namely, that all your instructions are punctually observed; and the lectures (as many as are in that diocese) read, not by any particular factious persons, but by a company of learned neighbouring ministers, which are every way conformable to the Church. Bath and Wells.

For Exeter, where, according to many complaints that had been made here above, I might have expected many things out of order; I must do my lord the bishop this right, that for your majesty's instructions, they have been carefully observed. But a great division there is between the dean and chapter. I have twice set them at peace, yet it breaks out again. And, I doubt, there being so many brothers and brothers-in-law in that chapter, is not the least cause of it; the rest siding together for fear of oppression. Exon.

I find also there hath been, and is at this present, a great difference between the dean and chapter and the city, about burial within the churchyard of the cathedral. I shall do
531 my best to set peace between them, and if I cannot, as I much fear it, I shall be an humble suitor to your majesty, to take it into your princely consideration; lest it do more prejudice to both bodies, than is yet thought of.

As for Lincoln, it being the greatest diocese in the kingdom, I have now reduced that under metropolitical visitation also, and visited it this preceding year. My visitors there found Bedfordshire, for the bigness, most tainted of any part of the diocese: and in particular Mr. Buckley[k] is sent to the high commission for inconformity. And in Leicester the Lincoln.

[k] [Peter Buckley or Bulkley, B.D. and fellow of St. John's coll. Cambr., rector of Odell, Beds. Bp. Williams had connived at his non-conformity for twenty years. On being silenced he fled to New England in 1635, where he died March 9, 165⅝. See his Life in Cotton Mather's History of New England, par. iii. pp. 96—98.]

A.D. 1634. dean of the arches suspended one Mr. Angell[l], who hath continued a lecturer in that great town, for these divers years, without any license at all to preach; yet took liberty enough. I doubt his violence hath cracked his brain, and do therefore use him more tenderly, because I see the hand of God hath overtaken him.

For Lincoln itself, my vicar-general certifies me, there are many anabaptists in it, and that their leader is one Johnson a baker; and that in divers parts of that diocese, many both of clergy and laity are excessively given to drunkenness: that the town of Boston, which was a great nursery of inconformity[m], is since the calling of some of the magistrates[n] into the high commission, become very orderly, and settled to obedience. But the town of Louth somewhat to blame.

At Kelstern dwells the wild young gentleman Mr. South (concerning whom I have lately spoken, and that often with your majesty), he hath committed a horrible incest, and gotten two sisters with child. I have called him into the high commission against the next term, and I hope your majesty will give me leave to make south blow west for St. Paul's[o].

C. R.
The South-West Wynd is commonly the best, therfore I will not hinder the blowing that way.

At Kensworth in Hertfordshire, and some other places, many gad from their own churches by troops after other ministers; which is a common fault in the south parts of that diocese, where the people are said to be very giddy in matters of religion.

The cathedral of this diocese is not well ordered, either for reparation or ornaments; but the dean and chapter, to whom that care belongs, have promised speedy amendment.

For Eaton college, within that diocese, I do not find but

[l] [He was elected in 1650 lecturer of Grantham, where he died in 1655, having been appointed a year before his death, an assistant to the commissioners in Lincolnshire for ejecting scandalous ministers. (Wood, Ath. Ox. iii. 398.)]

[m] [This was through the influence of John Cotton, who had been for twenty years minister of Boston. He afterwards became an open non-conformist, and in 1633 sailed for Boston in New England, in company with Thomas Hooker and Sam. Stone. See Mather's Hist. of New England, par. iii. pp. 16—20.]

[n] [Mather states that the mayor and most of the magistrates were called puritans, and particularly specifies Thomas Leverett as a supporter of the party. Ibid., pp. 18, 19.]

[o] [The fines inflicted by that court were granted by the king for the repair of St. Paul's.]

that the provost, sir Henry Wotton[p], hath carried himself very worthily. The greatest things thought to be amiss in that society, are those which are referred to me by your majesty, upon the complaint of King's college in Cambridge[q]; to which I have no more to say, till I see whether they of Eaton will decline the reference or no[r]. A.D. 1634

Thus far concerning the dioceses which I have visited this year. In all which I find one great complaint, and
532 very fit to be redressed. It is the general grievance of the poor vicars, that their stipends are scarce able to feed and clothe them. And which is worse, the vicars in great market towns, where the people are very many, are for the most part worse provided for. But I humbly thank your majesty, some good hath of late been done for them; and I shall pursue all just and fair ways to give them relief; humbly beseeching you to give your gracious assistance to me and them.

For Winchester, I find my lord bishop there hath been very careful for all your majesty's instructions, and that they are well observed through that diocese; save only, that in two parishes the bishop finds some defect about catechizing in the afternoon, of which he will take great care, that it may be remedied. And I find by his lordship's return to me, that there are divers obstinate recusants in those parts, which, I presume, are certified to your majesty's judges according to law. Winton.

The bishop of London visited his diocese this year, the city and Middlesex in person, the rest by his chancellor, by reason of his necessary attendance upon your majesty. In this his visitation he found divers complaints about inconformity to the Church discipline; but the proofs came home only against four, three curates and a vicar. The vicar upon submission hath time given him till the next term to settle himself and reduce his parishioners. And two of the three curates did presently submit themselves, and promise constancy in their obedience to the Church. The third curate, London.

[p] [Admitted in 1623.]

[q] [See the petition of the provost and fellows of King's college in Wilkins' Conc., t. iv. p. 496.]

[r] [This dispute related to the election of the fellows of Eton. Several documents and letters relating to it will be found in their proper places in this edition.]

A.D. 1634. one Philip Saunders of Hutton in Essex, being refractory, was suspended, and hath since forsaken the diocese. It seems he means to settle himself, where he may hope to find more favour.

Norwich. For Norwich, the bishop certifies, that he hath put down some lectures where factious men performed them, and particularly, that he hath suspended one Bridges, curate of St. George's parish in Norwich, for transgressing your majesty's declaration in his lectures; but hath of late freed him from that suspension upon humble submission made, and promise not to offend hereafter. And further, that he hath lately heard complaint of Mr. Ward of Ipswich for some words uttered in sermons of his, for which he is now called into the high commission[q].

He further certifies, that he hath suspended one Enoch Grey for unsound doctrine preached by him. And that one Simon Jacob, alias Bradshaw, and Ralph Smith, two wanderers, went up and down preaching here and there, without place of abode or authority: and that upon his summoning them to appear, they are run out of that diocese. Your majesty's instructions in other things have (as he certifieth) been carefully observed both by himself and his clergy.

Ely. The bishop of Ely certifies, that for any thing that hath been made appear to him, all your majesty's royal injunctions for the good of the Church have been carefully observed through- 533
out his diocese. And he promises to carry a watchful eye, as he hath ever done, concerning all such lecturers as are, or shall at any time be in his diocese.

St. David's. For St. David's, the bishop is now gone and settled in his diocese, whence he hath not been absent two months these two years. He promiseth to be very careful whom he ordains. The lecturers in those parts are not many; yet of late he hath been driven first to suspend, and afterwards to

[q] [Samuel Ward. He was suspended from his ministry, enjoined a public recantation, condemned in costs of suit, and committed to prison. One of the charges brought against him was 'for saying that religion and the gospel stood on tiptoes ready to be gone.' (See Prynne's Cant. Doom, p. 361.)

Ward and Bridges retired to Rotterdam, where they are said to have renounced their previous ordination, and to have ordained each other. Brook (Lives of the Puritans, vol. ii. p. 454) doubts the truth of this latter statement, which he gives on the authority of Baillie's Dissuasive.

Compare Ward's remark with George Herbert's couplet,

Religion stands on tiptoe on our land,
Ready to pass to the American strand.

The Ch. Militant, Poems, p. 208. Lond. 1838.]

dismiss one Roberts a Welch lecturer for inconformity. And one or two others, that have with their giddiness offered to distemper the people, he hath likewise driven out of his diocese. But his lordship complains grievously (and not without cause), that divers impropriators, in those parts, have either pulled down the chancels, or suffered them to fall, to the great debasing of their churches, and leaving them so open and cold, as that the people in those mountainous parts must endure a great deal of hardness, as well in the churches as in their way to them. A.D. 1634.

The bishop of St. Asaph professes he hath little to return. And that it is a great part of his comfort, in that remote place, that the whole diocese in a manner is peaceable and obedient, as well to your majesty's instructions, as other things which concern the Church. That they are not any where troubled with inconformity: but heartily wishes, that they might be as well acquitted from superstition and profaneness. St. Asaph.

The bishop of Landaff certifies, that this last year he visited in person, and found that William Erbury[r], vicar of St. Mary's in Cardiff, and Walter Cradock his curate[s], have been very disobedient to your majesty's instructions, and have preached very schismatically and dangerously to the people. That for this he hath given the vicar a judicial admonition, and will further proceed, if he do not submit. And for his curate, being a bold ignorant young fellow, he hath suspended him, and taken away his license to serve the cure. Among other things he used this base and unchristian passage in the pulpit, That God so loved the world, that for it He sent His son to live like a slave, and die like a beast[t]. Landaft.

C. R.

This is not much unlike that which was not longe since uttered elswhere, viz. That the Jewes crucified Christ like a Damned Rogue between two theeves, &c.

[r] [Erbury was during the Rebellion a chaplain in Essex's army, where he preached Antinomianism and other dangerous opinions. Afterwards he became an universalist, and ultimately avowed Socinian doctrines. See further details of his life in Wood, Ath. Ox. iii. 360—362, and Annals, pp. 494—500.]

[s] [Cradock on his suspension became a schismatical preacher in North and South Wales, and was instrumental in the conversion of Vavasour Powell. He and Wroth formed an independent congregation at Llanfaches, and he afterwards settled at Wrexham. During the civil wars he retired to London and became pastor of Allhallows the Great. (See his Life in Brook's Lives of the Puritans, vol. iii. pp. 382—386.)]

[t] [The words from 'world' to 'beast,' underlined by the king.]

A.D. 1634. He further certifies, that one William Newport, rector of Langua in Monmouthshire, hath pulled down the partition between the chancel and the church, and sold part, and disposed the rest to his own use, with some other violences, to the great profanation of that place: for which the bishop desires leave to bring him into the high commission.

Gloucester. The bishop of Gloucester certifies, that he is forced to ordain some very mean ministers in his diocese, to supply cures as mean; yet he professeth, that to his knowledge, he never gave holy orders to any unworthy person. And further, he 534
saith, that he hath put down some lecturers, and set up other some, which he conceives he did without offence, being done upon different occasions[u]; but saith, that he doth neither know, nor can probably conjecture, that there is any one unconformable man in all his diocese. Which, if it be true, is a great clearing of those parts, which have of late been so much suspected.

C. R.
I must bee satisfyed, that the Occasions were verrie necesary, otherwais he shall answer it.

Hereford. This bishopric is void[v].

Oxford. For the diocese of Oxford I find the bishop very careful, and that he hath, according to his promise made to your majesty, built a house at Cuddesden, a vicarage in his own diocese and gift, which he now holds in commendam. Which house he humbly desires, by your majesty's favour, may be annexed to the see of Oxford, which never yet had any house belonging to it[w]. And for your instructions, they have all been observed within his diocese, save that he doubts some few lecturers, of whom he will make present enquiry, and hath already suppressed two, which were not performed as they ought, viz., at Deddington and Woodstock.

Chichester. My lord of Chichester certifies all very well in his diocese, save only in the east part, which is far from him, he finds that some puritan justices of the peace have awed some of the clergy into like opinions with themselves, which yet of late have not broken out into any public inconformity.

Peterburgh[x]. The bishop of Peterborough hath visited his diocese this

[u] [The words from 'being' to 'occasions,' underlined by the king.]

[v] [By the death of Augustin Lindsell, Nov. 6, 1634.]

[w] [The documents relating to this annexation are recorded in the Archbishop's Register, foll. 261. b—270. b.]

[x] [Francis Dee, elected April 9, consecrated May 18, 1634.]

last year, and begun so well to look to all good orders, that I hope things will go very well there. But I find he is beholding to his predecessors, who took very good care in former years concerning your majesty's instructions. A.D. 1634.

This is all the return which I have this year to make to your majesty, having received no account at all from these bishops following, viz., Worcester, Coventry and Lichfield, and Bangor.

So I humbly submit my certificate.

W. CANT.

535 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1635[y].

MAY IT PLEASE YOUR MOST GRACIOUS MAJESTY,

ACCORDING to your royal commands, I do here, upon the second of January, 1635, Comput. Angl., present my account both for the diocese and province of Canterbury, concerning all those church-affairs which are contained in your majesty's most gracious instructions, published out of your most princely and religious care to preserve unity in orthodox doctrine, and conformity to government, within this your Church of England.

And first, for my own diocese; I humbly represent to your majesty, that there are yet very many refractory persons to the government of the Church of England about Maidstone and Ashford, and some other parts; the infection being spread by one Brewer[z], and continued and increased by one Turner. They have been both censured in the high-commission court some years since; but the hurt which they have done is so deeply rooted, as that it is not possible to be plucked up on the sudden; but I must crave time to work it off by little and little. Cant.

I have, according to your majesty's commands, required

[y] [MSS. Lamb., numb. 943, p. 261.]

[z] [Thomas Brewer. He was a preacher at Ashford in 1626. He was prosecuted, and remained in prison fourteen years, being set free by an order of the house of commons, Nov. 28, 1640. See Nalson, vol. i. p. 570; Brook's Lives of the Puritans, vol. ii. pp. 444, 445.]

A.D. 1635. obedience to my injunctions[y] sent to the French and Dutch Churches at Canterbury, Maidstone, and Sandwich. And albeit they made some show of conformity, yet I do not find they have yielded such obedience as is required, and was ordered with your majesty's consent and approbation. So that I fear I shall be driven to a quicker proceeding with them.

The cathedral church begins to be in very good order. And I have almost finished their statutes[z]; which being once perfected, will (*mutatis mutandis*) be a sufficient direction for the making of the statutes for the other cathedrals of the new erection, which in King Henry the Eighth's time, had either none left, or none confirmed; and those which are, in many things not canonical. All which statutes your majesty hath given power to me with others, under the broad seal of England, to alter or make new, as we shall find cause. And so soon as these statutes for the church of Canterbury are made ready, I shall humbly submit them to your majesty for confirmation.

There is one Mr. Walker[a], of St. John's the Evangelist, a peculiar of mine in London, who hath all his time been but a disorderly and a peevish man; and now of late hath very frowardly preached against the lord bishop of Ely his book concerning the Lord's day, set out by authority[b]. But upon a canonical admonition given him to desist, he hath hitherto recollected himself, and I hope will be advised.

London. For the diocese of London, I find my lord the bishop hath 536 been very careful for all that concerns his own person. But three of his archdeacons have made no return at all to him[c]: so that he can certify nothing, but what hath come to his knowledge without their help.

There have been convented in this diocese Dr. Stoughton

[y] [They will be found in the latter part of this vol.]

[z] [These will be found below.]

[a] [Walker was prosecuted in 1638, and censured in the star chamber. He was imprisoned for upwards of two years, and was afterwards released by authority of parliament. Nalson, vol. ii. pp. 250, 251.]

[b] [The title of Bp. White's book was 'A Treatise of the Sabbath day, containing a defence of the doctrine of the Church of England against Sabbatarian novelty.' Walker published a treatise on the Doctrine of the Sabbath, first at Amsterdam in 1638, and afterwards at London, 1641. (Wood, F. O. i. 400.)]

[c] [The archdeacons in the diocese of London at this time were, Tho. Paske, archd. of London, Edw. Layfield, archd. of Essex, Rich. Cluet, archd. of Middlesex, and Henry King, archd. of Colchester. The first of these, and the last two, were those probably who omitted to make returns, Layfield being nephew to Abp. Laud, and active in carrying out his plans.]

of Aldermanbury[d], Mr. Simpson, curate and lecturer of St. A.D. 1635.
Margaret's, New-Fish-street[e], Mr. Andrew Moline, curate and lecturer of St. Swithin, Mr. John Goodwin, vicar of St. Stephen's, Coleman-street[f], and Mr. Viner, lecturer of St. Laurence, in the old Jury, for breach of the canons of the Church in sermons, or practice, or both. But because all of them promised amendment for the future, and submission to the Church in all things, my lord very moderately forbare further proceeding against them.

There were likewise convented Mr. Sparrowhawke, curate and lecturer at St. Mary Woolchurch, for preaching against the canon for bowing at the name of Jesus; who, because he wilfully persisted, is suspended from preaching in that diocese. As also one Mr. John Wood[g], a wild turbulent preacher, and formerly censured in the high commission court. But his lordship forbore Mr. White of Knightsbridge[h], for that his cause is at this present depending in the court aforesaid.

Concerning the diocese of Lincoln, my lord the bishop Lincoln.
returns this information. That he hath visited the same this year all over in person, which he conceives no predecessor of his hath done these hundred years[i]. And that he finds so much good done thereby, beyond that which chancellors use to do when they go the visitation, that he is sorry he hath not done it heretofore, in so many years as he hath been bishop.

He further certifies, that he hath prevailed beyond expectation for the augmenting of four or five small vicarages; and conceives (as your majesty may be pleased to remember I have often told you upon my own experience) that it is a

[d] [John Stoughton. He died May 4, 1639, (Peck's Desid. Cur. xiv. 528,) and was succeeded Oct. 26, 1639, by Edw. Calamy. (Newcourt, Repert., vol. i. p. 918.) See a list of his works in Brook's Lives of the Puritans, vol. iii. p. 527.]

[e] [Was this the John Simpson (mentioned in Brook's Lives of the Puritans, vol. iii. p. 405) who afterwards became an anabaptist?]

[f] [He was instituted to St. Stephen's, Coleman St., Dec. 18, 1633, per resig. Davenport. (Newcourt, Repert., vol. i. p. 527.) In doctrine he was a zealous Arminian, which brought on him the opposition of the great mass of the puritans. He was zealous in urging the death of the king, and in justifying the act after its commission. On his ejection in 1661, he kept a private conventicle in Coleman Street, and died in 1665.]

[g] [Query, Rector of St. James', Duke's Place. (See Newcourt, Repert., vol. i. p. 917.)]

[h] [Nathaniel White. (Newcourt, Repert., vol. i. p. 694.)]

[i] [See an account of the Charge delivered at Bedford on this occasion, in Hacket's Life of Williams, par. ii. § 53. pp. 53 sq.]

A.D. 1635. work very necessary and fit to be done, and most worthy of your majesty's royal care and consideration.

For conformity, his lordship professeth that in that large diocese he knows but one unconformable man, and that is one Lindhall, who is in the high commission court, and ready for sentence.

Bath and Wells. My lord the bishop of Bath and Wells certifies, that his diocese is in very good order and obedience. That there is not a single lecture in any town corporate, but grave divines preach by course; and that he hath changed the afternoon sermons into catechizing by question and answer, in all parishes.

His lordship further certifies, that no man hath been presented unto him since his last certificate, for any breach of the canons of the Church, or your majesty's instructions; 537 and that he hath received no notice of any increase of men popishly affected, beyond the number mentioned in his last certificate.

Norwich. The bishop of this see died almost half a year since[j], and had sent in no certificate. But I find by my visitation there this present year[k], that the whole diocese is much out of order, and more at Ipswich and Yarmouth[l], than at Norwich itself: but I hope my lord that now is[m] will take care of it, and he shall want no assistance that I can give him.

Mr. Samuel Ward, preacher at Ipswich[n], was censured this last term in the high commission court, for preaching in disgrace of the common prayer book, and other like gross misdemeanours.

Oxon. Sarum. Ely. Chichest. St. Asaph. Bristol. These six bishops respectively make their answer, that in their own persons they have observed all your majesty's instructions; and that they find all their clergy very conformable, no one of them instancing in any particular to the contrary.

Landaff. In this diocese, the bishop found, in his triennial visitation

[j] [Robert Corbet died July 28, 1635.]

[k] [See Acts of Visitat. Reg. Laud, foll. 131—138.]

[l] [George Burdett, lecturer of Yarmouth, was suspended April 1635, in the high commission court. See Swinden's Hist. of Yarmouth, p. 855, where also are given the Injunctions of Abp. Laud, on his visitation, for removing a second pulpit, placing the Communion at the east end of chancel, and railing it in, &c. These injunctions will be printed below.]

[m] [Matth. Wren, translated from Hereford Nov. 10, 1635.]

[n] [See above, p. 328.]

the former year, two noted schismatics, Wroth[o] and Erbury[p], A.D. 1635.
that led away many simple people after them. And finding, that they wilfully persisted in their schismatical course, he hath carefully preferred articles against them in the high commission court; where, when the cause is ready for hearing, they shall receive according to the merits of it.

Concerning this diocese, your majesty knows that the late bishop's residence upon the place was necessarily hindered by his attendance upon your majesty's person, as clerk of the closet[q]. But he hath been very careful for the observance of all your instructions, and particularly for catechizing of the youth: as also for not letting of any thing into lives, to the prejudice of his successor; in which he hath done exceeding well: and I have by your majesty's command laid a strict charge upon his successor[r], to look to those particular leases which he hath made stay of[s], that they may be reduced into years, for the good of that see, which abundantly needs it. Hereford.

My lord bishop of Winchester certifies, that there is all peace and order in his diocese, and that himself and his clergy have duly obeyed your majesty's instructions. But he informs, that in the parish of Avington in Hampshire, one Unguyon, an esquire, is presented for a new recusant; as also three others, whereof two are in Southwark. Winton.

These three bishops, for their several dioceses, respectively make return, that all obedience is yielded to every of your majesty's instructions. Peterburgh. Rochester. Exeter.

The late bishop of St. David's (now of Hereford) hath in his time of residence taken a great deal of pains in that see, and hath caused two to be questioned in the high commission, and suspended one Roberts, a lecturer, for inconformity. Three or four others which were suspended, he hath released, upon hope given of their obedience to the Church, and hath absolutely deprived two for their exceeding scandalous life. He complains much, and surely with cause enough, that there St. David's.

[o] [With the assistance of Walter Cradock and others he formed an independent congregation at Llanfaches in Wales, in which infant baptism was left an open question. He died in 1642. See Brook's Lives of the Puritans, ii. 468—470.]

[p] [See above, p. 325.]

[q] [Matth. Wren, elected Dec. 5, 1634, translated to Norwich Nov. 10, 1635.]

[r] [Theophilus Field, elected Dec. 15, confirmed Dec. 23, 1635.]

[s] [See a long note on this subject in Biogr. Brit., art. WREN, p. 4354.]

A.D. 1635. are few ministers in those poor and remote places, that are able to preach and instruct the people.

Gloucester. My lord the bishop informs, that that county is very full of impropriations, which makes the ministers poor, and their poverty makes them fall upon popular and factious courses. I doubt this is too true, but it is a mischief hard to cure in this kingdom; yet I have taken all the care I can, and shall continue so to do.

From the rest of the bishops of my province I have received no certificate this year, viz.

COVENT. AND LITCHFIELD,
WORCESTER,
BANGOR.

So I humbly submit this my certificate.

W. CANT.

THE ARCHBISHOP'S ACCOUNTS OF HIS PROVINCE TO THE KING, FOR THE YEAR 1636[t].

The account of my province of Canterbury for the year 1636, presented to his majesty, Jan. An. Præd.[u]

Canterbury.

MAY IT PLEASE YOUR MOST SACRED MAJESTY.

ACCORDING to your royal commands expressed in your late instructions for the good of the Church, I do here most humbly present my yearly account for my diocese and province of Canterbury, for this last year ending at Christmas, 1636.

And first, for my own diocese, I have every year acquainted your majesty, and so must do now, that there are still about Ashford and Egerton, divers Brownists and other separatists. But they are so very mean and poor people, that we know not what to do with them. They are said to be the disciples of one Turner and Fennar, who were long since apprehended and imprisoned by order of your majesty's high commission court. But how this part came to be so infected with such a humour of separation, I know not, un-

[t] [MSS. Lamb., numb. 943, p. 267. A copy in Reg. Laud, fol. 254.]

[u] [This is an endorsement in the original MS., but is written in the margin of the Register.]

A.D. 1636.

539 less it were by too much connivance at their first beginning. Neither do I see any remedy like to be, unless some of their chief seducers be driven to abjure the kingdom, which must be done by the judges at the common law, but is not in our power.

C. R.
Informe mee of the Particulars, and I shall command the Judges to make them Abjure.

I have received information from my officers, that the Walloons and other strangers in my diocese, especially at Canterbury, do come orderly to their parish churches, and there receive the sacraments, and marry, &c., according to my injunctions, with that limitation which your majesty allowed.

There have been heretofore many in Canterbury, that were not conformable to Church discipline, and would not kneel at the communion; but they are all now very conformable, as I hear expressly by my officers; and that there is no falling away of any to recusancy.

There hath been a custom, that some ministers thereabouts, have under divers pretences lived for the most part at Canterbury, and gone seldom to their benefices; which hath given a double scandal, both by their absence from their several cures, and by keeping too much company, and that not in the best manner. I have seen this remedied in all, save only one man; and if he do not presently conform, I have taken order for his suspension.

In the diocese of London I find that my lord the bishop there (now by your majesty's grace and favour lord high treasurer of England[v]) hath very carefully observed those instructions which belong to his own person. And for the diocese, his lordship informs me of three great misdemeanours. The one committed by Dr. Cornelius Burges, who in a Latin sermon before the clergy of London[w], uttered divers London.

[v] [See Diary, March 6, 1635.]

[w] [Cornelius Burges, rector of St. Magnus, and also vicar of Watford, which he was obliged to surrender, by order of the committee for plundered ministers. The sermon in question was preached at St. Alphage, near Sion coll. He spoke of the connivance of the bishops at the growth of Arminianism and Popery. He took an active part on several occasions in heading the London mobs, for which, and other services, he obtained from the commons a grant of the dean of St. Paul's house, and becoming rich purchased lands belonging to the bishop and dean of Wells, and published a book to vindicate himself from the charge of sacrilege. He died in poverty and obscurity at Watford in Herts. (Wood, Ath. Ox. iii. 681.)]

A.D. 1636. insolent passages against the bishops and government of the Church, and refused to give his lordship a copy of the sermon; so there was a necessity of calling him into the high commission court; which is done.

The second misdemeanour is of one Mr. Wharton[x], a minister in Essex, who in a sermon at Chelmsford, uttered many unfit, and some scurrilous things. But for this he hath been convented, and received a canonical admonition. And upon his sorrow and submission any further censure is forborne.

The third misdemeanour which my lord complains of, is the late spreading and dispersing of some factious and malicious pamphlets against the bishops and government of the Church of England[y]. And my lord further certifies, that he hath reasonable ground to persuade him, that those libellous pamphlets have been contrived or abetted, and dispersed by some of the clergy of his diocese; and therefore desires me to use the authority of the high commission, for the further discovery of this notorious practice, to prevent 540
the mischiefs which will otherwise ensue upon the government of the Church. This, God willing, I shall see performed. But if the high commission shall not have power enough, because one of those libels contains seditious matter in it, and that which is very little short of treason (if any thing at all), then I humbly crave leave to add this to my lord treasurer's motion, and humbly to desire, that your majesty will call it into a higher court, if you find cause; since I see no likelihood, but that these troubles in the Church, if they be permitted, will break out in some sedition in the commonwealth.

C. R.
What the High Comission cannot doe in this, I shall supplie, as I shall fynde Cause, in a more powerfooll way.

My visitation is yet depending for this diocese; and by reason of the sickness I could not with safety hold it, nor think it fit to gather so much people together; but, God willing, I shall perform that duty so soon as conveniently I may, and then certify your majesty at the next return what shall come under mine own view.

Winchester. In this diocese I find by my lord's report from his officers,

[x] [Probably Ralph Wharton, R. of Inworth, as he held his benefice all through the Rebellion. (Newcourt, Rep., vol. ii. p. 349.)]

[y] [This refers to the publications of Prynne, Bastwick, and Burton.]

that there are divers recusants in several parts of the country, A.D. 1636.
and that some of them have been seduced away from the Church of England within these two or three years.

For all things else I receive no complaint thence, save only of three or four ministers that are negligent in catechising, and observe it not at all, or but in the Lent only. But I shall call upon the bishop to see this remedied, and to be as vigilant as he can against any further increase of recusants.

From Bath and Wells I have received a very good and happy certificate, both that all your majesty's instructions have been exactly performed throughout that whole diocese, and that by God's blessing, and the well ordering of Church affairs, there have been fewer popish recusants presented than formerly, and that the number of them is much decreased. And this I cannot but highly approve to your majesty, if there be not fewer presented, either by the overawing of them which should present, or some cunning in those which would not be presented. Bath and Wells.

For this diocese, my lord hath given me in a very careful and punctual account, very large, and in all particulars very considerable; and I shall return it to your majesty as briefly as I can reduce it[z]. And first, he hath for this summer, but by your majesty's leave, lived (from both his episcopal houses) in Ipswich, partly because he was informed, that that side of his diocese did most need his presence, and he found it so: and partly, because his chapel at his house in Norwich was possessed by the French congregation, and so the bishopric left destitute. But he hath given them warning to provide themselves elsewhere by Easter next. Norwich.

541 His lordship found a general defect of catechising quite through the diocese, but hath settled it. And in Norwich, where there are thirty-four churches, there was no sermon on the Sunday morning, save only in four; but all put off to the afternoon; and so no catechising[a]. But now he hath

[z] [Very copious extracts from the letters of Dr. Clement Corbett, archd. of Norwich, to the bishop, Dr. Wren, giving an account of the diocese from April 5, 1636, to April 9, 1638, with the bishop's MS. notes, are in Tanner's MSS., vol. lxviii. fol. 1 sq. A portion of Bp. Wren's report is printed by Prynne in Cant. Doom, pp. 374—376.]

[a] [See an account of the Sunday Services in the several churches of Norwich in Tanner's MSS., vol. lxviii. fol. 37.]

A.D. 1636. ordered, that there shall be a sermon every morning, and catechising in the afternoon in every church.

For lectures, they abounded in Suffolk, and many set up by private gentlemen, even without so much as the knowledge of the ordinary, and without any due observation to the canons, or the discipline of the Church. Divers of these his lordship hath carefully regulated according to order, and especially in St. Edmundsbury, and with their very good content, and suspended no lecturer of whom he might obtain conformity. And at Ipswich it was not unknown unto them, that now Mr. Ward stands censured in the high commission, and obeys not[b]. Yet the bishop was ready to have allowed them another, if they would have sought him; but they resolve to have Mr. Ward or none, and that (as is conceived) in despite of the censure of the court.

At Yarmouth, where there was great division heretofore for many years, their lecturer being censured in the high commission, about two years since went into New England[c], since which time there hath been no lecture, and very much peace in the town, and all ecclesiastical orders well observed.

C. R. Let him goe: Wee ar well ridd of him.

But in Norwich, one Mr. Bridge, rather than he would conform, hath left his lecture and two cures, and is gone into Holland[d]. The lecturers in the country, generally observing no Church orders at all. And yet the bishop hath carried it with that temper, and upon their promise, and his hopes of conformity, that he hath inhibited but three in Norfolk[e], and as many in Suffolk[f], of which one is no graduate, and hath been a common stage-player.

His lordship craves direction what he shall do with such scholars (some in holy orders and some not) as knights and private gentlemen keep in their houses, under pretence to teach their children. As also with some divines that are beneficed in towns or near, but live in gentlemen's houses. For my part, I think it very fit the beneficed men were presently[g] commanded to reside upon their

[b] [See above, p. 328.]
[c] [George Burdett. See above, p. 334, note l.]
[d] [See above, p. 328.]
[e] [At Diss, New Buchenham, and North Walsham.]
[f] [At Ixworth, Cockfield, and Wickham.]
[g] [In orig. edit. 'punctually.']

A.D. 1636.

cures. And for the rest, your majesty's instructions allow none to keep chaplains, but such as are qualified by law. All which notwithstanding I most humbly submit (as the bishop doth) to your majesty's judgment.

C. R.
I approve your Judgement in this. I onlie add, that care must bee taken, that even those quaed by Law, keepe none but conformeable Men.

For recusants, whereas formerly there were wont to be but two or three presented, his lordship hath caused above forty to be indicted in Norwich, at the last sessions; and at the assizes in Suffolk he delivered a list of such as were pre-
542 sented upon the oath of the churchwardens, to the lord chief justice, and his lordship to the grand jury: but they slighted it, pretending the bishop's certificate to be no evidence. But the true reason is conceived to be, because he had also inserted such as had been presented to him for recusant separatists, as well as recusant Romanists.

C. R.
Bps Certificats in this Case must bee most unquestionable Evidence.

His lordship's care hath been such, as that though there are about 1500 clergymen in that diocese, and many disorders, yet there are not thirty excommunicated or suspended; whereof some are for contumacy, and will not yet submit; some for obstinate denial to publish your majesty's declaration; and some for contemning all the orders and rites of the Church, and intruding themselves, without license from the ordinary, for many years together.

Last of all, he found that one half of the churches in his diocese had not a clerk able to read and answer the minister in divine service, by which means the people were wholly disused from joining with the priest, and in many places from so much as saying Amen. But concerning this his lordship hath strictly enjoined a reformation.

If this account, given by my lord of Norwich, be true, as I believe it is (and ought to believe it, till it can be disproved), he hath deserved very well of the Church of England, and hath been very ill rewarded for it. His humble suit to your majesty is, that you will be graciously pleased in your own good time to hear the complaints that have been made against

C. R.
His Sute is granted, and assuredlie his negative Consequence shall follow.

A.D. 1636. him, that he may not be overborne by an outcry for doing service [h].

Oxford. In the diocese of Oxon I find all your majesty's instructions carefully obeyed; and there is but one lecture in the whole diocese, and that is read at Henley-upon-Thames, by some ministers of the diocese, conformable men, and allowed by the bishop.

His lordship hath also called upon divers recusants; but upon their being questioned, they plead an exemption from his authority under your majesty's great seal.

C. R.
If this be not upon Composition, I understand it not.

Ely. From my lord of Ely I have received a very fair account, that his diocese is very orderly and obedient; insomuch, that he hath not any thing of note to acquaint me with.

Lincoln. My lord in his certificate[i] mentions two particulars fit for your majesty's knowledge: the first is, that one of his clergy in Bedfordshire[k], a learned and pious man (as he saith) set up a stone upon pillars of brick, for his communion-table, 543 believing it to have been the altar-stone. And because this appeared to be but a grave-stone, and for avoiding of further rumours in that country, among the preciser sort, his lordship caused it to be quietly removed, and the ancient communion-table placed in the room of it: but did not further question the party, because they found him a harmless man, and otherwise a deserver. But how deserving soever he be, I must judge it a very bold part in him to attempt this without the knowledge and approbation of his ordinary.

C. R.
This may prove a boulde Part in the Bipe, and the poore Prist in no falte; as the other Day his inftion proved concerning the Ship Business at the Coucll-Board: therefore examine this further.

The second is, that there are risen some differences in the southern part of his diocese, about the ministers urging the people to receive at the rails, which his lordship, saith he, hath procured to be placed about the holy table, and the people in some places refusing so to do. Now because this is not regulated by any canon of the Church, his lordship is

[h] [The last clause underlined by the king.]

[i] [See Bp. Williams's Account of his Diocese, Dec. 29, 1636. MSS. Lamb., numb. 943. p. 51.]

[k] [Dr. Jasper Fisher, R. of Wilsden. See Hacket's Life of Williams, par. ii. p. 104, and Wood's Ath. Ox. iii. 636.]

an humble suitor that he may have direction herein. And truly, I think for this particular, the people will best be won by the decency of the thing itself; and that I suppose may be compassed in a short time. But if your majesty shall think it fit, that a quicker way be held, I shall humbly submit. A.D. 1636.

C. R. Try your way for some time.

From the lord bishop of this diocese I have received no particular; but in general thus: that all your majesty's instructions are now observed there, without repugnance, for ought either chancellor, or any other officer of his hath informed him. Sarum.

My lord the bishop of this see certifies, that your majesty's instructions are carefully observed; and that there are only two lecturers in the city of Worcester; both very conformable, and that they shall not longer continue than they are so. And that the one of them preaches on Sundays in the afternoons, after catechising and service in the parish churches, and ending before evening prayers in the cathedral. Worcester.

I may not here forbear to acquaint your majesty, that this Sunday lecture was ever wont to be in the cathedral, and that it is removed, because the city would suffer no prebendary to have it. And evening prayers in their parish churches must needs begin betimes, and their catechising be short; and the prayers at the cathedral begin very late, if this lecture can begin and end in the space between. But if it can be so fitted, I think the dean and chapter will not complain of the remove of the lecture to a parish church.

For these three dioceses my lords the bishops certify, that all your majesty's instructions are carefully observed; neither do any of them mention any thing amiss in the general, either for doctrine or discipline. Only the bishop of Exeter hath sent me up two copies of the late libel, intituled, 'News from Ipswich[l],' which were sent thither to a stationer with blank covers. Exon. Chichester. Peterburgh. 544

These five dioceses following I have visited this year, by my vicar-general and other commissioners. And for Hereford[m], I find not many things amiss; though the often change Hereford.

[l] ['News from Ipswich, discovering some late detestable practices of some domineering lordly prelates, &c.,' written by Prynne, published under the name of Matthew White. (Wood, Ath. Ox. iii. 856.)]

[m] [See Reg. Laud, foll. 171. b—177. a.]

A.D. 1636. of the bishop there which hath of late happened[n], hath done no good among them. But some pretensions there are to some certain customs, which, I conceive, were better broke than kept: and I shall do my best to reform them, as I have opportunity; and humbly beg your majesty's assistance, if I want power.

C. R.
Which ye shall not want if you need.

St. David's[o]. For St. David's[p], the bishop is now there, and will take the best care he can to see all things in order. But there is one Matthews the vicar of Penmayn, that preaches against the keeping of all holy-days, with divers other as fond, or profane opinions. The bishop hath inhibited him, and if that do not serve, I shall call him into the high commission court.

Baronet Rudde is in this diocese[q], the son of a late bishop there[r], who is a sober gentleman, he hath built him a chapel, and desires the bishop to consecrate it. But his lordship finding one of your majesty's instructions to be, that none should keep a chaplain in his house, but such as are qualified by law, which he conceives a baronet is not, hath hitherto forborne to consecrate this chapel, as being to be of small use without a chaplain; and humbly craves direction herein what he shall do. I humbly propose to your majesty, whether, considering the charge this gentleman hath been at, and the ill ways which many of them there have to church, it may not be fit to consecrate this chapel, and then that he may have a license to use the minister of the parish, or any other lawfully in orders. Always provided, that he use this chapel but at times of some necessity, not making himself or his family strangers to the mother-church; and that there be a clause expressed in the license for recalling thereof, upon any abuse there committed; and that this license be taken, either from the bishop under his seal, or from the archbishop of the province.

C. R.
Since he hath beene at the Charge, and hath so good testimonie, lett him have his desyer, with those restrictions mentioned.

Landaffe. For Landaff[s], there is very little found amiss: only the

[n] [George Coke had been appointed bp. June 18, 1636, on the death of Theophilus Field.]
[o] [Roger Manwaring, elected Jan. 19, 163⅞.]
[p] [See Reg. Laud, foll. 177. a—179. a.]
[q] [Rice Rudd of Aberglasney, created Dec. 8, 1628.]
[r] [Anthony Rudd was elected bp. of St. David's March 8, 159¾, died March 7, 161⅛.]
[s] [See Reg. Laud, foll. 179. a—180. b.]

bishop complains, that whereas Mr. Wroth and Mr. Erbury A.D. 1636.
are in the high commission for their schismatical proceedings[t]; the slow prosecution there against them makes both them persist in their by-ways, and their followers judge them faultless. But for this, I humbly present to your majesty this answer, that now the loss of two terms by reason of the sickness, hath cast the proceedings of that court, as well as of others, behind-hand: and there is no remedy, where all things else stay as well as it.

In the diocese of St. Asaph[u] there is no complaint, but the St. Asaph.
545 usual, that there is great resort of recusants to Holy-well; and that this summer the lady Falkland[v] and her company came as pilgrims thither; who were the more observed, because they travelled on foot, and dissembled neither their quality nor their errand. And this boldness of theirs is of very ill construction among your majesty's people. My humble suit to your majesty is, that whereas I complained of this in open council in your majesty's presence, you would now be graciously pleased, that the order then resolved on for her confinement may be put in execution.

C. R.
It is don.

For Bangor[w], I find that catechising was quite out of use Bangor.
in those remote parts (the more the pity:) but the bishop is now in hope to do much good, and sees some reformation in that particular already. And I would say for this, and the other dioceses in Wales, that much more good might be done there in a church-way, if they were not overborne by the proceedings of the court of the marches there. And this present year in this diocese of Bangor my commissioners for my metropolitical visitation there complain unto me, that the power which belongs to my place hath been in them very much wronged and impeached by that court[x]: and I do most humbly beseech your majesty in your own good time, to give this my cause a hearing, if it take not a fair end without that trouble.

C. R.
I doubt not, but by the Grace of God to agree thease Differences by my heering of them.

For Rochester, the bishop (God comfort him) is very ill of Rochester.
a palsy, and that I fear hath made him forget his account. Glocester. Bristol.

[t] [See above, p. 335.]
[u] [See Reg. Laud, fol. 181. a.]
[v] [This was probably Elizabeth daughter of Sir Laurence Tanfield, and widow of Henry Visc. Falkland.]
[w] [See Reg. Laud, fol. 180. b.]
[x] [See the Abp's. letter to Sir John Bridgeman, chief justice of the court of marches in Wales, July 1, 1637.]

A.D. 1636. Neither hath the bishop of Gloucester sent me any; but why I know not. And for Bristol, that see is void[y].

Covent. and Lich. For this diocese, I have likewise received no account. But I fear, that whereas the bishop was lately complained of to your majesty for making waste of the poor woods there remaining, he is not over-willing to give an account of that particular[z]. Nor of the gross abuse committed in the cathedral church by the lady Davis[a], who, I most humbly beseech your majesty, may be so restrained, as that she may have no more power to commit such horrible profanations.

And so I most humbly submit this my yearly account of my province of Canterbury to your majesty's princely wisdom.

W. CANT.

C. R.
For the Bisps of Gloster and Coven. and Lich. I must know why they have not made ther account.

Whythall, the 21 *of Feb.* 1637.

THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1637[b]. 546

In Dei Nomine, Amen.

MAY IT PLEASE YOUR MOST GRACIOUS MAJESTY,

ACCORDING to your commands, in your instructions published for the good of the clergy, and my bounden duty, I here present my annual account for the province of Canterbury, for the year last past, 1637.

Cant. And first, to begin with mine own diocese, I must give

[y] [By the promotion of George Coke to the see of Hereford. Rob. Skinner his successor had been elected July 26, 1636, but was not consecrated till Jan. 15, 163⅞.]

[z] [Wood speaks of him as a covetous person, and mentions that he left great estates to his family. (Ath. Ox. iv. 800.)]

[a] [This unfortunate woman, who appears to have been insane, had sprinkled the altar hangings and the bishop's throne with dirty water; for which offence she was confined in Bethlehem hospital. See Birch's Court of Charles I., vol. ii. pp. 259, 280.]

[b] [See MSS. Lamb., numb. 943, p. 275, and a copy in Reg. Laud, foll. 289—291.]

your majesty to understand, that at and about Ashford in Kent, the separatists continue to hold their conventicles, notwithstanding the excommunication of so many of them as have been discovered. They are all of the poorer sort, and very simple, so that I am utterly to seek what to do with them. Two or three of their principal ring-leaders, Brewer, Fenner, and Turner, have long been in prison, and it was once thought fit to proceed against them by the statute for abjuration[c]: but I do much doubt, they are so ignorantly wilful, that they will return into the kingdom, and do a great deal more hurt before they will again be taken. And not long since Brewer slipt out of prison, and went to Rochester and other parts of Kent, and held conventicles, and put a great many simple people, especially women, into great distempers against the Church. He is taken again, and was called before the high commission, where he stood silent, but in such a jeering scornful manner, as I scarce ever saw the like. So in prison he remains. A.D. 1637.

C. R.
Keepe those particular parsons fast, untill ye thinke what to doe w^th^ the rest.

In the churchyard of the same town a butcher's slaughter-house opened, to the great annoyance of that place; which I have commanded should be remedied, and the door shut up.

At Biddenden I have suspended Richard Warren the school-master, for refusing the oath of allegiance, of canonical obedience, and to subscribe to the articles. Besides, this precise man will read nothing but divinity to his scholars: no, not so much as the Grammar rules: unless Mars, Bacchus, Apollo, and Pol, Ædepol, may be blotted out.

The strangers in Canterbury do not so much resort to their parish churches as formerly they did, at my first giving of my injunctions. But visiting this year[d], I have given a public
547 and strict charge that the delinquents be presented and punished, if they do not their duty in that behalf.

There is one dwelling in Addisham, a married man, called by the name of Thomas Jordan: he was formerly called Thomas Mounton, because he was found in the church porch of Mounton in swaddling clothes, left there in all likelihood by his mother, who was some beggar or strumpet. It is

[c] [See above, p. 337.]

[d] [See Reg. Laud, foll. 181. a—185. b.]

A.D. 1637. believed, he was never christened: I have therefore given order that he shall be christened, with that caution which is prescribed in the book of common prayer, where the baptism is doubtful.

About Sittingbourne there are more recusants than in any other part of my diocese. And the lady Roper dowager[c] is thought to be a great means of the increase of them. But I have given strict charge, that they be carefully presented according to law.

There is still a remainder of schismatics in Egerton, and the parishes adjacent. But they are as mean people as those about Ashford, and I am as much to seek what to do with them.

London. My lord treasurer complains, that he hath little assistance of his archdeacons[d]; and I believe it to be true, and shall therefore if your majesty think fit, cause letters to be written to them, to awake them to their duties.

C. R.
It is most fitt.

His lordship likewise complains of some inconformable men which his chancellor hath met with in this his last visitation: but they have received such censure as their faults deserved, or else submitted themselves. Only Mr. John Knolles a lecturer at Colchester, had forborne to receive the holy communion for two years, since he came to be lecturer: and being enjoined to perform that duty within a month, he was so zealous, as that he forsook lecture and town and all, rather than he would receive the communion.

I find likewise in this account, twenty-five ministers convented before the chancellor for some inconformities. And five for excess in drinking. But there is as good order taken with them as could be.

The lectures in this diocese continue many: but there is great care taken to keep them in order.

Winton. I find in the diocese of Winchester, divers recusants newly pretended: but whether they be newly perverted[e], doth not appear by my lord the bishop's account to me.

C. R.
I desyre to know the certantie of this.

There are some five complained of for not catechising, which I shall require of the bishop to see remedied.

[c] [Mary, daughter of William, second Lord Petre, and widow of John Roper, third Lord Teynham. These recusants must have been Romanists.]

[d] [See above, p. 332.]

[e] [The words from 'but' to 'perverted' underlined by the king.]

Here my lord the bishop certifies, that he is very careful and sees all things done according to your majesty's instructions. A.D. 1637. Ely.

548 My lord the bishop of this diocese died before the time came that he was to give up his account; so that I can relate nothing upon certainty; but shall give the succeeding bishop charge to be very careful, because his predecessor lay languishing, and was able to look to little for three whole years before his death. Rochester.

The account from hence is very brief. But my lord is confident, that his diocese is clean through in good order; and I will hope it is so. Sarum.

My lord of Peterburgh hath taken a great deal of pains, and brought his diocese into very good order. Only he saith, there are three lecturers in the same; one at Northampton, but that is read by the vicar of the place; one at Rowel, which hath maintenance allowed; and a third at Daventry, maintained by the contribution of the town. And this last I think the bishop had need take care of. Peterburgh.

This diocese appears by my lord's certificate, to be in marvellous good order for all things; and a great reformation hath been wrought there by his care and industry. Bath and Wells.

For popish recusants, the number of them is there much decreased; neither are any newly presented for recusancy.

My lord the bishop of Lincoln is not (as your majesty knows) in case to make any return for his diocese. And since the jurisdiction thereof came by his suspension into my hands[f], I have neither had time nor leisure to make any great enquiry how conformable in doctrine or discipline men in those parts are. Yet this I find, that both in Buckinghamshire and in Bedfordshire, there are many too refractory to all good order. And there are a great number of very poor and miserable vicarages and curateships in many parts of this large diocese, and which are almost past all cure and hope of help, unless by your majesty's grace and favour some may be had. Lincoln.

My lord of Norwich hath been very careful of all your majesty's instructions. And upon the 14th of September Nowrich.

[f] [The second part of Abp. Laud's Register contains the proceedings in the diocese of Lincoln during the bishop's suspension.]

A.D. 1637. last, being then in his diocese, and giving orders, he refused to admit five well learned and well mannered men, because they wanted a sufficient title according to the canon of the Church.

I find that there are in this diocese six lectures, namely at Wymondham, North-Walsham, East-Harling, Norwich, Linn, and Bungay: but they are all performed by conformable and neighbouring divines, and under such conditions and rules as my lord their bishop hath prescribed them. Only that at Bungay is inhibited for a time, at the entreaty of some of their own company, and for misdemeanours in it. As for the single lecturers, my lord hath had a special eye over them.

Your majesty's letters[g], requiring the mayor, sheriffs, and 54[9]
aldermen, &c., to repair on Sundays to divine service and sermons, at the cathedral in Norwich, are very well observed by the most of them. But complaint is brought to the bishop against one Thomas King, who is held a factious and a dangerous man, and he frequently absents himself from the cathedral, and it is doubted that his ill example will make others neglect their duties.

Divine service, both for prayers, catechism and sermons, is diligently frequented; and that beyond what could suddenly be hoped for in such a diocese, and in the midst of the humorousness of this age.

Of those which stood under episcopal censure, or that fled to avoid censure, there are not above three or four which have submitted themselves. Yet his lordship hath had patience (notwithstanding a peremptory citation sent out) hitherto to expect them: but now must proceed to deprivation, or suffer scorn and contempt to follow upon all his injunctions. Nevertheless, herein he humbly craves direction, and so do I, if it please your majesty to give it.

C. R.
Lett him proceed to Deprivation.

His lordship likewise, very carefully and necessarily (as I conceive) craves direction for these particulars following.

1. Divers towns are depopulated; no houses left standing, but the manor house and the church, and that turned to

[g] [See a copy of similar letters addressed to the abp. of York, and to the mayor and recorder of that city, in MSS. Lamb., numb. 943. pp. 353, 354.]

the lord's barn, or worse use; and no service done in it, A.D. 1637.
though the parsonages or vicarages be presentative.

2. In other towns the church is ruined, and the inhabitants thrust upon neighbouring parishes, where they fill the church, and pay few or no duties.
3. At Carrowe, close by Norwich, there are twelve houses, some of them fair, reputed to be of no parish, and so an ordinary receptacle for recusant papists, and other separatists, to the great prejudice of that neighbouring city.
4. At Lanwood near Newmarket, and in Burwell, the mother church stands; but the roof suffered to decay within the memory of man, and the bells sold, and the hamlet quite slipt out of all jurisdiction ecclesiastical. That church was an impropriation to the abbey of Ramsey, and is now in Sir William Russell's[h] hands.
5. The churchyards in many places are extremely annoyed and profaned, especially in corporate towns. And at St. Edmundsbury the assizes are yearly kept in a remote side of the churchyard, and a common ale-house stands
550 in the middle of the churchyard: the like abuses by ale-houses, back-doors, and throwing out of filth, with something else not fit to be related here, are found at Bungay: at St. Mary's ad Turrim in Ipswich, at Woodbridge, and at Norwich, the sign-posts of two or three inns stand in the churchyard. Of remedy for these abuses, the bishop is utterly in despair, unless your majesty be pleased to take some special order for them: because they which have these back-doors into churchyards or common passages, will plead prescription, and then a prohibition will be granted against the ecclesiastical proceedings.

C. R.
Lett him doe his dewtie, and I shall take care, that no prohibition shall troble him in this case.

6. Lastly, his lordship certifies, that divers, not only churches, but townships themselves, are in danger of utter ruin by a breach of the sea. And there was provision made by act of parliament, in the seventh year of your majesty's royal father of blessed memory for redress of it[i]: but nothing being since done, it will now cost five

[h] [The treasurer of the navy.]

[i] [7 Jac. I. cap. xx.]

A.D. 1637.

times as much to remedy as then it would. But the bishop is in good hope great good may yet be done, if your majesty will be graciously pleased to appear in it, upon such humble petition as he and I shall make to your majesty.

C. R.
Heerin I shall not faile to doe my part.

Exon. The bishop of this diocese assures me, that all things are in very good order there. And indeed I think the diocese is well amended within these few years, his lordship having been very careful both in his visitations and otherwise.

This year, by reason of the return of divers that were captives in Marocco, and having been inhabitants of those western parts, there arose in my lord the bishop a doubt, how they, having renounced their Saviour, and become Turks, might be readmitted into the Church of Christ, and under what penitential form. His lordship at his last being in London spake with me about it, and we agreed on a form, which was afterwards drawn up, and approved by the right reverend fathers in God my lords the bishops of London, Ely, and Norwich, and is now settled by your majesty's appointment; and I shall take care to see it registered here[j], and have given charge to my lord of Exon to see it registered below, to remain as a precedent for future times, if there should be any more sad examples of apostacy from the faith.

Oxford. Whereas your majesty hath lately been graciously pleased to grant the ordering of the woods of Shotover and Stowe by lease, to the lord bishop of Oxford; his lordship assures me, that there is a great deal of care taken, and a great deal of charge laid out by him and his tenant for the preservation and well ordering of the woods there.

He hath likewise been very careful concerning recusants within that diocese: but saith that divers 551
of them pretend and shew their exemptions, that they should not be troubled for matters concerning their religion in any ecclesiastical courts; which hath made his lordship forbear, till your majesty's pleasure be further known.

C. R.
Let me see those exemptions and then I shall declare my further Pleasure.

[j] [It will be found below.]

For lectures, there are none in that diocese, save one at Henley-upon-Thames; preached by the incumbent, an orderly man; and in the peculiars at Thame and Banbury[k]; but they are out of the bishop's jurisdiction. A.D. 1637.

My lord bishop of this see hath taken great care in his first visitation[l]; and if he continue that care (as I doubt not but he will) he will quickly settle that diocese into better order. But he complains of the dean and chapter (for whose benefit he hath lately made many good injunctions), that they will not consent, that twenty pounds per an., ordered by their statute for the repairing of highways, may be turned to the necessary supply of their quire, in regard that £100 per an. is lately given by Dr. White towards the repair of the same highways. But this, and other things if your majesty thinks fit, I can easily alter[m] when I come to revise their statutes, or by a command from your majesty in the mean time. Bristol. C. R. Doe so.

He further complains, that his predecessor, Bishop Wright, (now bishop of Lichfield,) detains in his custody all the writings belonging to Cromhall, the lease which your majesty by your royal letters commanded should expire and return to the bishopric[n]. And sure, if this be so, it is very fit he be commanded to restore them out of hand. C. R. I shall.

Lastly, he complains, that they of the preciser faction do every day endeavour to disquiet the people, and that by strange inventions. And at present they give out, that the liturgy printed for Scotland hath in it sundry notorious points of popery, &c. Which troubles the people, and doth much harm otherwise. The like is certified me from the bishop of Exon, concerning rumours raised in those parts.

My lord bishop of Chichester is in a quartan ague, besides his old diseases of the stone and the gout: I pray God comfort him. But I do not hear from him that there is much amiss in that diocese. Chichester.

The bishop of this diocese certifies me, that your majesty's Hereford.

[k] [William Whately was then lecturer and vicar of that place. (Wood, Ath. Ox. ii. 638.]

[l] [See above, p. 346.]

[m] ['I can easily alter,' underlined by the king.]

[n] [A copy of these letters addressed to George Coke, bp. of Bristol, is entered in Reg. Laud, fol. 242. b.]

A.D. 1637. instructions are in all things carefully observed, and he hath used the utmost diligence he can in reclaiming of recusants; and such as will not conform themselves, he hath taken a strict course to have them proceeded withal, and granted significavits against divers.

St. Asaph. In this diocese, my lord's words are, that there is nothing but common peace, and universal conformity. 552

Landaff. My lord of Landaff hath been very careful for the settling of the rights and profits of this bishopric; and God hath greatly blessed his endeavours therein. And for the government, he professes, that in his late visitation he hath not found one schismatical minister or non-conformist in the diocese.

Bangor[o]. The bishop of this see was consecrated but a little before Michaelmas last; and, by your majesty's leave, hath not been yet in his diocese; and so for this broken part of the year is able to give no account.

Worcester. My lord the bishop certifies, that he is less troubled with non-conformists since Mr. Whately of Banbury[p] gave over his lecture at Stratford within that diocese. And that during this heavy visitation[q] at Worcester, he hath caused the lectures to cease in that town.

St. David's. This bishop of this see hath not had his health of late, and is now come to town to seek to recover the same, for which he humbly craves your majesty's favourable construction. But he certifies me, that all your majesty's instructions are duly observed within that diocese.

C. R.
Cale for them. From the bishops of Lichfield and Gloucester, I have not received any certificates.

And so with my prayers for your majesty's long life and happy reign, I humbly submit this my account for the year last past, 1637.

W. CANT.

[o] [William Roberts, elected shortly before July 12, 1637, (Rymer, Fœd. IX. ii. 135.]

[p] [See above, p. 353.]

[q] [The plague.]

553 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1638[r].

MAY IT PLEASE YOUR MOST SACRED MAJESTY.

ACCORDING to my bounden duty and your majesty's commands, expressed in your instructions for the good of the clergy, I here present my account for the year last past, 1638.

And first, to begin with myself and my own diocese, I have been careful to obey all your majesty's particular instructions, both for the residing upon my houses, and preserving of my woods, &c. Cant.

The was one Bedle a minister of Essex[s], came into this diocese, and at Harbledown near Canterbury (the curate there being dead) preached very disorderly, three hours together at a time, and got himself many ignorant followers. But so soon as ever he was enquired after by my officers, he fled the country, and I purpose, God willing, to speak with the chancellor of London[t] concerning him.

I do not find that there is either any increase or decrease of papists or puritans in the diocese. But the separatists about Ashford are very busy, miserable poor, and out of that, bold against all Church censure; so that without some temporal assistance from the judges[u] we know not what to do: and this I have often and humbly represented. Yet two notorious separatists being called in question, are fled the country and one of them brake prison.

C. R.
Demande there helpe and if they refuse, I shall make them assist you.

At Tenterden some people are somewhat refractory; but the archdeacon[v] assures me, he hath great hope to reduce them; which I shall be glad of.

The strangers at Canterbury do reasonably well obey my injunctions for coming to our churches, and I shall give them

[r] [MS. Lamb., numb. 943, p. 283.]
[s] [See above, ad an. 1633. p. 314.]
[t] [Arthur Duck.]
[u] ['The judges' underlined by the king.]
[v] [William Kingsley.]

A.D. 1638. all encouragement, holding it fitting to keep a moderate hand with them.

London. In the diocese and city of London there was like to be some distraction, both among the ministers and the people, occasioned at first by some over-nice curiosities, preached by one Mr. Goodwin, vicar of St. Stephen's in Coleman-street, concerning the imputation of Christ's righteousness in the justification of a sinner[w]. But the differences arising about it were timely prevented by convention of the parties dissenting. And so, God be thanked, that business is at peace.

There is but one noted refractory person that stands out 554
in that diocese, and he is now under suspension.

Winton.] My lord the bishop's certificate informs me, that there are a great many recusants within that diocese; and that in some parishes their children are not brought to be baptized in the church, which I shall require the bishop to take special care of.

Lincoln. This diocese being now in my charge, I do humbly certify your majesty, that one part of Buckinghamshire, and some places in Lincoln and Leicestershire are somewhat disorderly. But I do not find any man presented unto me for any wilful refractoriness, save one, whom I have caused to be called into the high commission court.

There are in Lincolnshire many miserable poor vicarages and curateships. Might your majesty's reign be so blest, as that they might in time find some relief. But this is quite beyond episcopal power.

Oxon. In this diocese my lord hath taken care of all your majesty's instructions, and assures me that there is no lecture in any market town within his diocese, except at Henley, which is performed by their own minister, a discreet man. As for that which was begun by private persons in the chapel of your majesty's manor-house at Woodstock, and might have been of very dangerous both example and consequence, the bishop hath carefully suppressed it by your majesty's gracious command upon his petition.

Worcester. There is no complaint in this diocese, but only of one Mr.

[w] [John Goodwin was chiefly opposed by George Walker of St. John the Evangelist, mentioned above. See his own account in his Treatise of Justifying Righteousness, p. 19. edit. 1676.]

Ephraim Hewet, of Wraxhall, in Warwickshire, who hath A.D. 1638.
taken upon him to keep fasts in his parish, by his own appointment, and hath contemned the decent ceremonies commanded by the Church. My lord the bishop proceeds against him, and intends either to reform or punish him.

In this diocese the bishop assures me that all things go Exon.
very orderly and well, saving that divers impropriators suffer willing ruins (as he conceives) in the churches which belong unto them; wherein he humbly craves both advice and aid, that it may be remedied.

There was one Mr. Workeman[x], sometimes a lecturer at Heref.
Gloucester, and for inconformity in a very high degree, put from that place, by sentence of the high commission court. Since that, this man hath been received into the house of Mr. Kyrle, of Wallford, and lived there without any cure or other known employment. The bishop hearing of him, and resolving to call him in question, if he did not conform himself, he hath suddenly left that diocese, and is gone God knows whither.

555 There were some other complaints put up, which I certified to the bishop: but his lordship hath given me a fair answer, and assures me, that by his care and vigilancy they shall all be rectified, and that out of hand.

My lord informs me, that in his predecessor bishop White's Ely[y].
absence, he living most commonly at London, being your majesty's almoner, there was cut down and wasted above a thousand loads of wood.

For all other businesses they are in good condition within that diocese, saving that my lord the bishop humbly craves leave hereby to represent a great grievance to your majesty, which concerns the bishopric, the dean and chapter, and all other clergymen (or indeed rather all your majesty's liege people) inhabiting within the isle of Ely.

In this diocese, the bishop found out one Jeffryes, who Bristol.
commonly administered the blessed sacrament of the eucharist, being either not in holy orders at all, or at least not a priest: so soon as he was discovered, he slipt out of the dio-

[x] [John Workeman. See Prynne's Cant. Doom, p. 103, and Laud's Hist. of Troubles and Trial, chap. xxxiv. p. 332. in marg.]

[y] [Matthew Wren, translated from Norwich April 1638.]

A.D. 1638. cese; and the bishop thinks, that he now serves in a peculiar under the dean and chapter of Wells. I will send thither to know the certainty, and see the abuse punished, if I can light upon the person.

The bishop further certifies me, that there are very many within that small diocese, who stand excommunicate, and divers of them only for not payment of fees: and again, that many of these are not able to pay them. I think it were not amiss, that once every year in Lent, the chancellor were commanded to take an account of all the excommunicates in the diocese, and to cause all to be absolved that shall be fit for absolution; and particularly, to see that no man be suffered to continue excommunicated, where nothing but poverty hinders the payment of duties or other fees[z]. The bishop likewise informs me, that monuments even of obscure and mean persons, are grown very common in those parts, and prejudicial both to the walls and pillars, and liberty of churches, which the bishop opposes as much and as fairly as he can, but all is too little.

C. R.
In this ye have very great reason, for it is not fitt that the Sentence of Excommunication should stand longer than it needs must.

Landaff. There were in this diocese the last year but two refractory ministers known to the bishop, Mr. Wroth and Mr. Erbury[a]: the former hath submitted; but the other would neither submit nor satisfy his parishioners, to whom he had given public offence; so he resigned his vicarage, and hath thereby left the diocese in peace.

St. David's. For this diocese, the bishop humbly craves your majesty's pardon for his longer stay in London than ordinary, and professes his excuse formerly made to your majesty to be most true, viz. that he was forced to it by extremity of sickness falling upon him in those parts, and forcing his change of air. 556

That diocese hath been a little out of quiet this year, by some men's meddling with those nice questions, which your majesty hath forbidden should be commonly preached in the pulpit. But the

C. R.
It is no wunder that this Relation is imperfect, since the B. Sickness gives him an excuse for absence.

[z] [The whole of this sentence from 'I think' to 'fees,' is interlined by the king.]

[a] [See above, pp. 329, 335.]

relation being somewhat imperfect, I shall inform myself further, and then give your majesty such account as I receive. A.D. 1638.

In this diocese, the bishop certifies me two considerable things, and both of them are of difficult cure. The one concerns his bishopric, where every thing is let for lives by his predecessors to the very mill that grinds his corn. The other concerns the diocese in general, where, by reason of the poverty of the place, all clergymen of hope and worth seek preferment elsewhere. And he tells me plainly, some weak scholars must be ordained, or else some cures must be left altogether unsupplied. Bangor.

My lord of Gloucester confesseth he hath been absent from his diocese a good part of this year, being kept from his dwelling-houses by the infection at Gloucester, which just cause of absence he humbly submits to your most gracious majesty. Gloucester.

C. R.
This is well anufe, if he have left his desyre of further absenting himselfe.

Concerning that diocese the bishop speaks not much more: but the archdeacon[b] at his visitation finding the clergy conformable, gave them this grave and fitting admonition, viz. That no man should presume his conformity should excuse him, if in the meantime his life were scandalous. Which was very necessary for that place, and these times. And the archdeacon certifies further, that there are divers, which as far as they dare, oppose catechising; and but for fear of losing the livings, would almost go as far as Burton and Bastwick did, which is his own expression under his hand.

My lord the bishop there complains much of the decay of his houses, and the impoverishing of that bishopric by some of his predecessors[d]. And this partly by letting of long leases before the statute[e] restrained it, and partly by a coarse exchange of some lands in former times[f]. This latter cannot now be helped; but for the decay of his houses, if he pursue that faculty which I granted to his immediate predecessor, Norwich[c].

[b] [Hugh Robinson.]
[c] [Rich. Montagu, translated from Chichester May 4, 1638.]
[d] [See Bp. Montagu's Report for 1638, in Lamb. MSS., numb. 943. p. 619.]
[e] [1 Eliz. cap. xix. sect. v.]
[f] [Bp. Scambler was the great impoverisher of this bishoprick. See Strype's Cranmer, p. 1015, Annals, vol. iii. par. 1. p. 481; and Spelman's Hist. of Sacrilege, p. 191. Lond. 1846.]

A.D. 1638. he may help a great part of that decay without much charge. And this, God willing, I shall put him in mind to do, and give him the best assistance that I can by law.

For the churches in that diocese (which are very many) my lord acknowledges, that they are in very decent and good order generally.

The only thing which he saith troubles his diocese is, that 557
the people have been required to come up and receive at the rail which is set before the communion-table, and that heretofore many have been excommunicated or suspended for not doing so. For the thing itself, it is certainly the most decent and orderly way, and is practised by your majesty, and by the lords in your own chapel, and now almost every where else. And upon my knowledge, hath been long used in St. Giles' church without Cripplegate, London, with marvellous decency and ease; and yet in that parish there are not so few as two thousand communicants, more than within any parish in Norwich diocese: and when your majesty had the hearing of this business, in the now bishop of Ely's time, you highly approved it. And therefore, I presume, you will be pleased to command that the present bishop continue it, and look carefully to it[g]. And whereas they plead that many stood suspended for it, the bishop of Ely, in whose time it was, doth assure me, that in above one thousand three hundred parishes, there were not thirteen either excommunicated or suspended for refusing of this[h].

C. R. I do.

Lichfield. In this diocese, the bishop gives a fair account to all your majesty's instructions: so that I have cause to hope, that that diocese is in reasonable good order: only he complains, that his predecessors have leased out part of his house at Lichfield, which puts him to very great annoyance: but he is entering into a legal way for redress of his abuse; in which I presume your majesty will give him all fair and just assistance[i], if he shall be forced to crave the same.

C. R. I shall.

[g] ['I presume'. .. 'to it,' underlined by the king.]

[h] [See Bp. Montagu's directions to his Clergy concerning communicants coming up to the rails, Oct. 8, 1639: in Prynne's Cant. Doom, p. 99. The original is in Lamb. MSS., numb. 943, p. 631.]

[i] ['Your' ... 'assistance,' underlined by the king.]

My lord the bishop came but lately to this see, and hath not as yet found much amiss. A.D. 1638. Chichester[k].

The bishop of that diocese is dead[l], and no other yet settled; so I can have no account from thence this year. Peterburgh.

These four bishops certify, that all things are orderly and well within their several dioceses. Sarum. Bath and Wells. Rochester. St. Asaph.

And so with my prayers for your majesty's long life and happy reign, I humbly submit this my account for the year last past, being 1638.

W. CANT.

[l] *January* 2, 163⅞.

558 THE ARCHBISHOP'S ACCOUNT OF HIS PROVINCE TO THE KING, FOR THE YEAR 1639[m].

In Dei Nomine, Amen.

MAY IT PLEASE YOUR MOST SACRED MAJESTY,

ACCORDING to your royal commands expressed in your instructions for the good of the Church, I here most humbly present this my account for the year finished now at Christmas, 1639.

And first, to begin with my own diocese. The great thing which is amiss there, and beyond my power to remedy, is the stiffness of divers anabaptists and separatists from the Church of England; especially in and about the parts near Ashford. And I do not find, either by my own experience, or by any advice from my officers, that this is like to be remedied, unless the statute concerning abjuration of your kingdom, or some other way by the power of the temporal law or state[n] be thought upon. But how fit that may be Canterbury.

C. R.
It were not amiss to speake with the Keeper about this.

[k] [Brian Duppa, June 12, 1638.]
[l] [Francis Dee, died Oct. 8, 1638. He was succeeded by John Towers.]
[m] [MSS. Lamb., numb. 943, p. 291.]
[n] ['Unless' .... 'state,' underlined by the king.]

A.D. 1639. to be done for the present, especially in these broken times, I humbly submit to your majesty's wisdom, having often complained of this before.

Many that were brought to good order for receiving of the holy communion, where the rails stand before the table, are now of late fallen off, and refuse to come up thither to receive. But this, God willing, I shall take care of, and order as well as I can, and with as much speed. And the same is now commonly fallen out in divers other dioceses.

There was, about half a year since, one that pretended himself a minister, who got many followers in Sandwich, and some neighbouring parishes; but at last, was found to have gone under three names, Enoch, Swann, and Grey; and in as several habits, of a minister, an ordinary layman, and a royster. And this being discovered, he fled the country, before any of my officers could lay hold on him. Upon this occasion, I have commanded my commissary and archdeacon[o] to give charge in my name, to all parsons and vicars of my diocese, that they suffer no man to preach in their cures, but such as for whom they will answer, as well otherwise, as for the point of conformity; which I hope will prevent the like abuse hereafter.

London. In this diocese, the last year, there was some heat struck by opposite preaching in the pulpit, between one Mr. Goodwin, vicar of St. Stephen's, in Coleman-street, and some other ministers in the city, concerning the act of believing, and the imputation of Christ's righteousness in the justification 559
of a sinner. And the people's minds were much perplexed hereabouts. This business was quieted by my the lord the bishop and his chancellor[p], and a promise of forbearance made: yet now lately Mr. Goodwin hath preached again in the same way, and the same perplexity is like to be caused again thereby in the city. Yet my lord the bishop is in hopes to settle this also quietly; wherein he shall have the best assistance I can give him.

The archdeacons in this diocese and others are too negligent in giving their bishops due information of such things as are committed to their charge.

Mr. Joseph Simonds, rector of St. Martin's, Ironmonger-

[o] [William Kingsley.] [p] [Arthur Duck.]

lane, is utterly fallen from the Church of England, and hath abandoned his benefice, and gone beyond the seas; and so was deprived in September last past[q]. Mr. Daniel Votyer, rector of St. Peter's, in Westcheap, hath been likewise convented for divers inconformities, and promised reformation, as Mr. Simonds also did; but being now called into the high commission, order is taken for the officiating of his cure, till it shall appear whether he will desert it or no; for he also is gone beyond the seas[r]. A.D. 1639.

Mr. George Seaton, rector of Bushy, in the county of Hertford, is charged with continual non-residency, and other misdemeanours, little beseeming a clergyman[s]. But of this, neither my lord nor myself can say more to your majesty, till we see what will rise in proof against him.

My lord the bishop of this diocese gives me a very fair account of all things regular therein; saving that the popish recusants, which, he saith, are many in that diocese, do yearly increase there; and that this may appear by the bills of presentment in his annual inquisitions. Winton.

My lord the bishop informs me, that he hath been very careful in point of ordination, as being a bishop near the university, and to whom many resort for holy orders at times appointed by the Church. But he complains, that having refused to give orders to twenty or thirty at an ordination, most of them have addressed themselves to other bishops, and of them received orders, not only without letters dimissory, but without such qualification as the canon requires. Oxford.

In this case I would humbly advise your majesty, that my lord the bishop may enquire, and certify by what bishops these parties so refused by him were admitted into holy orders[t], that so they may be admonished to be more careful for the future; and that this abuse may not find encouragement and increase.

C. R.
Command him in my name to doe so.

For popish recusants, they have been proceeded against in

[q] [Simonds went abroad, and became a pastor at Rotterdam. (Wood, Ath. Ox. iv. 303.) He was succeeded Sept. 28, 1639, by Edward Sparks, who was afterwards sequestered. (Newcourt, Repert., vol. i. p. 412; Wood, F. O. ii. 178.)]

[r] [Votyer was afterwards sequestered for his loyalty. (Newcourt, Repert., vol. i. p. 522.]

[s] [He resigned the living in 1641. (Walker's Sufferings, par. ii. p. 365.)]

[t] ['That' . . . . 'orders,' underlined by the king.]

A.D. 1639. this diocese according to law, saving only such of them as have pleaded, and shewed your majesty's exemption under your great seal, from being questioned in any ecclesiastical 562 court for matters concerning their religion.

Covent. and Lich. I find by the bishop's certificate, that he hath constantly resided upon his episcopal houses; but saith, that he cannot have his health at Eccleshall, and hath therefore since resided in his palace at Lichfield; but with very little comfort, by reason of inmates, left, as his lordship saith, upon the Church's possession. His lordship adds, that he hath an ancient palace at Coventry, on lease, but with reservation of the use thereof, in case the bishop shall at any time come to live there. Here he means to reside for a time[u], if it stand with your majesty's good liking.

C. R.
I am content.

For popish recusants, his lordship saith, they are presented and prosecuted according to the law.

Norwich. This diocese, my lord the bishop assures me, is as quiet, uniform, and conformable, as any in the kingdom, if not more. And doth avow it, that all which stood out in Suffolk, as well as Norfolk, at his coming to that see, are come in, and have now legally subscribed, and professed all conformity, and for aught he can learn, observe it accordingly. Yet his lordship confesseth, that some of the vulgar sort in Suffolk are not conformable enough, especially in coming up to receive at the steps of the chancel, where the rails are set: but he hopes by fair means he shall be able to work upon them in time.

His lordship adds, that some have indicted a minister, because he would not come down from the communion table to give them the sacrament in their seats. But this your majesty hath been formerly acquainted with by the minister's petition, which you were graciously pleased to command me to underwrite, and send to the lord chief justice, who rides that circuit; which I did accordingly; and hope your majesty will be pleased to take care, that there may be some settlement in this particular.

Ely[x]. My lord the bishop of Ely informs me, that Sir John

[u] ['Here' .... 'time,' underlined by the king.]

[x] [See the bp. of Ely's account of his diocese for 1639. MSS. Lamb., numb. 943, p. 615; part of it is quoted by Prynne, Cant. Doom, p. 127.]

Cutts[y], a gentleman near Cambridge, keeps a chaplain, being not thereto (as he conceives) qualified by law. Sir John pretends, that he keeps him as a curate to the parson. The case, may it please your majesty, is this: in the town of Childerly there were of old two parishes, Magna and Parva: the one was long since wasted and lost; the other remains presentative. But the whole town is depopulated, except the knight's house; and the church is gone; upon the decayed walls whereof stand mean houses of office, as brewhouse, stable, &c. Upon this rectory the knight ever provides to have a titular incumbent, who now is one Mr. Rainbowe[z], a fellow of St. Magdalen college, in Cambridge, and household chaplain to the earl of Suffolk[a]. What allowance the knight makes him is not known. Tithes he takes none. The knight and his family go to no other church: but he hath a chapel, which, he saith, was consecrated by Bishop Heton; and pro- A.D. 1639.
561 duces an instrument with seal, purporting, that on such a day at Childerly, Bishop Heton did consecrate a chapel, by saying service there himself, and having a sermon. Now upon colour hereof, the knight entertains a stipendary, who is termed his chaplain, and pays him a stipend; but he is neither appointed nor paid by the incumbent.

The bishop questioning the whole business, hath required him to attend me, to know whether such a consecration be to be allowed of. And if it be, then whether I will allow of a chapel in that place, instead of a parish church, now diverted to other profane uses. Of this I shall take the best care I can, by advice of the ablest civilians: and in the meantime certify your majesty, that the bishop hath reason to be as strict in this as he may, because there is a good rectory devoured by this means, and that almost in the view of the university of Cambridge.

I likewise find by my lord the bishop's account, that there are divers particulars of moment, and very fit for redress, presented to him in his late (yet being his first) visitation, and most of them in the university and town of Cambridge.

[y] [He was created a baronet June 21, 1660.]

[z] [Originally of C. C. C. Oxford. He was afterwards master of Magd. college, (from which he was ejected for refusing the engagement,) restored in 1660, made dean of Peterborough, and in 1664 bp. of Carlisle.]

[a] [Theophilus Howard, 7th earl.]

A.D. 1639. As namely, that Emanuel, Sidney, and Corpus Christi colleges have certain rooms built within the memory of man, which they use for chapels to all holy uses, yet were never consecrated. That most of the churchyards within the town of Cambridge are annoyed and profaned with dwelling-houses and shops, and part of them turned into gardens, where by digging the bones of the dead have been displaced, with divers other profanations; as namely, the churchyards of St. Michael's, St. Mary's, St. Bennet's, and of St. Botolph's: and further, that in most of the chancels of the churches in Cambridge, there are common seats over-high and unfitting that place in divers respects. In all which businesses the bishop hath been very tender, both out of his respect to his mother the university of Cambridge, and because divers of the benefices in Cambridge are impropriations belonging to some colleges there; yet is pleased to ask my direction herein, as I most humbly do your majesty's. And herein, if your majesty so please, I think it may be fit to consider well of the ill example, if three college chapels shall be used without any consecration[b]. And for the profanations and disorderly seats, I think, if an admonition would amend them, it were well given. But if that prevail not, the high commission may order it, if your majesty so please. And I hope my lord the bishop should not have had all this to do at his first coming into that diocese, if I could have held my metropolitical visitation of that see before this time: from performance of which duty, I have been bold heretofore to acquaint your majesty what hath hindered me[c].

C. R.
It must not be.
You ar in the Right, for if faire meanes will not, power must redresse it.

There are also divers poor cures within six or seven miles round about Cambridge, which are served by some fellows, or other members of colleges within the university, who, being many of them stipendaries, go or send thither upon Sundays, and perchance on holy days, to read service; but are absent all the rest of the week from all necessary duties of their cure. And by this means, the parishioners want

[b] ['There' .... 'consecration,' underlined by the king.]

[c] [Namely, the dispute concerning his right to visit the university of Cambridge.]

such necessary help and comfort in all time of sickness, A.D. 1639.
either of them, or their families. Against this, I have taken the best care I can in Oxford. But how to effect it in Cambridge I understand not so well, being not acquainted with the course of that university. There happened also in the town of Tadlow a very ill accident on Christmas-day, 1638, by reason of not having the communion table railed in, that it might be kept from profanations. For in sermon time a dog came to the table, and took the loaf of bread prepared for the holy sacrament, in his mouth, and ran away with it. Some of the parishioners took the same from the dog, and set it again upon the table. After sermon, the minister could not think fit to consecrate this bread; and other fit for the sacrament was not to be had in that town; and the day so far spent, they could not send for it to another town: so there was no communion. And this was presented by four sworn men of the town aforesaid.

Lastly, it was likewise presented to the bishop, that about forty years ago, one Sir Francis Hynd did pull down the church of St. Etheldred in Histon, to which then appertained a vicarage presentative, and forced the parishioners to thrust themselves upon another small church in the said town, to the great wrong of the parishioners thereof. And that the lead, timber, stones, bells, and all other materials, were sold away by him, or employed to the building of his house at Madingley: and that now it is called in question, the people (not being able of themselves to re-edify the church) can get no redress against the descendants from the said Sir Francis, because the heir was a child, and in wardship to your majesty.

C. R.
Cottington would bee spoken withall concerning this.

There is notice come to my lord the bishop of some Brown- Hereford.
ists in that part of his diocese adjoining to Wales, which schismatically preach dangerous errors, and stir up the people to follow them. And when they hear of any enquiry made after them, they slip out into another diocese. But the bishop promiseth to do his best to order them. But howsoever, your majesty may hereby see how these schisms increase in all parts of your dominions.

A.D. 1639. Bristol. This diocese is in good order; and there was lately given ten pounds per annum for four solemn sermons, to be preached annually for ever, which the bishop hath ordered very well.

Peterburgh. In this diocese, catechizing in the afternoon by question and answer is generally well observed; though some men do preach also in the afternoon. In this particular, the bishop craves to receive direction, whether he shall command them to catechize only, and not preach; because your majesty's instruction seems to be strict in this point. I think your majesty may be pleased to 563 have the ministers to preach if they will, so that they do first catechize orderly by question and answer, and afterwards preach upon the same heads to the people, for their better understanding of those questions[d].

C. R. So that Catechizing be first dewly performed let them have a Sermon after that if they desyre it.

Besides, some knights and esquires keep schoolmasters in their houses, or scholars to converse with, or diet the vicar, where his maintenance is little: and this they say is not to keep a chaplain, which your majesty's instructions forbid. Yet most of these read or say service in their houses, (which is the office of a chaplain,) but they read not the prayers of the Church, according to the liturgy established. The bishop craves direction in this also. And I think it be very necessary, that the bishop proceed strictly, and keep all such, that they read or say no prayers, but those which are allowed and established by the Church, in the book of common prayers[e].

C. R. It is most necessarie that the Bp observe this that you mention, stricklie.

There are not observed more than seven or eight throughout the whole diocese, which seem refractory to the Church; and they have made large professions of their conformities, which the bishop will settle so soon as he can. But this he saith he finds plainly, that there are few of the laity factious, but where the clergy misleads them. And this I doubt is too true in most parts of the kingdom. They have in this

[d] [See bp. of Peterborough's orders for regulating the lecture at Brackley, in Prynne's Cant. Doom, pp. 376—378. The original is in Lamb. MSS., numb. 943, p. 637.]

[e] ['That' .... 'prayers,' underlined by the king.]

diocese come to him very thick to receive confirmation, to the number of some thousands. A.D. 1639.

There were two lectures held this last year, the one at Wainfleet, and the other at Kirton in Lindsey, where some two or three of the ministers, which read the lecture, were disorderly. Among the rest, one Mr. Shaw preached very factiously, just at the time when your majesty was at Barwicke, and his fellow lecturers complained not of him. Hereupon the chancellor[f] having notice of it, called him in question: and the business was so foul, and so fully proved, that the party fled the country, and is thought to be gone for New England. Lincoln.

Some other small exorbitances there are, which the chancellor complains of: but there is hope that this example will do some good among them.

In this diocese, one Mr. Coxe, upon Hosea iv. 4, preached a sermon, to prove that the Church of England did not maintain the calling of bishops to be *Jure Divino;* which sermon troubled those parts not a little. My lord the bishop after he had had speech with him, sent him to me. When he came, it pleased God so to bless me, that I gave him satisfaction, and he went home very well contented, and made a handsome retractation voluntarily of himself, and satisfied the people. Exeter.

In the skirts of this diocese in Shropshire there was a conventicle of mean persons laid hold on, and complaint was made to the council of the marches. And the lord president of Wales[g] very honourably gave notice of it, both to the lords and myself; and they were remitted to receive such censure, as the laws ecclesiastical impose upon them. St. Asaph. 564

These bishops do all certify, that every thing is well in their several dioceses, concerning the particulars contained in your majesty's instructions, and otherwise. Bath and Wells. Sarum. Worcester. Gloucester. Rochester. St. David's. Landaff. Bangor.

The like is certified by the lord bishop of Chichester, saving that of late there hath happened some little disorder in the east parts of that diocese about Lewes, which we are taking care to settle as well as we can. And for non-conformists, he saith, that diocese is not so much troubled with Chichester.

[f] [John Farmery, (Wood, F. O. i. 418).]

[g] [Sir John Bridgeman.]

A.D. 1639. puritan ministers, as with puritan justices of the peace, of which latter there are store.

And so with my prayers for your majesty's long and happy reign, I humbly submit this my account. January 2, 1639.

W. CANT.

C. R.

I hope it is to be understoode that what is not certified here to bee amiss, is right, tuching the observation of my Instructions, w^ch^ granted, this is no ill Certificat.

10 *Feb.* 16$\frac{32}{40}$. C. R.

565 H. W.

When I wrote the preface to this first volume, I had intended to reserve what follows[h], as well as the immediately preceding papers (viz. the Archbishop's Annual Accounts of his Province) for the second volume; as not believing there would be any room for them in this. But the book having now fallen much short of the number of sheets by me at first computed; I have thought fit to cause these memorials to be here adjoined, that so this volume might be thereby increased to a convenient bulk. I made choice of these, rather than any other papers for this purpose; because they contribute very much to the more perfect knowledge of the great transactions of those times, both in Church and State; and do indeed constitute a part of the history of the life and actions of the archbishop, and are often referred to by him in the preceding history. The original accounts of the archbishop to the king concerning his province, apostilled in the margin with the king's own hand, are now in my custody. The accounts indeed are not wrote in the archbishop's own hand (that being not thought fair enough by himself, to be presented to the king's view upon that occasion) but very fairly wrote by his secretary, or some other employed by him. But
566 the notes or apostils, added by the king to them, and therewith remitted to the archbishop, are wrote in the king's own hand; which is fair enough, although the orthography be vicious (a matter common to many learned men of that time, and even to the archbishop himself) which yet however I have caused to be retained[i]: as having observed, that the archbishop had caused the king's orthography to be literally followed in those transcripts, which he ordered his secretary and registrary to make of them; either to be kept for his own use, or to be inserted in his public register.

[h] [Henry Wharton here refers to 'Rome's Master Piece,' which follows the accounts of the province, and which, with some few of the Abp.'s Letters, and other short papers, completes the first volume of the Abp.'s History.]

[i] [In the present edition the king's 'vicious orthography' has been carefully restored from a collation of the original MSS., in those places where it had not been retained by H. Wharton.]

A FORM OF PENANCE AND RECONCILIATION OF A RENEGADO OR APOSTATE FROM THE CHRISTIAN RELIGION TO TURCISM, &c.[k]

[*Reg. Laud,* foll. 240. a, b, 241. a.]

"I. Let the offender's conviction be first judicially had before the bishop of the diocese, that so there may stand *apud acta,* his detection or confession, and that thereupon an excommunication be decreed and denounced both in the cathedral and the parish church where he lives; yet so as that upon his submission there in court, he may be absolved *in diem,* and the form of his penance enjoined him in manner following.

II. Let the minister of the place have frequent conference with the party in private; lay open and aggravate the heinousness of his sin both in respect of God, the Church, and his own soul; and see whether his conscience be troubled with any other grievous crime, that so he may be the better fitted for absolution of all together.

III. Let there be an order decreed in court, referring him to the minister of the place, to see his penance performed accordingly, and to reconcile him to the Church, and let that order be published in the parish church on a Sunday at morning prayer, next before the communion service.

IV. The next Sunday following, let the offender be appointed to stand, all the time of divine service and sermon in the forenoon, in the porch of the church, if it have any, if none, yet without the church door, if extremity of weather hinder not, in a penitent fashion in a white sheet, and with a white wand in his hand, his head uncovered, his countenance dejected, not taking particular notice of any person that passeth by him; and when the people come in and go out of

Order must be taken, that boys and idle people flock not about him.

[k] ['This document has been already printed in Wilkins' Concilia, tom. iv. pp. 522—524. It is referred to above, p. 352, and the present copy is taken from the transcript in the Abp.'s register there mentioned.]

the church, let him upon his knees humbly crave their prayers, and acknowledge his offence in this form, 'Good Christians, remember in your prayers a poor wretched apostate or renegado.'

V. The second Sunday let him stand in the church porch, and in his penitential habit as before, and then, after the *Te Deum* ended, let him be brought in by one of the churchwardens so far as to the west side of the font of the said church; there let him penitently kneel till the second lesson be ended, then let him make his submission, and ask mercy of God in the form following:

'O Lord God of heaven and earth, be merciful unto me most wretched sinner. I confess, O Lord, I have justly deserved to be utterly renounced by Thee, because I have yielded to renounce my Saviour, and that holy profession, which I had formerly made of His name, whereby I was received into Thy Church. O God, forgive me this heinous and horrible sin, with all other my grievous sins against Thee, and let me, upon Thy gracious pardon and infinite mercy, be restored to the sight and benefit of this blessed sacrament, which I have so wickedly abjured, and be received (though most unworthy) into Thy gracious favour, and the communion of Thy faithful people, even for Thy great mercy's sake in Jesus Christ, my blessed Lord and Saviour.'

This said, let him smite his breast three times.

Which done, let him, in an humble and devout manner, kiss the bottom stone of the font, strike his breast, and presently depart into the church porch as before.

VI. The third Sunday, let him at the beginning of Divine service be brought into the body of the church, and be placed near unto the minister's pew, and there let him stand in his penitential habit during the time of Divine service; where the minister, immediately before the Apostles' Creed, shall publicly put the offender in mind of the foulness of his sin, and stir him up to a serious repentance, advising him that a slight and ordinary sorrow is not enough for so grievous an offence.

Which done the minister shall ask the penitent publicly, whether he hath found a true and earnest remorse in his soul for his sin; and whether he hath thoroughly humbled him-

self before God for it; and whether he doth desire that the whole congregation should take notice of his humiliation and unfeigned repentance.

In signification whereof, the offender shall say these words, or to the like effect, after the minister:

Let him name here himself both by his Christian and his surname.

'I do here in the presence of Almighty God, and before you His faithful people, humbly and penitently confess, that I have grievously offended the majesty of God, and deeply wounded my own soul, in that I so far yielded to the weakness of my sinful flesh, as that I suffered myself through the cruelty of God's enemies to be miscarried to the renouncing of my dear Saviour, and the true Christian religion, wherein I was brought up. I do well know what I have deserved, both at the hands of God and of His Church, for this wicked and graceless act: and now, as I have often betwixt God and my own soul washed this sin with my tears, and craved His merciful forgiveness; so I beseech you all to take knowledge of this my public sorrow and humiliation, and both to pardon and forgive that just offence, which I have herein given to you also, and the whole Church of Christ, and also to join with me in humble and hearty prayers to Almighty God, that He will be pleased to seal unto my soul the full pardon and remission of this my grievous sin, even for the sake of His dear Son, my blessed Saviour and Redeemer. In whose name and words I desire you to accompany these my prayers, saying with me, Our Father, etc.'

After this the minister shall speak to the congregation to this effect:—

'Seeing now, dear Christian brethren, that this offender hath given so good and full testimony of his true repentance, and hath so humbly and fervently craved the forgiveness of God and His Church, I shall not need to use many words in persuading you how ready you ought to be, both to conceive full hope of God's gracious pardon of him, (as who is always ready to prevent and meet us in our turning to Him,) and also to profess your forgiveness of him for so much as concerneth his offence towards you, and charitably to embrace him with the arms of tender pity and compassion, as a true Christian convert to His Saviour, and gladly to welcome him

into that holy communion which his sinful fear and frailty caused him to forsake. Now therefore I do earnestly beseech you, in the bowels of Christ Jesus our blessed Saviour, to pass by the great offence of this sorrowful penitent, as well considering the weakness of our frail nature, when it is over-pressed with violence and extremity of torments, and both to commiserate his fearful apostacy, and to encourage and comfort him in this happy return to Christ and His Church.'

VII. Here let the penitent kneel again eastward, and bowing to the very pavement, let him say thus, either by himself, if he be able to read it, or else after the minister:

'O my soul, bless the Lord! Blessed be the Father of mercies, and the God of all consolation; blessed be the Lord Jesus the Son of God, the Saviour of the world; blessed be the Holy Spirit, God the Holy Ghost; blessed be the Holy Trinity, one God everlasting; blessed be the holy Catholic Church, and all you the servants of the Lord Jesus Christ; the name of God be blessed evermore for the assembly of His saints, and for the Divine ordinances of His holy word and sacraments, and of His heavenly power committed to His holy priests in His Church, for the reconciliation of sinners unto Himself, and the absolving of them from all their iniquity. So here I, upon the bended knees of my body and soul, most humbly beg the assistance of all your Christian prayers, and the benefit of that His holy ordinance; and I meekly beseech you, Sir, as my ghostly father, a priest of God, and the Church's deputy, to receive me into that grace, and into the bosom of the Church, and by loosing me from the bands of my grievous sins, to make me partaker of that inestimable benefit, and so to reconcile me unto the mystical body of Christ Jesus my Lord and Saviour.'

Then let the priest come forth to him, and stand over him, and laying his hand on his head, say, as is prescribed in the Book of Common Prayer, thus:

'The Lord Jesus Christ, who hath left power to His Church to absolve all sinners which truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from this thy heinous crime of renegation, and from all other thy sins, in the name of the Father, of the Son, and of the Holy Ghost. Amen.'

Then let the priest, turning himself eastward, kneel down in the same place, the penitent kneeling behind him, and say the collect which stands after the Absolution in the Visitation of the Sick, but changing the latter part of it thus:

'O most merciful God, which according to the multitude 'of Thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more; open Thy eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness; renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church, consider his contrition, and accept his humiliation; and forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former abnegation of Thee, but receive him into Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Saviour. Amen.'

After that, let the minister take him up, and take away his white sheet and wand, and, taking him by the hand, say unto him:—'Dear brother, (for so we all now acknowledge you to be,) let me here advise you, with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woeful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked Him by this your shameful revolt from Him, which the same God the Father of mercies vouchsafe to enable you unto, for the sake of the dear Son of His love, Jesus Christ the righteous. Amen.'

After this, let him be openly promised that, upon any communion-day following, he shall be admitted to the holy Sacrament; for which let him be directed to prepare himself, and when he receives let him make a solemn oblation according to his ability, after the order set down in the service-book.

VISITATION ARTICLES.

Such of Abp. Laud's Visitation Articles as can be recovered, are here reprinted. The articles for the diocese of St. David's, corresponding in great measure with Abp. Abbot's articles for metropolitical visitation in 1616, were issued in 1622; and the copy in the Bodleian Library contains alterations in the Abp.'s own hand, apparently in preparation for re-issue in the visitation of 1625: the date in the title-page being thus altered. These alterations are here indicated in the foot notes, the marginal figures marking at the same time their re-arrangement, and distribution into shorter clauses.

Two copies of articles were issued by the Abp. when occupying the see of London: one in 1628, and the other in 1631; the latter set differing from the former only by the insertion of two additional articles, as noticed in their proper places in this reprint.

Those for the diocesan visitation of the diocese of Canterbury in 1634, and for the metropolitical visitation of the whole province in the following year, seem to have been the same, spaces having been left in most cases in the title-page for the insertion of the particular diocese or deanery for which, as well as of the date of the year in which, they were issued.

In 1637 the Abp. again visited his diocese, and the articles issued for the deanery of Shoreham and other peculiars at that date appear the last of the series.

ARTICLES

to be inquired of in the

first visitation of the Right Reuerend

Father in God, William *L. Bishop*

of *Saint Davids* in the yeere of

our Lord 1622.

LONDON.

Printed by John Haviland 1622.

THE TENOR OF THE OATH TO BE MINISTERED TO THE CHURCHWARDENS AND SIDE-MEN.

You shall swear, that you, and every of you, shall duly consider, and diligently enquire, of all and every of these articles given you in charge; and that all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside, you shall present all and every such person of, or within your parish, as hath committed any offence, or made any default mentioned in these, or any of these articles; or which are vehemently suspected or defamed of any such offence or default: wherein you shall deal uprightly and truly; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeal to maintain truth, and to suppress vice. So help you God, and the holy contents of this book.

¶ *Concerning the Church, the Ornaments thereof, and the Church's possessions.*

1. Imprimis, have you in your several churches and chapels, the 1
whole Bible of the largest volume, and latest edition, 'and[a] the Book
of Common Prayer, lately set forth by his majesty's authority, both
fairely and substantially bound: 'a[b] font of stone, set up in the ancient 2
usual place[c]: 'a[d] convenient and decent communion table, with a 3
carpet of silk, or some other decent stuff, continually laid upon the
table at the time of divine service, and a fair linen cloth upon the
same, at the time of the receiving of the holy Communion? 'And
whether[e] is the same table placed in convenient sort within the 4
chancel: and 'whether[f] is it so used out of time of divine service[g], as
is not agreeable to the holy use of it, 'and[h] by sitting 'on it[i], throw-
ing hats 'on it[k], writing on it, or is it abused to other profaner uses:
'and[l] are the Ten Commandments[m] set up on the east end of your 6
church or chapel, where the people may best see and read them: 'and
other sentences of holy Scripture written on the walls likewise for
that purpose[n].

2. Have you in your said church or chapel a convenient seat for 7
your minister to read service in 'together with[o] a comely pulpit set
up in a convenient place, with a decent cloth or cushion for the same,
'a comely large surplice[p], a[q] faire communion cup, with a cover of 5
silver, a flagon of silver, tin, or pewter, to put the wine in, where-
by it may be set upon the communion table, at the time of the bless-
ing and consecrating thereof, reserved and kept decently for that use
only: with all other things and ornaments necessary[r] for the cele-
bration of divine service, and administration of the Sacraments: [s]'and 9

[a] *erased.*
[b] 'Have you a'
[c] 'or doe any forsake that to baptize in basons or other vessels?' These words first inserted, and afterwards erased as occurring below. See art. 4. p. 384.
[d] 'Have you a'
[e] *erased.*
[f] *erased.*
[g] 'or in it,' *added.*
[h] *erased.*
[i] *erased.*
[k] *erased.*
[l] *erased.*
[m] 'of almighty God' *added.*
[n] 'And . . . purpose.' *erased.*
[o] 'a comely large surplice, clean white, and'
[p] *erased.*
[q] 'Have you a'
[r] 'and required' *added.*
[s] There is here added as Art. 8. 'Have you a fair paper book, wherein every preacher (which is a stranger) shall write his name, the day he

whether[t] have you a strong chest for almes for the poor with three locks and keys[u], and another chest for keeping the books and ornaments of the church, 'and the register book; and whether[x] 10 have you a register book in parchment, for christnings, weddings, and burials, 'and whether the same be[y] kept in all points according 11 to the canons in that behalf provided: 'and whether[z] have you in your said church or chancel, a table set, of the degrees wherein by law men are prohibited to marry, set forth by authority in the year 1563.

12 3. 'Whether[a] are your church and chapels, with the chancels thereof, and your parsonage or vicarage house, with all other edifices belonging to them, your parish alms-house, and church-house, in good reparations: and are they employed to godly, and their right 13 holy uses: is your church, chancel and chapel, decently and comely covered and kept, as well within as without, and the seats well main- 14 tained, according to the 85th canon, in that behalf provided: 'your[b] churchyard well fenced, and kept without abuse: and if not, 'in[c] 15 whose default 'the same is[d], and 'what the defect or fault is[e]: hath any person encroached upon the ground of the churchyard, used any thing or place consecrated to holy use, profanely or wickedly: or pulled down or disordered any bells?

16 4. Whether have you 'the terrier[f] of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes (whether within your parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said parish? 'And whether the same terrier be[g] laid up in the bishop's registry[h]: 'and in whose hands any of them are now: and if you have no terrier already made in parchment, you the churchwardens and sidemen, together with your parson or vicar, or in his absence, with your minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and sign the said terrier as aforesaid[i].

preacheth and by whose authority he is licensed?'

[t] *erased.*

[u] 'for the minister and the two churchwardens,' *added.*

[x] *erased.*

[y] 'and is the same'

[z] *erased.*

[a] *erased.*

[b] 'Is your'

[c] 'by'

[d] 'is it,'

[e] 'what is the defect or fault?'

[f] 'a terrier in parchment'

[g] 'And is the same terrier'

[h] 'to be kept.' *added.*

[i] 'and in whose hands . . . aforesaid.' *erased.*

Concerning the Minister.

1. Is your church void of an incumbent, how long hath it been void, by whose order, and by whom are the fruits gathered?

2. Is service read in your church or chapel, distinctly, and reverently, upon all Sundays and holydays, in such order as is set down in the book of Common Prayer, without alteration or omission, and at due and convenient hours?

3. 'Whether[k] doth your minister distinctly and reverently say divine service upon Sundays and holydays, and other days appointed to be observed by the book of Common Prayer, as Wednesdays, and Fridays, and the eves of every Sunday and holyday, at fit and usual times: and doth your minister duly observe the orders, rites, and ceremonies, prescribed in the said book of Common Prayer, as well in reading public prayers and the litany, as also in administering the sacraments, solemnization of matrimony, visiting the sick, burying the dead, churching of women, and all other like rites and offices of the Church, in such manner and form, as in the said Book of Common Prayer he is enjoined, without any omission or addition? And doth he read the book of the last canons once yearly, and[l] wear a surplice according to the said canons?

4. Doth your minister bid holydays and fasting days, as by the Book of Common Prayer is appointed: 'and[m] doth he give warning 5
before hand to the parishioners, for the receiving of the holy communion, as the two and twentieth canon requireth? 'and whether he
doth[n] administer the holy communion so often, and at such times, as 6
that every parishioner may receive the same at the least thrice in every year: whereof once[o] at Easter, as by the Book of Common Prayer is appointed: 'and[p] doth your minister receive the same 7
himself, on every day that he administreth it to others, and use the words of institution according to the book, at every time that the bread and wine is renewed, accordingly as by the proviso of the twenty-first canon is directed. And doth he deliver the bread and wine to every communicant severally: 'whether he hath[q] admitted to 8
the holy communion any offender or schismatic, contrary to the twenty-sixth and twenty-seventh constitutions, or received any to the communion, being not of his own cure, especially if any so admitted

[k] *erased.*

[l] 'doth he in the discharge of all these duties' *added.*

[m] *erased.*

[n] 'Doth he'

[o] 'is to be' *added.*

[p] *erased.*

[q] 'Hath he;' and a question added at the end of former sentence.

be excommunicate persons: or put any from the communion who
9 are not publicly infamous[r] for any notorious crime: doth he use the sign of the cross in baptism, or baptize in any bason, or other vessel, and not in the usual font, or admit any father to be godfather to his own child, or such which have not received the holy communion, or baptize any children that were not born in the parish, or wilfully refuse to baptize any infant in his parish, being in danger, having been informed of the weakness of the said child: and whether the child died through his default without baptism?

10 5. Whether hath your minister married any without a ring, or without banns published three several Sundays or holydays in time of divine service, in the several churches or chapels of their several abode, according to the book of Common Prayer, or in times prohibited, albeit the banns were thrice published, without a license or dispensation from the archbishop, the bishop of the diocese, or his chancellor, first obtained in that behalf: or not betwixt the hours of eight and twelve in the forenoon, or have married any in any private house, or, if the parties be under the age of twenty-one years, before their parents or governors have signified their consent unto him?

11 6. Doth he refuse to bury any, which ought to be interred in Christian burial, or defer the same longer than he should, or bury any in Christian burial, which by the constitutions of the Church of England ought not to be so interred?

12 7. Is your minister a preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monthly among you at the least?

13 8. Doth your minister, (being licensed,) preach usually according to the canons, either in his own cure, or in some other church or chapel near adjoining, where no preacher is, and how often he hath been negligent in that behalf, and doth he preach standing, and with
14 his hat off? Or whether[s] doth he or his curate upon every Sunday, when there is no sermon, read an homily, or some part thereof, according as he ought to do: or in case he be not licensed to preach, doth he take upon him to preach or expound the Scripture in his own cure, or elsewhere. If so, then you are to present the same, the time and place, when, and where he did it.

15 9. Doth your minister use to pray for the king's[t] majesty King James[u], and the prince, and all their royal progeny, with addition of such style and titles as are due to his highness[x], and[y] exhort the

[r] 'or by presentment of the churchwardens detected' *added.*
[s] *erased.*
[t] 'most excellent,' *added.*
[u] *erased.*
[x] 'and for archbishops and bishops as by law is appointed,' *added.*
[y] 'doth he' *added.*

people to obedience to his majesty, and all magistrates in authority under him?

10. Is your minister continually resident upon his benefice, and how long time hath he been absent, and in case he be licensed to be absent, whether[a] doth he cause his cure to be sufficiently supplied, according to the canons[a], or in case he hath another benefice, whether[b] doth he supply his absence by a curate sufficiently licensed to preach in that cure where he himself is not resident. Or otherwise, in case the smallness of the living cannot find a preaching minister, doth he preach at both his benefices usually? 16

11. Doth your minister or curate serve any more cures than one? If[c] then what other cure doth he serve, and how far are they distant? 17

12. Doth your minister every Sunday and holyday before evening prayer, for an hour, or half an hour at the least, examine and instruct the youth and ignorant persons of his parish in the ten commandments, articles of the belief, and in the Lord's Prayer, and the sacrament, and diligently inform them in the catechism set forth in the Book of Common Prayer? 18

13. Doth your minister in the rogation days go in perambulation of the circuit of the parish, saying and using the prayers, suffrages, and thanksgiving to God appointed by law, according to his duty, thanking God for His blessings, if there be plenty on the earth; or otherwise, to pray for His grace and favour, if there be a fear of scarcity? 19

14. Hath your minister admitted any woman begotten with child in adultery or fornication, to be churched, without license of the ordinary? 20

15. Hath your minister or any other preacher, baptized children, churched any woman, or ministered the holy communion in any private house, or otherwise than by law is allowed? 21

16. Doth your minister, being a preacher, endeavour and labour diligently to reclaim the popish recusants in his parish from their errors, (if there be any such abiding in your parish.) Or whether[d] is your parson, vicar, or curate, over-conversant with, or a favourer of recusants, whereby he is suspected not to be sincere in religion? 22

17. Hath your minister taken upon him to appoint any public or private feasts, prophecies, or exercises, not approved by law, or public authority, or hath used to meet in any private house or place, with 23

[a] *erased.*
[a] 'and in the time of his absence make allowance for the poor, and what the allowance is,' *added.*
[b] *erased.*
[c] 'he does,' *added.*
[d] *erased.*

any person or persons, there to consult how to impeach or deprave the Book of Common Prayer, or the doctrine or discipline of the Church of England: if yea, then you shall present them all.

24 18. Hath your minister stayed the publication of any excommunications or suspensions, or doth he every half year denounce in his parish church, all such of his parish as are excommunicated, and persevere therein without seeking to be absolved, or doth he wittingly and willingly keep company with such as are excommunicated: and hath he admitted into your church any person excommunicate, without a certificate of his absolution from the ordinary or other competent judge?

25 19. Doth your minister carefully look to the relief of the poor, and from time to time call upon his parishioners to give somewhat as they can spare, to godly and charitable uses, especially when they make their testaments?

26 20. 'Whether[e] your minister or any, 'having taken holy orders, being now[f] silenced or suspended, or any other person 'of[g] your knowledge, or as you have heard, hold any conventicles, or 'doth[h] preach in any place? 'or use any other form of divine service than is appointed in the Book of Common Prayer[i], if yea, 'then[k] you are to present their names, and with whom[l].

27 21. 'Whether[m] is your curate licensed to serve, by the bishop of this diocese, or by any other, and by whom?

28 22. Doth your minister use such decency and comeliness in his apparel, as by the forty-seventh canon is enjoined: and is he of sober behaviour, and one that doth not use such bodily labour, as is not seemly for his function and calling?

29 23. Is your minister noted or defamed, to have obtained his benefice, or his orders, by simony, or any other way 'defamed[n], to be a simoniacal person, or 'any way noted to be[o] a schismatic, or schismatically affected, or reputed to be an incontinent person, or 'doth[p] table or lodge any such in his house? or is he a frequenter of taverns, inns, or alehouses, or any place suspected for ill rule? or is he a common drunkard, a common gamester, a player at dice[q], a swearer, or one that applieth 'himself not at[r] his study, or is otherwise offensive and scandalous to his function or ministry.

30 24. Doth your preacher or lecturer read divine service, and minis-

[e] 'doth,' *added.*
[f] 'that is'
[g] 'to'
[h] *erased.*
[i] 'or use . . . Prayer,' *erased.*
[k] *erased.*
[l] 'they have those meetings.' *added.*
[m] *erased.*
[n] *erased.*
[o] *erased.*
[p] *erased.*
[q] 'cards or tables,' *added.*
[r] 'not himself to'

ter the sacraments twice a year at least in his own person, according to the canons? Doth any man read a lecture in your church that is beneficed out of the diocese? or if he be beneficed in the diocese, is he by that lecture kept from his cure?

Schoolmasters.

25.[s] Doth any in your parish take upon him to teach schools, public, or in any house, without license of the ordinary, and is he conformable to the religion now established? And doth he bring his scholars to the church, to hear divine service and sermons, and see that they be orderly there? And doth he instruct his scholars in the grounds of the religion now established in this Church of England, according to the catechism in the book of Common Prayer, and not otherwise? Do not your schoolmasters teach by grammar, or if they do, is it by any other grammar than that which is set forth by authority? And is he careful and diligent to benefit his scholars in learning? Is himself of honest life and conversation?

Parish Clerks and Sextons.

26. Have you a fit parish clerk, aged twenty years at least, 1
of honest conversation, able to read and write? 'Whether[t] are his 2
and the sexton's wages paid without fraud, according to the ancient custom of your parish: if not, 'then[u] by whom are they so defrauded or denied? by whom are they chosen? and 'whether the said clerk 3
be[v] approved by the ordinary? 'and hath he taken an oath as in such cases is fit and required[x]: and 'is he[y] diligent in 'his[z] offices and serviceable to the minister: 'and doth he[a] take upon 'him[b] to meddle with any thing above 'his office[c], as churching of women, burying the dead, or such like?

27. Doth your clerk or sexton keep the church clean, the doors 4
locked? is any thing lost or spoiled in the church through 'his[d]

[s] The whole article is crossed out and in the margin is written, 'The other book.'
[t] *erased.*
[u] *erased.*
[v] 'after they are chosen are the said clerks'
[x] 'and hath . . . required:' *erased.*
[y] 'are they'
[z] 'their'
[a] 'or do they'
[b] 'them'
[c] 'their offices,'
[d] 'their'

5 default? doth he suffer any unseasonable ringing, or any profane exercise in your church? or doth he (when any is passing out of this life) neglect to toll a bell having notice thereof? Doth he keep the communion table, font, books, and ornaments of the church fair and clean?

Concerning the Parishioners.

1. 'Whether[f] any of the parishioners, being sixteen years of age or upwards, or others lodging or commonly resorting to any house within your parish, 'do[g] wilfully absent themselves from your parish church, upon Sundays and holydays, at morning and evening prayers? Or 'who[h] come late to church, and depart from church before service
2 be done upon the said days? 'Or who[i] do not reverently behave themselves during the time of divine service, devoutly kneeling, when the general confession of sins, the litany, the ten Commandments, and all prayers and collects are read, and using all due and lowly reverence when the blessed Name of the Lord JESUS CHRIST is mentioned, and standing up when the Articles of the Belief are read: or 'who[k] do cover their heads in the church during the time of divine service, unless it be in case of necessity, in which case they
3 may wear a night-cap 'or coif[l]. 'Or who[m] do give themselves to babbling, talking, or walking, and are not attentive to hear the word preached, or read: or[n] reading or praying, during the time
4 aforesaid? 'whether any[o] of your parish, 'being of sixteen years of age or upwards do[q] not receive the holy communion in your church thrice every year, whereof once at Easter, and 'whether they do not[r] devoutly kneel at the receiving thereof?

5 2. 'Whether any of your parish[s] do not send their children, servants, and apprentices of either sex, being above seven years of age, and under twenty, to the minister, to be catechized upon such Sundays and holydays as are appointed? 'Or whether any of them do[t] refuse to come, or if they come refuse to learn those instructions set forth in the Book of Common Prayer?

6 3. 'Whether[u] any of your parish 'do[x] entertain 'within their

[f] 'Do'
[g] *erased.*
[h] *erased.*
[i] 'Are there any that'
[k] 'which'
[l] *erased.*
[m] 'Are there any which'
[n] 'are not' *added.*
[o] 'Are there any'
[p] *erased.*
[q] 'which do'
[r] 'do they not'
[s] 'Are there any . . . which'
[t] 'Or do any of them'
[u] 'Doth'
[x] *erased.*

house[y], any sojourner, common guests, or other persons, who refuse to frequent divine service, or receive the holy communion, as aforesaid? 'Present[z] their names, their qualities, or conditions.

4. What recusant papists or sectaries are there in your parish? 7
'present their names, qualities, or conditions[a]: 'whether keep they[b] any schoolmaster in their house, which cometh not to church to hear divine service and receive the communion? What is his name, and how long hath he taught there or elsewhere?

5. 'Whether[c] any of the said popish or other sectary recusants, 8
'do[d] labour to seduce and draw others from the religion now established? Or[e] instruct their families or children in any other religion: or refuse to entertain any, especially in place of greatest service, or trust[f], but such as concur with them in 'their papistry, or other errors[g]?

6. How long have the said recusants, popish or other, abstained 9
from divine service, or from the communion, as aforesaid?

7. Is there any in your parish, that retain 'undefaced[h], or sell, utter, 10
or disperse, any popish books or writings, or other books, libels, or writings of any sectaries, touching the religion, state, or government ecclesiastical of this kingdom of England, 'or keep any ornaments of superstition, uncancelled or defaced[i]?

8. 'Whether[k] have you any in your parish, which heretofore being 11
popish recusants or sectaries, have since reformed themselves, and come to church to hear divine service, and receive the sacraments? If yea, then 'who they are[l]? and how long since have they so reformed themselves? and 'whether[m] they still remain and abide in that conformity?

9. Is there any in your parish, that refuse to have their children 12
baptized, or themselves to receive the communion at the hands of your minister, taking exception against him, and what causes or exceptions do they allege, 'or[n] have any married wives refused to come 13
to church, according to the Book of Common Prayer, to give God thanks after their child-birth, for their safe deliverance? 'and whe- 14
ther[o] do any of, or in your parish, refuse to have their children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

[y] *erased.*
[z] 'If there be, present'
[a] *erased.*
[b] 'or do they keep'
[c] 'Do'
[d] *erased.*
[e] 'do they' *added.*
[f] 'about them' *added.*
[g] 'their errors?'
[h] *erased.*
[i] 'or . . . defaced?' *erased.*
[k] *erased.*
[l] 'who are they?'
[m] 'do'
[n] *erased.*
[o] *erased.*

15 10. 'Whether[q] any of your parish having a preacher to their parson, vicar, or curate, 'do[r] absent themselves from his sermons, and resort to other places to hear other preachers? 'or whether[s] any of your parish 'do[t] communicate or baptize their children in any other parish? or keep their children longer unbaptized, than is convenient? or bring strangers into their houses, privately to baptize them according to their own fancies?

17 11. 'What persons[u] within your parish, for any offence, contumacy, or crime, of ecclesiastical cognizance, do stand excommunicate?[x] present their names, and for what cause they are excommunicated, and how long they have so stood, and what person or persons do wittingly and usually keep them company?[y]

18 12. 'Whether[z] any not being in orders, 'do[a] execute any priestly or ministerial office, in your church, chapel, or churchyard, and what be their names?

19 13. Whether[b] any in your parish, that having heretofore taken upon him the order of priesthood or deacon, hath since relinquished the same, and lives a layman, neglecting his vocation?

20 14. 'Have any person[c] in your parish, quarrelled, or stricken, or used any violence to your minister, or 'have[d] stricken or quarrelled with any other person within your church or churchyard, or demeaned himself disorderly in the church, by filthy or profane talk, or any other lewd or immodest behaviour? Or 'have[e] disturbed the minister in time of divine service or sermon, or 'have[f] libelled or spoken slanderous words against your minister, to the scandal of his vocation, or defamed any of his neighbours, touching any crime of ecclesiastical cognizance?

21 15. 'Whether[g] any of, or in your parish, without consent of the ordinary, or other lawful authority, 'have[h] caused any to do penance, or to be censured or punished for any matter of ecclesiastical cognizance, by any vestry meetings, or otherwise by their own authority? Or have taken any money or commutation for the same? 'Present their names that have done it; and who have been so punished? in what manner, and upon what cause[i]?

22 16. 'Whether[k] any person in your parish 'do[l] exercise any trade

[q] 'Do'
[r] *erased.*
[s] 'Do'
[t] *erased.*
[u] 'If any person or persons'
[x] '?' *erased.*
[y] '?' *erased.*
[z] 'Do'
[a] *erased.*
[b] 'Is there'
[c] 'Hath any'
[d] *erased.*
[e] *erased.*
[f] *erased.*
[g] 'Have'
[h] *erased.*
[i] 'Present . . . cause?' *erased.*
[k] 'Doth'
[l] *erased.*

or labour, buy or sell, or keep open shops or warehouses upon any Sunday or holyday by themselves, their servants, or apprentices, or have otherwise profaned the said days, contrary to the orders of the Church of England? 'And whether there be[m] any innkeepers, 23 alehouse-keepers, victuallers, or other persons, that permit any persons in their houses, to eat, drink, or play, during the time of divine service or sermon, or reading the homilies in the forenoon or afternoon upon those days?

17. 'Whether the fifth day of August, and the fifth day of 24 November, be kept[n] holy, and thanksgiving made to God, for his majesty's and this state's happy deliverance, according to the ordinance in that behalf?

18. 'Whether[o] any of your parish hold or frequent any con- 25 venticles or private 'congregations[p], or make or maintain any constitutions agreed upon in any such assemblies: or any that do write or publicly or privately speak against the Book of Common Prayer, or anything therein contained, or against any of the articles of religion agreed upon in *Anno* 1562, or against the king's supremacy in causes ecclesiastical, or against the oath of supremacy, or of allegiance, as pretending the same to be unlawful, and not warrantable by the word of God? Or against any of the rites and ceremonies of the Church of England now established? Or against the government of the Church of England, under the king's most excellent majesty, by archbishops, bishops, deans, archdeanes[q], and other officers of the same, affirming that the same is repugnant to the word of God, and that the said ecclesiastical officers are not lawfully ordained? 'or whether there be[r] any authors, maintainers, 26 or favourers of heresy or schism, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Love, or of any other heresy or schism? 'present their names[s].

19. 'Whether any in your parish have[t] married within the de- 27 grees by law prohibited? 'or any couple[u] in your parish being law- 28 fully married, live apart one from the other, without due separation of the law, 'or[x] any that have been divorced, 'do[y] marry again, 'or keep company with any other at bed, or at board[z], and when and where were they married?

20. How many physicians, chirurgeons, or midwives have you in

[m] 'Are there in your parish'
[n] 'Is the fifth day of November kept'
[o] 'Do'
[p] 'meetings,'
[q] *sic.*
[r] 'Are there'
[s] *erased.*
[t] 'Have any in your parish'
[u] 'Do any'
[x] 'or do'
[y] *erased.*
[z] 'or . . . board,' *erased.*

your parish: how long have they used their several sciences or offices, and by what authority? And how have they demeaned themselves therein, and of what skill are they accounted to be in their profession? And present such midwives as are not licensed.

30 21. 'Whether[b] do any persons administer the goods of the dead without lawful authority, or suppress the last will of the dead? or are there in your parish any wills not yet proved, or goods of the dead dying intestate, left unadministered? 'By authority in that behalf, you shall not fail to present the executors and all others faulty therein: and also how many persons being possessed of any goods and chattels, have died within your parish since the first of June, 1620[c].

31 22. 'Whether[d] any withhold the stock of the church, or any goods, or other things, given to good and charitable uses?

32 23. 'Whether[e] your hospitals and almshouses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions, and goods of the same 'be[f] ordered and disposed of as they should be? And do the masters, governors, fellows, and others of the said houses and corporations, behave and demean themselves, according to the godly ordinances and statutes of their several foundations?

33 24. 'Whether[g] have you any in your parish to your knowledge, or by common fame or report, which have committed adultery, fornication, or incest, or any which have impudently bragged or boasted, that he or she have lived incontinently with any person or persons whatsoever: or any that hath attempted the chastity of any woman, or solicited any woman to have the carnal knowledge of her body, or which are commonly reputed to be common drunkards, blasphemers of God's holy Name, common swearers, common slanderers of their neighbours, and sowers of discord, filthy and lascivious talkers, usurers, simoniacal persons, bawds, or harbourers of women with child which be unmarried, or conveying, or suffering them to go away before they have made satisfaction to the congregation, or any that having heretofore been presented, or suspected of any the aforesaid crimes, have for that cause departed your parish, and

34 are now returned again, 'or any[h] which have used any enchantments, sorceries, incantations, or witchcrafts, which are not made

[b] *erased.*

[c] For this last paragraph 'By authority . . . 1620,' the following is substituted, 'Or any executors that have not performed the testator's will, as not paying the legacies given to the Church, or good uses, as to the relief of poverty, orphans, poor scholars, poor maidens' marriages, highways and the like?'

[d] 'Do'

[e] 'Are'

[f] *erased.*

[g] *erased.*

[h] 'Have you any in your parish'

felony by the statutes of this realm[i]; 'or any[k] which have committed 35
any perjury in any ecclesiastical court, in an ecclesiastical cause, or which have committed any forgery, punishable by the ecclesiastical laws, and the procurers and abettors of the said offences? you shall truly present the names of all and singular the said offenders, and with whom they have committed the said offences, in case they have not been publicly punished to your knowledge for the same crimes.

Touching the Churchwardens and Sidemen.

1. 'Whether[l] you 'and[m] the churchwardens, questmen, or sidemen, from time to time, 'do, and have done their[n] diligences, in not suffering any idle person to abide either in the churchyard, or churchporch, in service or sermon time, but 'causing[o] them either to come into the church to hear divine service, or to depart and not disturb such as be hearers there? 'And whether have they, and do you 2
diligently[p] see the parishioners duly resort to the church every Sunday and holyday, and there to remain during divine service and sermon? 'And whether you or[q] your predecessors, churchwardens 3
there 'suffer[r] any plays, feasts, drinkings, or any other profane usages to be kept in your church, chapel, or churchyards, or 'have[s] suffered to your and their uttermost power and endeavour, any person or persons to be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon on Sundays and holydays?

2. Whether, 'and how often[t] have you admitted any to preach 4
without your church or chapel, which was not sufficiently licensed[u]? 'And whether[v] you, together with your minister, 'have not taken 5
diligent heed and care[w], that every of your parishioners being of sixteen years of age or upwards, 'have received[x] thrice every year, 'as aforesaid[y]: and 'also[z] that no stranger 'have[a] usually come to your church, from their own parish 'church[b]?

3. 'Whether[c] have there been provided against every communion, 6

[i] 'or any charms, or which do resort to any such for help or counsel?' *added.*
[k] 'Are there any'
[l] 'Have'
[m] *erased.*
[n] 'done your'
[o] 'caused'
[p] 'Have you taken care to'
[q] 'Do you or have'
[r] 'suffered'
[s] 'have you'
[t] *erased.*
[u] 'and how often?' *added.*
[v] 'Do'
[w] 'take diligent care,'
[x] 'receive'
[y] *erased.*
[z] *erased.*
[a] 'do'
[b] *erased.*
[c] *erased.*

a sufficient quantity of fine white bread, and of good and wholesome wine for the communicants that shall receive? And 'whether that wine be[d] brought in a clean and sweet standing pot of pewter or of other purer metal?

4. 'Whether[e] were you chosen by the consent of the minister and the parishioners? And have the late churchwardens given up a just account for their time, and delivered to their successors the money, and other things belonging to the church, which was in their hands? And are the alms of the church faithfully distributed to the use of the poor?

Concerning Ecclesiastical Magistrates and Officers.

1. 'Whether[f] do you know or have heard of any payment, composition, or agreement, to, or with any ecclesiastical magistrate, judge, or officer, for winking at, or sparing to punish any person for 'any[g] offence of ecclesiastical cognizance; or for suppressing or concealing of any excommunication, or any other ecclesiastical censure, of, or against any recusant or other sectary, or any other offender in the cases aforesaid? What sum of money or other consideration hath been received or promised, by, or to any of them, in that respect, by whom, and with whom?

2. Hath any person within your parish, paid or promised any sum of money or other reward, for commutation of penance for any crime of ecclesiastical cognizance? If so, then with whom? when, and for what, and how hath the same been employed?

3. Are your ecclesiastical judges and their substitutes, masters of arts, or bachelors of the laws 'at the least[h], learned and practised in the civil and ecclesiastical laws: men of good life and fame, 'zealously[i] affected in religion and just and upright in executing their offices? Have they heard any matter of office privately in their chambers, without their sworn registers, or their deputies 'presence[k]?

4. Do you know, or have you heard, that any ecclesiastical judge, officer, or minister, hath received or taken any extraordinary fees, or other rewards or promises, by any ways or means, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that have

[d] 'is that wine'
[e] *erased.*
[f] *erased.*
[g] 'incest, adultery, fornication, or any'
[h] *erased.*
[i] 'well'
[k] 'present?'

died intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more than to another; or for allowing large and unreasonable accounts, made by executors or administrators: or for giving them *quietus est*, or discharges, without inventory or account, to defraud creditors, legataries, or those who are to have portions? And what sums of money do you know, or have you heard, that any ecclesiastical judge or officer hath taken out of the state of any dying intestate, upon pretence to bestow the same *in pios usus:* and how have the same been bestowed?

5. Hath any ecclesiastical magistrate, judge, officer, or any other, exercising ecclesiastical jurisdiction within this your diocese: or any advocate, register, proctor, clerk, apparitor, or other minister belonging to the same ecclesiastical courts, exacted or taken by any ways or means, directly or indirectly, extraordinary or greater fees than are due and accustomed: 'and whether[l] is there a table for the rates 6
of all fees, set up in their several courts and offices? 'And whether[m] have they sent or suffered any process to go out of the ecclesiastical 7
courts otherwise than by law they ought? or have they taken upon them the office of informers or promoters to the said courts, or any other way abused themselves in their offices contrary to the law and canon in that behalf provided?

6. What number of apparitors 'have[n] every several judge ecclesi- 8
astical? And wherein and in what manner is the country over burdened by them? And wherein have they caused or summoned any to appear in the said courts, without a presentment or citation first had? Or 'whether[o] have they threatened any to prosecute them in the said courts, if they would not give them some rewards, and what bribes in that behalf have they taken?

If you know of any other default or crime of ecclesiastical cognizance, you are to present the same by virtue of your oaths.

The minister of every parish may 'and ought to[p] join in present- 9
ment with the churchwardens and sidemen, and if they will not present, the minister may 'and ought[q] himself present the defaults and crimes aforesaid: and there must be several presentments made to every several article: and the minister, churchwardens, and sworn-men, are to meet and confer about the said presentments, and answering of every of the aforesaid articles[r].

[l] *erased.*
[m] *erased.*
[n] 'hath'
[o] *erased.*
[p] *erased.*
[q] *erased.*
[r] The whole of this last paragraph is also crossed through.

ARTICLES

TO BE ENQUIRED

OF WITHIN THE

Dioces of LONDON,

IN THE FIRST GENERAL

Visitation of the Right Reuerend

Father in GOD, WILLIAM

Lord BISHOP of LONDON.

HOLDEN

In the yeere of our LORD GOD, 1628.

LONDON:

Printed for NATH: BVTTER. 1628.

THE OATH TO BE MINISTERED TO THE CHURCHWARDENS AND SWORN-MEN.

You shall swear that you and every of you shall diligently enquire of the Articles given you in charge, and without any affection, favour, hatred, hope of reward or gain, or fear of displeasure, or malice of any person, you shall present all and every such person and persons that now is, or of late was within your parish, as hath committed any incest, adultery, fornication, or simony, and any misdemeanour or disturbances committed or made in any church or chapel in time of common prayer, preaching, or divine service there used, to the disturbance thereof; and also that have committed or done any other offence, fault, or default, presentable in the ecclesiastical court, according to the articles now delivered to you. Wherein you shall deal uprightly and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceal the truth; having in this action God before your eyes, with an earnest zeal to maintain the truth, and suppress vice. So help you God, and the contents of this book.

THE CHARGE OF THE CHURCHWARDENS AND SWORN-MEN SET DOWN FOR THE BETTER PERFORMANCE OF THEIR DUTIES AND DISCHARGE OF THEIR OATHS.

They are not to bring in any bills unto the archdeacon's courts upon the articles to be enquired of in their visitation, by reason of my lord's visitation, but only now during the said visitation, to make their presentments upon these articles. They are therefore charged, that after their oath taken, and their return home, they do require their minister to read over both the book of canons or constitutions set forth by his majesty, in the convocation holden in the year of our Lord God 1604, and also those articles unto them, and to consider of every particular article, and of the offences by them to be presented, as also of such persons in their parish as shall be noted to offend in the same; and so the churchwardens and sidemen assembling themselves together within some convenient time, are to make their bill, answering every article by itself, before the time hereafter appointed them, which bill shall be signed with the hands of all the churchwardens and sidemen, with conference had with their minister upon the said bill of presentment, who according to the 26 canon, is to see that the said churchwardens do their duties in presenting, upon the penalty in the 26 canon prescribed. These bills for their better ease, and saving of travel and charges, shall be brought by one of the churchwardens upon the day next:

[In the copy in Camb. Univ. Library, it is added in writing '— day of November next between the hours of nine and eleven in ye forenoon in the parish church of Chelmesford.']

ARTICLES TO BE ENQUIRED OF WITHIN THE DIOCESE OF LONDON, IN THE VISITATION TO BE HOLDEN IN THE YEAR OF OUR LORD 1628.

Concerning the Clergy.

INPRIMIS, Whether doth your minister before, or after his sermon, use to pray for the King's Majesty King Charles, Queen Mary, Frederic the Prince Elector Palatine, and the lady Elizabeth his wife, and all their princely progeny, giving unto the king such style and title of supreme governor in all cases, and over all persons as well ecclesiastical as temporal, as by law are due unto him, and also for all archbishops, bishops, and other ecclesiastical persons?

2. Whether is the prescript form of divine service used by your minister upon Sundays, holydays, and other days appointed by the Book of Common Prayer, at fit and usual hours? And whether doth your minister duly observe all the orders, rites, and ceremonies, prescribed in the said Book of Common Prayer, without omission or addition, as well in reading public prayers and the litany, as also in administering the sacrament in such manner and form as by the law now established is enjoined?

3. Whether doth your minister administer the Holy Communion so often, and at such time, as that every parishioner may receive the same at least thrice in every year, whereof once at Easter?

4. Whether doth your minister receive the same himself on every day that he administereth it to others, kneeling at the same, and administereth it to none but such as do kneel at the receiving thereof, and use the words of the institution according to the book at every time that the bread or wine is received, in such manner and form as by law is appointed, and causeth sufficient warning thereof to be given before? And doth he deliver the bread and wine to every communicant severally?

5. Whether doth your minister use the administration of the Lord's Supper, Baptism, Instruction of Children, Solemnization of Matrimony, Visitation of the Sick, Burial of the Dead, the Commination, and Churching of Women, under such words, rites, and ceremonies, as are set forth and presented by the said Book of Common Prayer, and no other?

6. Whether hath your minister rejected any from the communion, who were not by public presentment, or other open scandal, infamous, and detected of some notorious crime by common fame, or vehement suspicion known in the parish?

7. Whether hath your minister received people of other parishes to his church to the communion and divine service; and whether his parishioners have gone to other churches and places to hear service, or receive the sacrament? If yea, then you shall present every offender herein.

8. Whether hath your minister, churchwardens, and sidemen presented unto my Lord Bishop, or his Chancellor, within forty days after Easter, the names of all the parishioners, as well men as women, which, being above sixteen years of age, received not the communion, at, or about Easter before, according to the 112th Canon? If not, you shall present, whether that presentment should have been brought in by yourselves, or your predecessors, and specify the names of every one that should have made such presentment for Easter last past.

9. Whether doth your minister use to sign the children with the sign of the cross upon the children's foreheads, when they are baptized, according to the Book of Common Prayer? And whether he hath deferred, or wilfully refused to baptize any infant in his parish being in danger, having been duly informed of the weakness thereof? And whether the child died by his default without baptism? And hath he baptized any children that were not born in the parish?

10. Whether is your minister continually resident with you upon his benefice, or for how long time hath he been absent? And where is he resident for the most part, and what other benefice hath he? And doth he in his absence make allowance for the poor?

11. Whether doth your minister, being a preacher, preach usually in his own cure with you once every Sunday, or how hath he been negligent in that behalf?

12. Whether is your minister a preacher allowed? If yea, then by whom? If no, whether doth he procure sermons to be preached among you once in every month at the least, by such as are lawfully licensed, or doth contribute towards a licensed preacher?

13. Whether hath your minister any other benefice? And whether doth he supply his absence by a curate that is sufficiently licensed to preach in that cure, whereon he himself is not resident? Or otherwise in case he doth not find a preaching minister there, by reason of the smallness thereof, whether doth he preach at both his benefices usually himself?

14. Whether is your curate licensed to serve by the Bishop of this

diocese, or his Chancellor? And whether doth your minister or curate serve any more cures than one? If yea, then what other cure doth he also serve?

15. If your minister be not licensed to preach as aforesaid, whether doth he read homilies, or rather take upon him to expound the Scriptures, either in his own cure, or elsewhere, contrary to the 49th Canon? And doth he, or his curate, read an homily every Sunday, or some part thereof, when there is no sermon?

16. Whether hath any person been admitted to preach within your church or chapel, but such as you have well known to be licensed? Whom have you so admitted? You shall present their names, and how often have any such been admitted to preach, and by whose procurement?

17. Whether have you caused every strange preacher, licensed or not licensed, to subscribe his name, according to the 50th and 52nd Canon? And if he were licensed, then by whom was he licensed?

18. Whether doth your lecturer and preacher read divine service, and minister the sacraments, in his own person twice every year, observing all the ceremonies in the Book of Common Prayer established? And doth any man read a lecture in your church that is beneficed out of the diocese, or if he be beneficed in the diocese, is he by that lecture kept from his cure; or hath he no benefice at all?

19. Whether doth your minister wear the surplice while he is saying the public prayers and administering the sacrament, and a hood according to his degree of the University?

20. Whether doth your minister every Sunday and holyday before evening prayer for half an hour or more, examine and instruct the youth and ignorant persons of your parish, in the ten Commandments, the Articles of Belief, and in the Lord's Prayer?

21. Whether hath your minister without license from the Bishop of the diocese, or his Chancellor, solemnized marriage betwixt any parties, the banns not being three several Sundays or holydays first published in time of divine service, in the several churches or chapels of their several abodes, according to the Book of Common Prayer; or without license, in time prohibited, albeit the banns were so published? Or at any time except betwixt the hours of eight and twelve in the forenoon? And if any have been otherwise married, or licensed to be married by any authority other than aforesaid, especially since the last triennial visitation by any of our commissaries, archdeacons, or their officials, you shall present the minister so marrying, the parties so married, and the authority whereby this was done. [And you shall present whether you know or have heard of any license of

marriage granted by any archdeacon or his official, since the last triennial visitation, and to whom such license was granted[a].]

22. Whether doth your minister upon Sundays at morning prayer declare unto the parishioners what holydays and fasting days are appointed to be kept the week following?

23. Whether doth your minister in the Rogation Days use the perambulation of the circuit of the parish appointed by law? And in the same perambulation move the people to give thanks to God for His benefits, using such psalms, prayers, and homilies as are to that end set forth?

24. Whether doth any man (being neither minister nor deacon) read common prayer openly in your church or chapel, or use any other ministerial duty in the church, that belongeth to a minister or deacon, and what is his name that so doth, or hath so done?

25. Whether doth your minister every six months denounce in his parish all such of his parish as do persevere in the sentence of excommunication? And whether hath he admitted any person excommunicate into the church, without a certificate of his absolution from the ordinary? And hath he stayed, or forborne to denounce any excommunication or suspension that hath been sent unto him?

26. Whether doth your minister, being a preacher, endeavour and labour diligently with mildness and temperance to confer with, and thereby to reclaim the popish recusants in his parish from their errors? And whether they, or any of them, do refuse such conference with your minister?

27. Whether is your parson, vicar, lecturer, or curate, too much frequent, or overmuch conversant with, or a favourer of recusants, whereby he may be suspected not to be sincere in his religion?

28. Whether hath your minister, or any other taking upon him the place of a minister, preached, baptized children, (unless in case of necessity), solemnized marriage, churched any women, or ministered the Holy Communion in any house or houses? If yea, then where? when? and how often hath he so offended in any of the premises?

29. Whether when any person hath been dangerously sick in your parish, your minister (having knowledge thereof) hath not resorted to every of them, to instruct and comfort them in their distress, according to the manner and form appointed in the Book of Common Prayer? And whether, when any parishioner hath been passing out of this life, your minister hath slacked to do his last duty in that behalf?

[a] [Added in Articles for the diocese of London issued in 1631.]

30. Whether your minister hath at any time refused or delayed to bury any corpse that hath been brought to the church or churchyard, convenient warning having been given to him thereof before, in such manner and form as is prescribed in the book of Common Prayer? And hath he buried any in Christian burial which ought not to be so interred?

31. Whether hath your minister taken upon him to appoint any public or private fasts, preaching, or lecturing, not approved and established by law or public authority? Or hath he attempted upon any pretence, either of possession or obsession, by fasting and prayer to cast out devils?

32. Whether your minister useth buying and selling, or trading, or to hedge, ditch, or go to plough, or hath solicited other men's suits for gain, or employed himself about other such business not beseeming or fitting his calling?

33. Whether do you know in your parish any, that having heretofore taken upon him or them the order of priesthood, or of a deacon, hath since relinquished the same, and betaken himself in the course of his life as a layman, or neglecting his vocation liveth idly, and serveth no cure, nor preacheth as a lecturer authorized in any one certain place? If yea, then you shall present his name, and the place of his abode.

34. Whether is your minister reputed to be an incontinent person, or to keep in his house, or frequent the company of any man or woman that are suspected either to be of evil religion, or bad life? Or whether he is a common haunter of taverns, alehouses, or any suspected place? Or whether doth he board or lodge in any of them? Or is a common gamester, or player at dice, cards, tables, or any unlawful games? A common swearer, a drunkard, or one that applieth not himself in his study, or faulty in any other crime punishable by ecclesiastical censures, whereby he is offensive, and scandalous to his function or ministry?

35. Whether doth your minister use the form of thanksgiving to women after their childbirth? Or hath he admitted any woman begotten with child in adultery to be churched, either publicly or privately, without license from the lord Bishop of London or his Chancellor?

36. Whether doth your minister baptize any children in any bason, or any other vessel than in the ordinary font, being placed in the church, or doth put any bason into it?

37. Whether your minister, or any other that hath taken holy orders, now licensed, or suspended, or any other person or persons, either of the ministry or laity, within or near your parish, of your

knowledge, or as you have heard, hath been at, or use to meet in any barns, fields, woods, private house, or houses, and held private conventicles, or meetings, either in your parish, or in any other parish? And whether hath your minister or any other publicly or privately preached or spoken in derogation of the Book of Common Prayer, or in any thing depraved the same, or against the present estate of the ecclesiastical government established by authority, or affirming the same to be unlawful, popish, or anti-christian?

38. Whether at any such meeting do they, or any of them, preach, confer, or agree upon any private orders for divine service, prayers, preaching, or expounding the Scriptures, or use any other prayers, preaching, or form of divine service, than such as is in the Book of Common Prayer, and by the laws established, appointed; or be drawers, or persuaders of others to any such schismatical conventicles? If yea, you shall present them all, and every one of them, specifying their names, surnames, and quality or addition, and places of abode.

[Whether his majesty's instructions lately sent to your parish concerning lecturers, celebration of divine service, catechizing, and sermons, be duly observed? If not, you shall present by whom, and when, any of the said instructions have been transgressed[b].]

39. Item, you shall carefully and heedfully observe and enquire, whether your ministers in their sermons preached by them in your public churches and congregations, do raise and deliver out of the texts chosen by them, such pertinent notes as tend to teach obedience, and to edify the understanding of their auditory, in matters of faith and religion, without intermeddling with any state-matters, not fit to be handled in the pulpit, but to be discussed by the wisdom of his majesty, and his counsellors of state? And if you find any faulty herein, you shall present him.

Concerning the Church.

1. Whether have you in your several churches and chapels the books of constitutions or canons ecclesiastical?

2. Whether is there in your church or chapel one parchment register book, provided for christenings, marriages, and burials? And whether is the same duly and exactly kept according to the constitutions in that behalf provided? And is the mother's christen name

[b] [Art. 39. in Articles of 1631; the following article being numbered 40.]

registered, as well as the father's; and a transcript thereof brought in yearly within one month after the 25th day of March, into the Lord Bishop's principal registry?

3. Whether have you provided the Book of Common Prayer, lately commanded by his majesty's authority only to be used, and the book of Homilies, and two service books, and a large Bible of the last edition?

4. Whether have you in your church or chapel a font of stone set up in the ancient usual place, a convenient and decent communion table standing upon a frame with a carpet of silk, or some other decent stuff, and a fair linen cloth to lay thereon at the communion time? And whether is the same then placed in such convenient sort within the chancel or church, as that the minister may be best heard in his prayer and administration, and that the greater number may communicate? And is the same table so used out of divine service, or in it, as is not agreeable to the holy use of it, by sitting, throwing hats on it, writing on it, or is it abused to other profane uses?

5. Whether are the ten Commandments set upon the east end of your church or chapel, where the people may best see and read them, and other sentences of Holy Scripture written upon the walls likewise for the same purpose?

6. Whether have you a convenient seat for your minister to read service in, together with a comely pulpit set up in a convenient place, with a decent cloth or cushion for the same, a comely large surplice, a fair communion cup of silver, and a cover agreeable for the same; with all other things and ornaments necessary for the celebration of divine service and the administration of the sacraments, and a strong chest for the alms of the poor, with three locks and keys, whereof the minister to keep one key, and another chest for the keeping of the ornaments of the church and register book?

7. Have you a fair paper book, wherein every preacher (which is a stranger) shall write his name, the day he preached, and by whose authority he is licensed?

8. Whether are your church or chapels with the chancels thereof, and your parsonage, or vicarage house, and all other houses thereto belonging, in good reparations, and decently and comely kept, as well within as without, and the seats well maintained, as in the canons is appointed? If not, then through whose default, and what the defects are?

9. Whether your church-yard be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, and by whom? And if part be to be maintained by any particular persons, then you

shall present how much, and what part every such person hath, or is to maintain and repair.

10. Whether any person hath encroached upon the ground of the church-yard? If any hath, then you shall present him, and specify what quantity of ground he hath so encroached, and how the old and former fences stood, and how they now stand and are fenced, and with what matter or stuff.

11. Whether have you in your church any ancient or true note, or terrier, of all the glebe lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, lying within or without your parish, which belongs to your parsonage, or vicarage? If there be any, whether it is well kept and preserved for the good of the succeeding incumbents, and in what particular place is it kept? And whether a true copy thereof under the hands of the ministers and churchwardens hath been transmitted into the lord bishop's principal registry? and when? If you have none, you shall make one, and bring it with your presentment, subscribed as afore.

Concerning Ecclesiastical Officers.

Whether do you know, or have heard of any payment, composition or agreement, to or with any commissary, archdeacon, or his official, or their registers, or other inferior officers ecclesiastical, within this diocese; for suppressing or concealing of any presentment, excommunication, or other ecclesiastical censure, of, or against recusants, or any other offenders, or for not certifying of recusants to the ordinary, or for not serving of process without a sum of money, or other consideration, received or promised to any of them in that respect, and by whom?

2. Whether the archdeacon, commissary, official, or any other using ecclesiastical jurisdiction within this diocese, their registers, or actuaries, their apparitors or summoners, have at any time winked at and suffered any adulteries, fornications, incests, or other faults or offences presented unto them, to pass and remain unpunished and uncorrected, for money, rewards, bribes, pleasure, friendship, or any other partial respect?

3. Whether the commissaries, archdeacons, or any their officials, hear any matters of office or correction, privately in their chambers, without the presence of the sworn register, or his deputy, or hath discharged any man's penance for money, without the consent of the

Lord Bishop, according to the constitutions, or do send any writing under their own hands to your church, without the register's presence at the doing of it, either for marriage of any couples, or for ending or ordering of any matter or penance?

4. Whether hath any commissary, archdeacon, official, or any other exercising ecclesiastical jurisdiction within this diocese, or any register, apparitor, or minister belonging to the same ecclesiastical courts, exacted extraordinary or greater fees, than hereto of late hath been accustomed? And whether is there a table of the rates of all fees set up in their several courts and offices? Or whether they, or any of them, have any way abused themselves in their offices, contrary to the law and canons in that case provided?

5. Whether any commissary, archdeacon, or official, hath, or doth commute or change any penance or corporal punishment for any money, and what money such commissary, archdeacon, or official, hath received, and of whom? When and what the offence was, for which any such sum of money was received or appointed to be paid, and set down the particulars of the premises, and what court any of them have kept since the first day of July last past, upon what day and in what church and place?

6. What numbers of apparitors hath every several judge ecclesiastical? and wherein, and in what manner is the country overburdened and grieved by the said apparitors? And whether doth any of the said apparitors cause any parties to appear in the said courts, without first a presentment and citation obtained from the judge of the court?

Concerning Schoolmasters.

Whether the schoolmaster, or schoolmasters within your parish, openly, or privately in any noble or gentleman's house, or in any other place, be of good and sincere religion, life and conversation, and be diligent in teaching and bringing up of youth; and whether they have been examined, allowed, and licensed for school-masters by the Lord Bishop of London, or his Chancellor? And how many several schoolmasters have you, and what be their names?

2. Whether your schoolmaster, or schoolmasters do themselves receive the holy communion as often as they ought to do? And whether do all their scholars, which be of age sufficient, and of capacity by instruction to receive the Lord's Supper, come to the

communion either in your church, or where their parents dwell, once every year, and be diligent to hear Common Prayer?

3. Whether the schoolmaster, or schoolmasters, either private, or public, do teach their scholars the catechism authorized by public authority, at the least once every week, and do instruct and examine them in the same, or do teach any other catechism; and what catechism is it that they do so teach?

4. Whether your schoolmaster, or schoolmasters, or any of them be known or suspected to read unto their scholars privately any unlawful books; or privately to instruct them in their young years, either in popery, superstition, or disobedience, or contempt of his majesty, and his laws ecclesiastical by public authority allowed?

5. Whether your schoolmaster, or schoolmasters, or any of them, under pretence of catechizing their scholars, which is a most godly order carefully by them to be observed, do keep lectures, readings, or expositions of divinity in their houses, having repair unto them of people, not being of their own family or household?

6. What recusant papists are there in your parish, and whether do any of them, or any other, keep any schoolmaster in their house, which cometh not to church to hear divine service, and receive the communion? What is his name, and how long hath he taught?

7. Whether your schoolmaster or schoolmasters, within your parish do teach his or their scholars any other grammar than that which is commonly called the king's grammar, set forth by the authority of King Henry the Eighth, teaching the prescript form thereof?

8. Whether are your schoolmasters negligent in instructing their scholars in the catechism and grounds of religion, and in bringing them to the church to hear divine service and sermons?

Concerning Parish Clerks.

Whether have you a fit parish clerk, aged twenty years at least, of honest conversation and sufficient for reading and writing, and whether he be paid his wages without fraud, according to the most ancient custom of your parish? If not, then by whom is he so defrauded and denied? and whether he be chosen by the parson or vicar, or by whom? And whether he hath presumed to take upon him the execution of the said place or clerkship, before he hath taken the oath of supremacy before the Lord Bishop of London, or

his Chancellor, and hath his approbation from the said Lord Bishop, or his Chancellor?

2. Is he diligent in his office, and serviceable to the minister? doth he take upon him to meddle with any thing above his office, as churching of women, burying the dead, or such like?

3. Is the church clean kept, the doors locked at fit times? Is any thing lost or spoiled in the church, and are the communion table, font, books, and ornaments of the church kept fair and clean?

Touching Churchwardens and Side-men, and other Church Officers.

Whether the churchwardens and sidemen do every Sunday and holyday diligently search who absenteth himself or herself from church, and whether do they suffer any to abide in the church-porch, or church-yard in the time of common prayer or service? And you shall present such as have been or shall be found to be absent.

2. Whether churchwardens or sidemen, or any of them, have, for money, reward, favour, or affection, forborne to present any that were, or be, negligent in coming to church, or whom they have found as idle persons abroad, either in the church-yard, or streets, in the time of common prayer or sermons on the sabbath-day, or holy-days, or any that did not receive the communion yearly at the feast of Easter, or within some convenient time after?

3. Whether the churchwardens do provide against every communion, with the advice of the minister, a sufficient quantity of fine white bread, and of good and wholesome wine for the number of the communicants that shall receive, and that to be brought in a clean and sweet standing pot of pewter, or other pure metal?

4. Have you admitted any to preach within your church or chapel which was not sufficiently licensed, and how often? And have you with your minister taken diligent care, that no strangers do usually come to your church, from their own parish?

5. Whether have you, or your predecessors, churchwardens there, suffered, since the last visitation of the Lord Bishop of London, any plays, feasts, banquets, church-ales, drinkings, musters, and shewing of arms, or any other profane usages to be kept in your church, chapel, or church-yard? Were you chosen by the consent of the minister and parishioners?

6. Whether hath your minister, churchwardens, and parish clerk,

or clerks, taken care that all excommunicated persons be duly published in the church, as the law requires? And likewise had care that no excommunicated persons be admitted to the communion, nor suffered to be present at divine service, and public prayers in your church? You shall truly present every one that hath neglected this duty, or been slack therein.

7. Whether the churchwardens at the end of their year give up in writing a just account before the minister and parishioners, of their receipts and disbursements, and deliver the residue by bill indented to the next churchwardens? And whether at any time heretofore the churchwardens, or the ministers, or the parishioners, or any of them to your knowledge, or as you have heard, have withheld, or detained in their custody, or have sold, wasted, spent, or otherwise alienated any lead, bells, or bell-metal, or any of the church goods, or stock of money? And let them specify their names, and the value and quantity of such things as were so sold, made away, or detained, and how long since?

Concerning Parishioners, and other of the Laity.

Whether any in your parish, or elsewhere near about the same, to your knowledge, or as you have heard, have affirmed, that the king hath not the same authority in all causes ecclesiastical, which the kings and Christian emperors had in the primitive Church, or that have impeached or gainsaid his royal supremacy?

2. Whether do you know, or have credibly heard of any within your parish, that deprave the Christian religion, and namely as it is established by public authority, and professed within the Church of England? And whether hath any person as you have heard, affirmed that the Church of England is not a true catholic and orthodox Church, and doth not teach and maintain the catholic faith, and doctrine of the Apostles?

3. Whether any have said or affirmed, that anything in the book of Common Prayer, or in the book of articles set forth by the convocation, Anno Domini 1562, or any of the rites and ceremonies of the Church of England, in or by the same appointed, are corrupt, wicked, antichristian, superstitious, unlawful or repugnant to the Scriptures? Or that any of the said articles may not with a good conscience be subscribed unto, or any of the said ceremonies may not with a good conscience be approved, used, or subscribed unto?

4. Are there any that do not reverently behave themselves during the time of divine service, devoutly kneeling when the general confession of sins, the Litany, the ten Commandments, and all prayers and collects are read, and using all due and lowly reverence when the blessed name of the Lord Jesus Christ is mentioned, and standing up, when the articles of the belief are read; or which do cover their heads in the church during the time of divine service, unless it be in case of necessity, in which case they may use a night-cap.

5. Whether have any affirmed, preached, or taught, that the form of making and consecrating bishops, priests, and deacons, or anything therein contained, is repugnant, or not agreeable to the Word of God: or that the bishops, priests, and deacons so made, are not to be accounted for bishops, priests, or deacons, or ought to be ordained in any other form? Or that the government of the Church by archbishops, bishops, or others that bear any office therein, is antichristian, or not agreeable to the Word of God?

6. Whether any person have lurked or tippled in taverns, or alehouses on Sundays, or other holydays, or used his or their manual craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said days, or any of them, especially in the time of divine service, or suffered his or their servants to sell any wares or victuals in that time, or to offend in any of the premises?

7. Whether are there any in your parish, that, since the Lord Bishop of London his last visitation, have or do profane the Lord's day called Sunday, or any other holy-day, contrary to the orders of the Church of England in that behalf prescribed, which hath not heretofore been openly punished for the same, and what be their names?

8. Whether hath any person in your parish brawled, quarrelled, or stricken, or used any violence unto, or with your minister, or any other person in the church or church-yard, or used himself disorderly in the church by filthy and profane talk, or any other rude and immodest behaviour?

9. Whether have any in your parish been godfathers or godmothers to their own children? Or whether your minister, or any godfathers or godmothers have used, or do use, any other form, answer, or speech in baptism, than is in the Book of Common Prayer appointed? Or do give the children baptized any name absurd, or inconvenient for so holy an action? Or whether any which have not communicated, be admitted to be godfathers, or godmothers contrary to the law?

10. Whether is there any in your parish, that do refuse to have their children baptized, or themselves to receive the communion at

the hands of your minister, because he is no preacher? You shall present their names.

11. Whether do all fathers, mothers, masters and mistresses, cause their children, servants, and apprentices to come to the catechism upon the Sundays and holy-days, before evening prayer, to hear, and to be instructed, and taught therein? And those that do not their duties herein, you shall present their names.

12. How many inhabitants within your parish, men or women above the age of sixteen years, do refuse to frequent divine service established by public authority of this realm, or to receive the holy communion, or are negligent therein? Or coming to church, do depart before the end of divine service or sermon? What be their names, and of what degree, state, or trade of life are they? You are to present them all of each sort.

13. Whether do any of the inhabitants within your said parish entertain within their house any sojourners, lodgers, or any common resorters and guests, who refuse to frequent divine service, or receive the holy communion, as aforesaid? What be their names, and of what quality or condition are they?

14. Whether any of the said popish recusants be of insolent behaviour, not without public offence, or do boldly busy themselves in seducing or withdrawing others, either abroad or in their own families, by instructing their children in popish religion, or by refusing to entertain any, especially in place of greatest service or trust, but such as concur with them in opinion of religion, and what be their names, that so do?

15. How long the said popish recusants have obstinately abstained either from divine service, or from the communion, as is aforesaid, whether any long time, or only since his majesty's reign, and how long?

16. Whether there be any popish recusants married; the child of any recusant christened, or any recusant buried within your parish, by any other than the minister of the parish, where, when, and by whom, and what certificate you have received thereof? Or whether the child of any recusant remain unbaptized above one month, or be not baptized in the parish church?

17. You shall present how the children of such as refuse to come to church are brought up, under what schoolmaster, or tutor, where, and in what school or place, what those children's names are, how long their parents have been married? By whom, when, and in what place, and by what authority were they married, and what certificate you have received of their marriage?

18. What persons aforesaid within your parish, either for the

offence aforesaid, or for any other contumacy, or crime, do remain excommunicated? What be their names? And for what cause? And how long have they stood so excommunicated? And whether any do familiarly use the company of such as do obstinately stand excommunicate, knowing the same? And what be their names?

19. Whether do all persons above the age of sixteen years usually resort to hear divine service upon Sundays and holy-days approved. And whether hath each one of your parishioners (being above the age of sixteen years as aforesaid) received the holy communion thrice this last year, chiefly once at Easter, in your parish church kneeling? If no, then you shall present their names, which have not so done.

20. Whether have any in your parish been married within the prohibited degrees forbidden by law, and expressed in a certain table published by authority in anno 1563? If yea, then you shall present their names. And whether have you the said table publicly set up in your church, and fastened to some convenient place?

21. Whether doth any heretofore divorced, or married and not divorced, keep company at bed and board as man and wife with any other man or woman, than with the person that he or she was married unto, and what be their names? If the parties, now so living together, say that they are married, when and where were they married, and how long have they so continued together?

22. Whether have you in your parish to your knowledge, or by common fame and report, any which have committed adultery, fornication, or incest, or any bawds, harborers, or receivers of such persons, or vehemently suspected thereof, which have not been publicly punished to your knowledge? If yea, then specify the names of them all.

23. Whether have you any in your parish, which are by common fame and report, or vehement suspicion, reputed and taken to be common drunkards, blasphemers of God's holy name, common and usual swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against ministers' marriages, usurers, contrary to the statute made in the thirty-seventh year of King Henry the 8, or simoniacal persons? You shall not fail to present their names.

24. Whether have any in your parish received or harboured any woman with child, that was not before a householder in your parish? If yea, whether you know that she was married, and to whom, where, and when? And specify her name also, and from whence she came.

25. Whether have any in your parish received or harboured any woman gotten with child out of wedlock, and suffered them again to

depart without penance first inflicted upon them by their ordinary? You shall truly present as well the party harbouring as harboured, and all that helped to convey her away, and who is suspected to have committed adultery or fornication with her.

26. Whether the parties offending in any of your parishes in the sin of fornication, adultery, or incest, bawdry, or keeping of a bawdy house, or vehemently suspected of these or any other ecclesiastical offences, have for them, or any one of them, been presented since the Lord Bishop of London his last visitation, to any commissary, archdeacon, or his official, their surrogates, or deputies? And whether for such their offences they have done public penance before the congregation in their own parish church in time of divine service? And if any so presented have not done such penance, what be their names, and what the offence was? And of what parish they then were of, and where they, or any one of them, do now remain and dwell?

27. Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your parish, is now returned again? Or in what place else is he or she now abiding as you know, or have heard? And whether he or she hath done any penance, and what penance, or else escaped without penance? And by what, and whose means? You shall present the whole truth in that behalf.

28. Whether there be any person or persons ecclesiastical or temporal within your parish, or elsewhere within this diocese, that have retained and kept in their custody, or that read, sell, utter, disperse, carry or deliver to others, any English, or Latin books, or libels, set forth or printed, either on this side or beyond the seas, by papists or sectarians, against the king's supremacy in causes ecclesiastical, or tending to popery, puritanism, or any other sect, error, or heresy, against true religion and catholic doctrine, now publicly professed in this Church, or the government and discipline of the Church of England, now within this realm received, and established by common authority, that you know or have heard of; what their names and surnames are?

29. Whether there be any in your parish, who are known or suspected to conceal or keep hid in their houses any mass-books, portesses, breviaries, or other books of popery or superstition; or any chalices, copes, vestments, albes, or other ornaments of superstition uncancelled or undefaced, which is to be conjectured they keep for a day, as they call it?

30. Whether have you any in your parish to your knowledge, or as you have heard, which heretofore being popish recusants and

sectaries, have since conformed themselves, and come to church to hear divine service, and receive the sacrament? If yea, then who they are, and how long sithence have they so conformed themselves? And whether do they still abide in that conformity?

31. Whether are there in your parish any wills not yet proved, or goods of the dead dying intestate left unadministered by the authority of the ordinary in that behalf? And whether any possess the goods of any person deceased, without authority from the ordinary? You shall not fail to present the executors, and all others faulty and culpable therein.

32. What person or persons do you know, that have died in your parish since the Lord Bishop's last visitation, that had goods or debts in other parts of the diocese of London, out of the jurisdiction in which the party died, or that died in any other archdeaconry or jurisdiction of this diocese, and had goods in your parish; and whether the executor to such person, or any other, meddled with such deceased's goods by authority of the commissary or archdeacon's official, and not by the authority of the Lord Bishop of London, or his Chancellor?

33. Is there any legacy given to the church, or to other good and godly uses, as relief of the poor orphans, poor scholars, poor maidens' marriages, scholars, highways, and such like, which is not yet performed? If there be any such, you shall present what you know, or can learn thereof, and by whose default the same is not performed.

34. Whether any of your parishioners having a preacher to their parson, vicar, or curate, do absent themselves from his sermons, and resort to any other place to hear other preachers, or refuse to receive the holy communion at his hands for the same respect? And whether any other minister hath received to the communion any of your parish? And specify the names both of the minister and parishioner. And whether do any in your parish refuse to have children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

35. Whether there be any innkeepers, alewives, victuallers, or tiplers, that suffer or do admit any person or persons into their houses to eat, drink, or play at dice, cards, tables, bowls, or such like games, in the time of Common Prayer or sermons on Sundays or holy-days?

36. Whether have you any butchers or others that commonly use to sell meat or other things in the time of Common Prayer, preaching, or reading of homilies?

37. Whether any markets, or selling of wares be used or suffered

in any church-yards on the sabbath day by common packmen and pedlars going about, or any butchers, or others

38. Whether there be any in your parish who will come to hear the sermon, but will not come to the public prayer, appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching?

39. Whether there be any who being present at public prayer do not devoutly and humbly kneel upon their knees, at such times as by the Book of Common Prayer they are appointed: to wit, when they make a general confession of their sins, when all prayers and collects are read, in the time of the Litany, when the ten Commandments are read, and at the receiving of the holy communion, &c. and what be their names?

40. Whether there be any married women or others within your parish, which after childbirth refuse, contemn, or neglect to come to the church to give God thanks for their safe delivery, and to have the prayers publicly appointed on that behalf by the Book of Common Prayer to be used?

41. Whether any do keep their children unbaptized longer than is convenient, unless that it be for the sickness of the child, or other urgent occasion?

42. Whether any do carry their child or children from the parish they are born in, to other parishes to be baptized, and so refuse their own parish? And to what other parish; and who baptized any child or children so carried from your parish, and whose child was it?

43. Whether do any bring any strange ministers into their own houses to baptize their children privately according to their own fantasies, or receive any child or children born elsewhere to be baptized in your parish? If you know any such, then who received any such, and whose child or children were so baptized; and what was the name of the child, and who baptized it? And whether you know of your own knowledge that the parents were married together, and where, when, and by whom?

44. Whether do you know, or have heard of any patron or advowsoner in your parish, that have made a gain by any colour, deceit, or simoniacal pact, in bestowing his benefice for gain; for, or receiving money, or promise of the lease of the whole part, or by reserving his own tithes, or any pension to himself, or any other?

45. What almshouses, hospitals, or spittles for poor people have you in your parish, that are not of the foundation or patronage of the king? and who was the founder or patron thereof? and whether the said almshouses, hospitals, or spittles in your parish, being under

our rule and governance, be well and godly used, according to the foundations and ancient ordinances of the same, and whether there be any other placed in them, than poor, impotent, and needy persons, that have not wherewith or whereby to live?

46. How many midwives have you in your parish, which do exercise that office, how long they have so done, and by what authority? And what be their names? Of what skill are they accounted to be of in their office and vocation?

47. How many have you in your parish that do practise as physicians, or chyrurgions, and are so reputed? How long they have so done, by what authority, of what skill are they accounted to be of in their profession?

48. Have you any in your parish, which have used any enchantments, sorceries, witchcrafts, or incantations, which are not made felony by the statutes of this realm, or any charms; or which do resort to any such for help or counsel?

49. Whether do you know of any other matter of ecclesiastical cognisance worthy the presentment in your judgment, heretofore in these articles not expressed, and which is fit to be reformed in ecclesiastical censure? If you do, you shall likewise present the same by virtue of your oath.

Admonition.

First, for that in great parishes, where divers do come in great multitudes to receive the communion, whereof some do stand excommunicate: to avoid this inconvenience in every parish, the minister and churchwardens shall keep a book of all excommunications brought unto them, and from what court, and of the day, month, and year it was received, and of the parties named so excommunicated, and for what cause, and of the day, month, and year of the denunciation, and likewise of the absolution, to the end that all persons may be drawn to conformity, and none admitted to be partakers of Common Prayer and the Sacraments, who do stand excommunicate, when they offer themselves ready to receive the same.

That in the time of divine service and sermons, all persons behave themselves reverently and attentively, and that all men do sit and continue uncovered, with their hats off, the whole time of divine service and prayers.

That from time to time diligent enquiry be made, what men are born in every parish, and where, when, and by whom every child is baptized: and if in any case of necessity any child or children be

found to be baptized privately in any house, that upon due certificate thereof, the same shall be published in their own parish church where the child or children were born, the next Sunday after notice thereof so taken, that upon such necessity the said child or children were so baptized, and that rightly, that the parish may take notice thereof.

And concerning your transcript of the names of all persons baptized, married, or buried, you shall observe the form prescribed in the book of articles, ministered in the last triennial visitation of the Lord Bishop of London, viz. anno 1624.

At the delivery of your bill of presentment, at the time and place above set down, you are likewise in the said bill to set down the names of all such as have been buried at any time since the day of July last past 1627, being men, maids, or widows; and likewise the minister, churchwardens, and sidemen of every parish, must in the end of the said bill of presentment set down beside their presenting, which they make of all recusants and non-communicants this note following;

Recusants men,
Recusants women,
Non-communicants of both sex,
Communicants of both sex in the whole parish,

So setting down the number of every one, the minister, churchwardens, and sidemen, must put their hands to this note.

ARTICLES

TO BE

INQUIRED OF

IN THE METROPOLITICALL

VISITATION OF THE MOST

REVEREND FATHER

WILLIAM,

By God's Providence Lord Arch-Bishop of

Canterbury, Primate of all England, and

METROPOLITAN:

In and for the Dioces of WINCHESTER, In the yeere of our LORD GOD 1635, And in the second yeere of his Grace's Tranflation.

Printed at *London*, by *Richard Badger*,
1635.

THE TENOUR OF THE OATH, TO BE MINISTERED TO THE CHURCHWARDENS AND SIDEMEN.

You shall swear, that you, and every of you, shall duly consider and diligently enquire, of all and every of these articles given you in charge; and that all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your parish, or hath committed any offence, or made any default mentioned in these, or any of these articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deal uprightly and fully; neither presenting any, nor sparing to present any, contrary to truth: having in this action GOD before your eyes, with an earnest zeal to maintain truth, and to suppress vice. So help you GOD, and the Contents of this Book.

Concerning the Church, the ornaments thereof, and the Church's possessions.

Imprimis, Whether have you in your several churches and chapels, the whole Bible of the largest volume, and the Book of Common Prayer, both fairly and substantially bound; a font of stone, set up in the ancient usual place; a convenient and decent communion table, with a carpet of silk, or some other decent stuff, continually laid upon the same at time of divine service, and a fair linen cloth thereon, at the time of the receiving of the Holy Communion? And whether is the same table placed in such convenient sort within the chancel or church, as that the minister may be best heard in his prayer and administration: and that the greatest number may communicate? And whether is it so used out of time of divine service, as is not agreeable to the holy use of it, as by sitting on it, throwing hats on it, writing on it, or is it abused to other profaner uses: and are the Ten Commandments set upon the east end of your church or chapel, where the people may best see and read them, and other sentences of Holy Scripture, written on the walls likewise for that purpose?

2. Whether are the afternoon sermons, in your several parishes, turned into catechizing by question and answer; according to the form prescribed in the Book of Common Prayer? And whether doth every lecturer read divine service, according to the liturgy printed by authority, in his surplice and hood, before the lecture? And whether are his Majesty's instructions in all things duly observed?

3. Whether have you in your said church or chapel, a convenient seat for your minister to read service in, together with a comely pulpit set up in a convenient place, with a decent cloth or cushion for the same, a comely large surplice, a fair communion cup, with a cover of silver, a flagon of silver, tin, or pewter, to put the wine in, whereby it may be set upon the communion table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of divine service, and administration of the sacraments? And whether have you a strong chest for alms for the poor, with three locks and keys, and another chest for keeping the books, and ornaments of the church, and the register book? And whether have you a register book in parchment, for christenings, weddings,

and burials, and whether the same be kept in all points according to the canons in that behalf provided? And is the mother's Christian name therein registered as well as the father's, and a transcript thereof brought in yearly within one month after the 25th of March, into the lord archbishop, or bishop of the diocese, his principal register? And whether have you in your said church or chancel, a table set of the degrees wherein by law men are prohibited to marry?

4. Whether are your church and chapels, with the chancels thereof, and your parsonage or vicarage house, your parish almshouse and church house, in good reparations: and are they employed to godly, and their right holy uses: is your church, chancel, and chapel decently and comely kept, as well within as without, and the seats well maintained, according to the 85th canon, in that behalf provided? Or have any patrons or others decayed the parsonage houses, and kept a stipendiary priest or curate, in place where an incumbent should be provided? Whether is your churchyard well fenced with walls, rails, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person have encroached upon the ground of the churchyard, or whether any person or persons, have used anything or place consecrated to holy use, profanely or wickedly?

5. Is your church or chapel decently paved, and is your churchyard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid up in some fit place, as beseemeth Christians? And is the whole consecrated ground kept free from swine and all other nastiness, as becometh the place so dedicated?

6. Whether have any ancient monuments or glass windows been defaced, or any brass incriptions, lead, stone, or anything else belonging to your church or chapel, been at any time purloined, and by whom?

7. Whether have you the terrier of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, (whether within your parish or without,) belonging unto your parsonage or vicarage, taken by the view of honest men in your said parish? and whether the said terrier be laid up in the bishop's registry, and in whose hands any of them are now? and if you have no terrier already made in parchment, you the churchwardens and sidemen, together with your parson or vicar, or in his absence with your minister, are to make diligent enquiry and presentment of the several particulars following, and make, subscribe, and sign the said terrier, as aforesaid.

1. How many several parcels of glebe-land, do you know, or have you credibly heard to belong unto your rectory, church, parsonage,

vicarage, &c.; and by what names are they (or any of them) commonly called and known? And what yearly rent have you known or heard to have been paid, unto the parson, vicar, or to his or their assigns, for every, or any of the said parcels?

2. In whose occupation are the said parcels at this present? How much doth each parcel contain by measure of the sixteen foot pole? How is each parcel butted, on every part? and who is to repair the fences on each side thereof?

3. What hedge, ditch, meere, tree, thorn, doole, or distinction, is there now, at this present, whereby the said parcels of church lands may be apparently known and distinguished, from the lands of other men, upon whom they do abut?

4. What cartway, horseway, footway, gates or stiles, do lead from your parsonage or vicarage house, unto every of the said parcels of glebe-land? Declare your knowledge therein?

5. Whether you do know, or have you credibly heard, that some stiles, gates, hedges, ditch, meere, tree, thorn, or other doole (formerly growing or being between the said parcels of glebe, or some of them, and the lands of other men) have been digged up, felled down, destroyed, put by or defaced? And who hath the said parcel (so wronged) in occupation, when the said stile, gate, hedge, ditch, meere, tree, thorn, or other ancient doole, was so digged up, felled down, destroyed, put by or defaced?

Concerning the Clergy.

1. Whether doth your parson, vicar, or curate, distinctly and reverently say divine service upon Sundays and holydays, and other days appointed to be observed by the Book of Common Prayer, as Wednesdays and Fridays, and the eves of every Sunday and holyday, at fit and usual times? And doth he duly observe the orders, rites, and ceremonies, prescribed in the said Book of Common Prayer, as well in reading public prayers and the litany, as also in administering the Sacraments, solemnization of matrimony, visiting the sick, burying the dead, churching of women, and all other like rites and offices of the Church, in such manner and form as in the said Book of Common Prayer he is enjoined, without any omission or addition? And doth he read the book of the last canons yearly, and wear a surplice according to the said canons?

2. Whether have you any lecturer in your parish, who hath

preached in his cloke, and not in his gown, and whether have you any lecturer who will not profess his willingness and readiness to take upon him a living or benefice, with cure of souls, or who hath refused a benefice when it hath been offered unto him?

3. Doth your minister bid holidays and fasting days, as by the Book of Common Prayer is appointed? And doth he give warning beforehand to the parishioners, for the receiving of the holy communion, as the two and twentieth canon requireth; and whether he doth administer the holy communion so often, and at such times, as that every parishioner may receive the same, at the least three times in every year; whereof once at Easter, as by the Book of Common Prayer is appointed? And doth your minister receive the same himself, on every day that he administereth it to others, and use the words of institution according to the book at every time that the bread and wine is renewed, according as by the proviso of the 21st canon is directed? And doth he deliver the bread and wine to every communicant severally, and kneeling? Whether he hath admitted to the holy communion, any notorious offender or schismatic, contrary to the 26th and 27th constitutions, or received any to the communion, being not of his own cure, or put any from the communion who are not publicly infamous for any notorious crime? Doth he use the sign of the cross in baptism, or baptize in any bason, or other vessel, and not in the usual font; or admit any father to be godfather to his own child, or such who have not received the holy communion; or baptize any children that were not born in the parish, or wilfully refuse to baptize any infant in his parish, being in danger, having been informed of the weakness of the said child: and whether the child dieth through his default without baptism?

4. Whether hath your minister married any without a ring, or without banns published three several Sundays or holidays in time of divine service, in the several churches or chapels of their several abodes, according to the Book of Common Prayer, or in times prohibited, albeit the banns were thrice published, without a licence or dispensation from the archbishop, or bishop of the diocese, or his chancellor, first obtained in that behalf? Or not betwixt the hours of eight and twelve in the forenoon, or have married any in any private house, or if the party be under the age of twenty-one years, before their parents or governors have signified their consent unto him?

5. Doth he refuse to bury any which ought to be interred in Christian burial, or defer the same longer than he should; or bury any in Christian burial, which by the constitutions of the Church of England, or laws of the land, ought not to be so interred?

6. Is your minister a preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monthly among you at the least?

7. Doth your minister (being licensed) preach usually according to the canons, either in his own cure, or in some other church or chapel near adjoining, where no other preacher is, and how often hath he been negligent in that behalf, and doth he preach standing, and with his hat off? Or whether doth he or his curate upon every Sunday, when there is no sermon, read an homily, or some part thereof, according as he ought to do: or in case he be not licensed to preach, doth he take upon him to preach or expound the Scriptures in his own cure, or elsewhere? If so, then you are to present the same, the time and place, when and where he doth it?

8. Doth your minister use to pray for the king's majesty king Charles, and for the queen's majesty, prince Charles, and all the royal progeny, with addition of such style and titles as are due to his highness, and exhort the people to obedience to his majesty, and all magistrates in authority under him? And doth he also pray for all archbishops, bishops, and other ecclesiastical persons?

9. Is your minister continually resident upon his benefice, and how long time hath he been absent, and in case he be licensed to be absent, whether doth he cause his cure to be sufficiently supplied, according to the canons? Or in case he hath another benefice, whether doth he supply his absence by a curate sufficiently licensed to preach in that cure where he himself is not resident? Or otherwise, in case the smallness of the living cannot find a preaching minister, doth he preach at both his benefices usually?

10. Doth your minister or curate serve any more cures than one? If yea, then what other cure doth he serve, and how far are they distant?

11. Doth your minister or curate every Sunday and holiday, before evening prayer, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandmandments, Articles of the Belief, and in the Lord's Prayer, and the Sacraments, according as it is prescribed in the Catechism, set forth in the Book of Common Prayer only? And if he do not, where is the fault, either in the parents and masters of the children, or in the curate neglecting his duty? And is he careful to tender all such youths of his parish as have been well instructed in their Catechism, to be confirmed by the bishop in his visitation, or any other convenient time, as is appointed by the book aforesaid?

12. Doth your minister in the rogation days go in perambulation of the circuit of the parish, saying and using the prayers, suffrages,

and thanksgiving to God, appointed by law, according to his duty, thanking God for His blessings, if there be plenty on the earth; or otherwise, to pray for His grace and favour, if there be a fear of scarcity?

13. Hath your minister admitted any woman, begotten with child in adultery, or fornication, to be churched without licence of the ordinary?

14. Hath your minister, or any other preacher, baptized children, churched any woman, or ministered holy communion in any private house, otherwise than by law is allowed?

15. Doth your minister endeavour and labour diligently to reclaim the popish recusants in his parish from their errors (if there be any such abiding in your parish)? Or whether is your parson, vicar, or curate, over conversant with, or a favourer of recusants, whereby he is suspected not to be sincere in religion?

16. Hath your minister taken upon him to appoint any public or private fasts, prophecies, or exercises, not approved by law, or public authority, or hath used to meet in any private house or place, with any person or persons, there to consult how to impeach or deprave the Book of Common Prayer, or the doctrine or discipline of the Church of England? If yea, then you shall present them all.

17. Hath your minister stayed the publication of any excommunications or suspensions, or doth he every half year denounce in his parish church, all such of his parish as are excommunicated, and persevere therein without seeking to be absolved; or doth he wittingly and willingly keep company with such as are excommunicate: and hath he admitted into your church any person excommunicate, without a certificate of his absolution from the ordinary, or other competent judge?

18. Doth your minister carefully look to the relief of the poor, and from time to time call upon his parishioners to give somewhat as they can spare, to godly and charitable uses, especially when they make their testaments?

19. Whether your minister, or any having taken holy orders, being now silenced, or suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or use any other form of divine service than is appointed in the Book of Common Prayer? if yea, then you are to present their names, and with whom.

20. Whether is your curate licensed to serve, by the bishop of this diocese, or by any other, and by whom?

21. Doth your minister use such decency and comeliness in his apparel, as by the 47th canon is enjoined: is he of sober behaviour,

and one that doth not use such bodily labour, as is not seemly for his function and calling?

22. Is your minister noted or defamed, to have obtained his benefice or his orders, by simony, or any other way defamed, to be a simoniacal person, or any way noted to be a schismatic, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of taverns, inns, or alehouses, or any place suspected for ill rule: or is he a common drunkard, a common gamester, or player at dice, a swearer, or one that applieth himself not at his study, or is otherwise offensive and scandalous to his function or ministry?

23. Doth your preacher or lecturer read divine service, before his sermon, or lecture, and minister the sacraments twice a year at least in his own person, according to the canons?

24. When any person hath been dangerously sick in your parish, hath he neglected to visit him, and when any have been parting out of this life, hath he omitted to do his last duty in that behalf?

25. Doth your minister, curate, or lecturer, in his or their sermons deliver such doctrine as tends to obedience and the edifying of their auditory in faith and religion, without intermeddling with matters of state, not fit to be handled in the pulpit, but to be discussed by the wisdom of his majesty and his counsel? And if you find any fault herein, you shall present them.

Schoolmasters.

1. Doth any in your parish openly or privately take upon him to teach school, without licence of the ordinary, and is he conformable to the religion now established? And doth he bring his scholars to the church, to hear divine service and sermons? And doth he instruct his scholars in the grounds of the religion now established in this Church of England, and is he careful and diligent to benefit his scholars in learning?

2. Doth your schoolmaster teach and instruct his youth in any other catechism than is allowed by public authority? And what catechism is it that he so teacheth?

3. Is any living or means given towards the erection or maintenance of the school withholden back or otherwise employed, and by whom?

4. Doth any keep school in the chancel or church, by which means that holy place and the communion table are many ways profaned, and the windows broken?

Parish Clerks and Sextons.

1. Have you a fit parish clerk, aged twenty years at least, of honest conversation, able to read and write? Whether are his and the sexton's wages paid without fraud, according to the ancient custom of your parish: if not, then by whom are they so defrauded or denied? by whom are they chosen? and whether the said clerk is approved by the ordinary? and hath he taken an oath, as in such cases is fitly required: and is he diligent in his office, and serviceable to the minister? and doth he take upon him to meddle with anything above his office: as churching of women, burying the dead, or such like?

2. Doth your clerk or sexton keep the church clean, the doors locked at fit times? Is anything lost or spoiled in the church through his default? Are the communion table, font, books, and other ornaments of the church kept fair and clean? Doth he suffer any unseasonable ringing, or any profane exercise in your church? Or doth he, when any is passing out of this life, neglect to toll a bell, having notice thereof?

Concerning the Parishioners.

1. Whether any of your parishioners being sixteen years of age or upwards, or others lodging or commonly resorting to any house within your parish, do wilfully absent themselves from your parish church, upon Sundays or holydays at morning and evening prayers? Or who come late to church, and depart from church before service be done upon the said days? Or who do not reverently behave themselves during the time of divine service, devoutly kneeling, when the general confession of sins, the litany, the ten commandments, and all prayers and collects are read, and using all due and lowly reverence, when the blessed name of the Lord Jesus Christ is mentioned, and standing up when the articles of the Belief are read: or who do cover their heads in the church during the time of divine

service, unless it be in case of necessity, in which case they may wear a night-cap or coif? or who do give themselves to babbling, talking, or walking, and are not attentive to hear the word preached, or read? Whether any of your parish, being of sixteen years of age or upwards, do not receive the holy communion in your church thrice every year; whereof once at Easter, and whether they do not devoutly kneel at the receiving thereof? and whether any having divers houses of remove, do shift from place to place, of purpose to defeat the performance of their Christian duties in that behalf?

2. Whether any of your parishioners, being admonished thereof, do not send their children, servants, and apprentices to the minister, to be catechized upon such Sundays and holydays as are appointed? Or whether any of them do refuse to come; or if they come, refuse to learn those instructions set forth in the Book of Common Prayer?

3. Whether any of your parish do entertain within their house, any sojourner, common guests, or other persons who refuse to frequent divine service, or receive the holy communion, as aforesaid? Present their names, their qualities, or conditions.

4. What recusant papists are there in your parish, or other sectaries? Present their names, qualities, or conditions? Whether they keep any schoolmaster in their house which cometh not to church to hear divine service and receive the communion? What is his name, and how long hath he taught there or elsewhere?

5. Whether any of the said popish recusants, or other schismatics, do labour to seduce and withdraw others from the religion now established? Or instruct their families or children in popish religion: or refuse to entertain any, especially in place of greatest service, or trust, but such as concur with them in their opinions?

6. How long have the said popish recusants abstained from divine service, or from the communion, as aforesaid?

7. Is there any in your parish that retain, sell, utter, or disperse any popish books, writings, or other books, libraries, or writings of any sectaries, touching the religion, state, or government ecclesiastical of this kingdom of England, or keep any monuments of superstition uncancelled or undefaced?

8. Whether have you any in your parish, which heretofore being popish recusants or sectaries, have since reformed themselves, and come to church to hear divine service, and to receive the sacraments? If yea, then who are they? and how long since they so reformed themselves? and whether they still remain and abide in that conformity?

9. Is there any in your parish that refuse to have their children baptized, or themselves to receive the communion at the hands of

your minister, taking exception against him, and what causes or exceptions do they allege? or have any married wives refused to come to church, according to the Book of Common Prayer, to give God thanks after their child-birth, for their safe deliverance? And whether do any of, or in your parish, refuse to have their children baptized in your parish church, according to the form prescribed in the Book of Common Prayer?

10. Do any of your parish usually go to other parish churches to hear divine service or sermons? Or do they communicate, or baptize their children in any other parish?

11. Whether there be any in your parish who will come to hear the sermon, but who will not come to public prayers appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching?

12. What persons within your parish, for any offence, contumacy, or crime, of ecclesiastical cognizance, do stand excommunicate? present their names, and for what cause they are excommunicated, and how long they have so stood, and what person or persons do wittingly and usually keep them company?

13. Whether any, not being in orders, do execute any priestly or ministerial office, in your church, chapel, or churchyard, and what be their names?

14. Whether any in your parish, that having heretofore taken upon him the order of priesthood or deacon, hath since relinquished the same, and lives as a layman neglecting his vocation?

15. Hath any person in your parish quarrelled, or stricken, or used any violence to your minister, or have stricken or quarrelled with any other person within your church, or churchyard, or demeaned himself disorderly in the church, by filthy or profane talk, or any other base or immodest behaviour? or hath disturbed the minister in time of divine service? or hath libelled or spoken slanderous words against your minister, to the scandal of his vocation, or defamed any of his neighbours, touching any crime of ecclesiastical cognizance?

16. Whether any of, or in your parish, without consent of the ordinary, or other lawful authority, have caused any to do penance, or to be censured or punished for any matter of ecclesiastical cognizance, by any vestry meetings, or otherwise by their own authority? Or have taken any money or commutation for the same? Present their names that have done it? And who have been so punished? In what manner and upon what cause?

17. Whether any person in your parish do exercise any trade or labour, buy or sell, or keep open shops or warehouses upon any Sun-

day or holyday by themselves or their servants, or apprentices, or have otherwise profaned the said days, contrary to the orders of the Church of England? And whether there be any innkeepers, alehouse keepers, victuallers, or other persons, that permit any persons in their houses, to eat, drink, or play, during the time of divine service or sermon, or reading the homilies in the forenoon or afternoon, upon those days?

18. Whether the fifth day of November be kept holy, and thanksgiving made to God for his majesty's and this state's happy deliverance, according to the ordinance in that behalf?

19. Whether any of your parish hold or frequent any conventicles or private congregations, or make or maintain any constitutions, agreed upon in any such assemblies? Or any that do write, or publicly or privately speak against the Book of Common Prayer, or anything therein contained, or against any of the Articles of Religion, agreed upon in anno 1562, or against the king's supremacy in causes ecclesiastical, or against the oath of supremacy, or of allegiance, as pretending the same to be unlawful and not warrantable by the word of God? Or against any of the rites or ceremonies of the Church of England, now established? Or against the government of the Church of England under the king's most excellent majesty, by archbishops, bishops, deans, archdeacons, and other officers of the same; affirming that the same is repugnant to the word of God, and that the said ecclesiastical officers are not lawfully ordained? Or whether there be any authors, maintainers, or favourers of heresy or schism, or there be suspected to be Anabaptists, Libertines, Brownists, of the family of love, or of any other schisms? Present their names.

20. Whether any in your parish have married within the degrees by law prohibited, and where, and by whom? And whether any couple in your parish being lawfully married, live apart one from the other, without due separation by the law; or any that have been divorced, that keep company with any other at bed or at board?

21. Whether do any persons administer the goods of the dead without lawful authority, or suppress the last will of the dead? Or are there in your parish any wills not yet proved, or goods of the dead (dying intestate) left unadministered? By authority in that behalf you shall not fail to present the executors and all others faulty therein: and also how many persons being possessed of any goods and chattels, have died within your parish since the 10th day of February, 1634.

22. Whether any withhold the stock of the Church, or any goods or other things given to good and charitable uses?

23. Whether your hospitals and almshouses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions, and goods of the same, be ordered and disposed of as they should be? And do the masters, governors, fellows, and others of the said houses and corporations, behave and demean themselves according to the godly ordinances and statutes of their several foundations?

24. Whether have you any in your parish to your knowledge or by common fame or report, which have committed adultery, fornication, or incest; or any which have imprudently bragged or boasted, that he or they have lived incontinently with any person or persons whatever; or any that have attempted the chastity of any woman, or solicited any woman to have the carnal knowledge of her body; or which are commonly reputed to be common drunkards, blasphemers of God's holy name, common swearers, common slanderers of their neighbours, and sowers of discord, filthy and lascivious talkers, usurers, simoniacal persons, bawds or harbourers of women with child, which be unmarried, or conveying or suffering them to go away before they have made satisfaction to the Church; or any that having heretofore been presented, or suspected of any of the aforesaid crimes, have for that cause departed your parish, and are now returned again? Or any which have used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the statutes of this realm, or any which have committed any perjury in any ecclesiastical court, in an ecclesiastical cause, or which have committed any forgery, punishable by the ecclesiastical laws, and the procurors and abettors of the said offences; you shall truly present the names of all and singular the said offenders, and with whom they have committed the said offences, in case they have not been publicly punished to your knowledge for the same crimes.

Physicians, Chirurgeons, and Midwives.

1. How many physicians, chirurgeons, or midwives, have you in your parish? How long have they used their several sciences or offices, and by what authority? and how have they demeaned themselves therein, and of what skill accounted to be in their profession?

Touching the Churchwardens and Sidemen.

1. Whether you and the churchwardens, questmen, or sidemen from time to time, do, and have done their diligence, in not suffering any idle person to abide either in the churchyard, or church porch, in service or sermon-time, but causing them either to come into the church to hear divine service, or to depart, and not disturb such as be hearers there? And whether they have, and you do diligently see the parishioners duly resort to the church every Sunday and holiday and there to remain during divine service and sermon? And whether you or your predecessors, churchwardens there, suffer any plays, feasts, drinkings, or any other profane usages, to be kept in your church, chapel, or churchyard, or have suffered to your and their uttermost power and endeavour, any person or persons to be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon, on Sundays and holidays?

2. Whether, and how often have you admitted any to preach within your church or chapel, which was not sufficiently licensed? And whether you, together with your minister, have not taken diligent heed and care, that every parishioner being of sixteen years of age or upwards, have received thrice every year as aforesaid: and also that no strangers have usually come to your church, from their own parish church?

3. Whether have there been provided against every communion, a sufficient quantity of white bread, and good and wholesome wine for the communicants that shall receive? And whether that wine be brought in a clean and sweet standing pot of pewter, or of other purer metal?

4. Whether were you chosen by the consent of the minister and the parishioners? And have the late churchwardens given up a just account for their time, and delivered to their successors by bill indented the money, and other things belonging to the church, which was in their hands? and are the alms of the church faithfully distributed to the use of the poor?

5. Whether do you see the names of all preachers which are strangers and preach in your parish churches, to be noted in a book for that purpose, and whether every preacher do subscribe his name, and of whom he had his licence?

6. Whether there be any legacies withholden given to the church or poor people, or to the mending of highways, or otherwise by the

testators? In whose name it is, by whom it was given, and by whom it is withholden?

7. Do you know of anything that hath been complained of, that is not yet redressed?

Concerning Ecclesiastical Magistrates and Officers.

1. Whether do you know or have heard of any payment, composition or agreement, to or with any ecclesiastical magistrate, judge, or officer for winking at or sparing to punish any person for any offence of ecclesiastical cognizance, or for suppressing or concealing of any excommunication, or any other ecclesiastical censure, of or against any recusant, or any other offender in the cases aforesaid? What sum of money, or other consideration hath been received or promised, by, or to any of them, in that respect, by whom, and with whom?

2. Hath any person within your parish paid or promised any sum of money or other reward, for commutation of penance, for any crime of ecclesiastical cognizance? If so, then with whom? When, and for what, and how hath the same been employed?

3. Are your ecclesiastical judges and their substitutes masters of arts, or bachelors of the laws at the least, learned and practised in the civil and ecclesiastical laws; men of good life and fame, zealously affected in religion, and just and upright in executing their offices? Have they heard any matter of office privately in their chambers, without their sworn registers' or their deputies' presence?

4. Do you know, or have you heard, that any ecclesiastical judge, officer, or minister, hath received or taken any extraordinary fees, or other rewards or promises, by any ways or means, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the goods and chattels of those that have died intestate, to one before another, or for allotting of larger portions of the goods and chattels of those that have died intestate, to one more than to another: or for allowing larger and unreasonable account, made by executors or administrators, or for giving them *quietus est*, or discharges, without inventory or account, to defraud creditors, legataries, or those who are to have portions. And what sums of money do you know, or have you heard, that any ecclesiastical judge or officer hath taken out of the estate of any dying intestate, upon pretence to bestow the same in *pios usus;* and how have the same been bestowed?

5. Hath any ecclesiastical magistrate, judge, officer, or any exercising ecclesiastical jurisdiction within this your diocese: or any advocate, register, proctor, clerks, apparitors, or other minister belonging to the same ecclesiastical courts, exacted or taken by any ways or means, directly or indirectly, extraordinary or greater fees than are due and accustomed? And whether is there a table for the rates of all fees, set up in their several courts and offices? And whether they have sent or suffered any process to go out of the ecclesiastical courts otherwise than by law they ought? or have they taken upon them the offices of informers or promoters to the said courts, or any other way abused themselves in their offices, contrary to the law and canons in that behalf provided?

6. What number of apparitors have every several judge ecclesiastical? and wherein, and in what manner is the country overburdened by them? And wherein have they caused or summoned any to appear in the said courts, without a presentment or citation first had? Or whether have they threatened any to prosecute them in the said courts, if they would not give them some rewards, and what bribes in that behalf have they taken?

7. What reward or fees hath any of the apparitors taken to save the journeys to the ecclesiastical court of any persons, and what (after composition so made) have they or any of them taken and received, and what acquittance or discharge have they given or promised them, and whether have they not cited some to appear before the archdeacon, or his official, after they have been ordered by the commissary, and done their penance accordingly, and whom have they so cited and troubled, and what hath it cost them, as you know or have heard, or by enquiry can find?

If you know of any other default or crime of ecclesiastical cognizance you are to present the same by virtue of your oaths.

The minister of every parish may and ought to join in the presentment with the churchwardens and sidemen, and if they will not present, the minister may and ought himself to present the defaults and crimes aforesaid: and there must be several presentments made to every several article: and the minister, church-wardens, and swornmen, are to meet and confer about the said presentments, and answering of every of the aforesaid articles.

ARTICLES

TO BE ENQUIRED OF

By the Miniſter, Churchwardens, and

Sidemen of every Parish and Chappelry,

within the Deanry of [Shorham][a].

In the Yeere of our Lord God 16[37,] and

Preſentment to be made by them, con-

taining a particular anſwer to

every Article.

Printed at LONDON, by *I. B.*

16[37.]

[a] [The word Shorham and the figures enclosed in brackets are left blank in the original and written in in ink; Shorham is a peculiar of Canterbury, see art. 47, p. 450.]

THE FORME OF THE OATH TAKEN BY THE CHURCHWARDENS AND SIDEMEN.

You shall sweare, that you, and every of you shall diligently inform yourselves of these articles given you in charge, and that all favour, hatred, hope, feare, or any other corrupt affection set aside, you shall present all and every such person now, or lately of your parish, which have committed any offence comprised in any of these articles, or which are vehemently suspected, or defamed of any such offence, wherein you shall deal according to an upright conscience, neither presenting or sparing to present any person contrary to truth. So helpe you God, and His faithfull promises in Jesus Christ.

Concerning the Church.

1. WHETHER have you in your church or chapel all things requisite for the Common Prayer, and due administration of the Sacraments, and namely, a fair Bible, the Book of Common Prayer, lately ordained only to be used, the Book of Homilies lately by authority printed, a font of stone set up in the ancient usual place, a decent communion table standing upon a frame, with a carpet of silk, or some other seemly stuff, to be always laid there in the time of divine service, and a fair linen cloth to lay thereon at the time of communion, a fair communion cup with a cover of silver, a flagon or stoup of silver or pewter to contain the wine upon the communion table, a decent pulpit, with a cloth or cushion for the same, a convenient seat to read service in, a comely large surplice, a strong chest for alms for the poor, with three locks and keys, and another chest for keeping the ornaments of the church and register book.

2. Whether is the communion table placed in such sort within the chancel or church, as that the greatest number of parishioners may most conveniently receive? And whether in time of divine service, or at any other time, it be unreverently used, as by sitting, leaning, throwing hats, or writing thereon, and whether the parishioners make any assembly thereat which is not agreeable to the holy end for which it was ordained, or is it abused to any other profane use?

3. Whether are the ten commandments set up on the east end of your church or chapel, where the people may best read them; whether are the seats of your church or chapel well maintained, and the walls fair, beautified and adorned with sentences of the scripture written thereon?

4. Whether have you a register book in parchment of all christenings, weddings, and burials, and whether is the same kept according to the canons, and a transcript thereof brought yearly into the office of principal registry of the lord Archbishop of Canterbury, and whether doth your minister upon every Sunday read the names of such as have been christened, married, or buried the week before, and have you a table of degrees wherein marriage is prohibited?

5. Whether your church, chapel, chancel, or churchyard be kept in good reparations, as well within as without, whether any profanation be, or have been used in them, by fighting, brawling, gaming, and playing by men or boys, or by any other means, or whether any

man hath encroached upon them? And whether your parsonage or vicarage house, and all housing thereunto belonging, be likewise maintained in sufficient reparations, and employed to their right uses and ends?

6. Whether have you a terrier of all the glebe lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying within or without your parish, which belong to your parsonage or vicarage, and in whose hands it doth remain: if not, you shall (together with your minister) make diligent enquiry of all the premises, and exhibit with your next presentment a true note of them in parchment, subscribed with your hands, specifying how they are buttalled or bounded, and in whose occupation at this present they are?

Concerning the Minister.

7. Whether divine service be said in your church by your minister distinctly and reverently upon Sundays, and such holidays as are appointed to be observed by the Book of Common Prayer, and their eves, and upon Wednesdays and Fridays, at usual and convenient times; whether doth he not often omit the litany, and other parts of divine service: and whether doth he in ministering the sacraments, solemnizing of matrimony, visitation of the sick, burying the dead, churching of women, or any other rites and offices of the church, use the forms of prayer prescribed in the same book, without any omission or addition: and whether doth he wear a surplice according to the canon?

8. Whether doth your minister solemnly give warning to his parishioners for the holy communion, and for all holydays, and fasting days: and whether doth he minister the communion so often, and [at] such convenient times, that every parishioner may receive thrice every year: and doth the minister receive the same every time that he administereth it to others, and use the words of institution at every time the bread and wine is renewed: and whether doth he admit to the holy communion any notorious offenders, schismatics, or strangers of other parishes, or reject any who are not by presentment or public scandal infamous for some notorious crime?

9. Whether doth your minister visit the sick, when he is thereunto desired, to comfort and instruct them, and whether doth he offer to confer with recusants in your parish, in case there be any?

10. Whether doth your minister admit any father to be godfather

to his own child, or any to be godfathers and godmothers which have not received the holy communion, or doth not use the sign of the cross in baptism, or doth baptize in any bason, or other vessel, and not in the usual font, or doth baptize any children that were not born in the parish, or doth refuse to baptize, or doth defer the same longer than he should, and whether by his default any child hath died without baptism in your parish?

11. Whether doth your minister marry any in any exempt place, or without banns published three several Sundays, or holydays, or without a sufficient dispensation or license, or without license in times prohibited, albeit the banns were thrice published, or not between the hours of eight and twelve in the forenoon, or if the parties be under the age of one and twenty years, before their parents have signified their consent to him?

12. Whether doth your minister refuse to bury any which ought to be interred in Christian burial, or doth defer the same longer than he should, or bury any in Christian burial which by the constitutions of the Church of England ought not so to be interred?

13. Whether doth he preach, minister the communion, baptize children, or church women (unless in case of necessity) or in any case without a faculty solemnize matrimony in private house, or doth he keep or suffer any fasts, or prophecies, exercises, exorcisms, without lawful authority, or doth hold or suffer any private conventicles?

14. Whether doth he frequent taverns, alehouses, or any place suspected for incontinency, or doth table or lodge in any such house, or is he an usual gamester at dice, cards, tables, or any unlawful game, a swearer or drunkard, or one that doth not apply himself to his study, or doth not use decency in his apparel, or doth use bodily labour not fit for his calling, or is otherwise offensive or scandalous to his function and ministry?

15. Whether is he continually resident upon his benefice, and how long hath he been absent from the same (in case he be licensed to be absent): whether doth he cause his cure to be sufficiently supplied, and whether (if he be allowed a preacher) doth he preach one sermon every Sunday in your parish, or in some other near adjoining? Or (if not so allowed) doth procure monthly sermons, and read homilies, and whether (not being so allowed) doth he expound any scripture, or suffer any man to preach in your church, whom ye have not known to have been sufficiently licensed, and who hath not first subscribed his name together with the day when he did preach, and who was not soberly and decently apparelled?

16. Whether doth your minister read divine service and minister the sacraments twice every year at the least in his own person, and

whether doth he use the form of prayer before his sermon for the king's most excellent majesty, exhorting the people to obedience to his majesty, and other magistrates in authority under him?

17. Whether doth your minister on Sundays and holydays catechize the youth and ignorant persons in your parish? And whether doth he not admit any woman to be churched who were begotten with child in adultery or fornication without licence from the ordinary, and whether doth he in the Rogation days use the perambulation of the circuit of the parish?

18. Whether doth he every six months denounce in his parish church all such of his parish as do persevere in the sentence of excommunication, not seeking to be absolved, and whether hath he admitted any such excommunicate person to the communion or to the church, without certificate of his absolution, and whether doth he, or any of your parish, familiarly frequent the company of any such excommunicate person?

19. Whether is your curate licensed to serve? if he be so, then by whom?

Schoolmasters.

20. Doth any of your parish take upon him to teach school without license of the ordinary, and is he conformable to the religion now established; is he of any base trade or occupation, or otherwise reprovable in life, and doth he bring his scholars to the church to hear divine service, and sermons, and doth he instruct his scholars in the grounds of religion now established in this Church of England, and is he careful and diligent to benefit his scholars in learning?

Parish Clerks and Sextons.

21. Have you a fit parish clerk, aged twenty years at least, of honest conversation, able to read and write? whether are his and the sexton's wages paid without fraud, according to the ancient custom of your parish; if not, then by whom are they so defrauded or denied; by whom are they chosen, and whether the said clerk be approved by the ordinary, and hath he taken an oath, as in such cases is fit and required; and is he diligent in his office, and serviceable to the minister, and doth he take upon him to meddle with any thing above his office, as churching of women, burying the dead, and such like?

22. Doth your clerk or sexton keep the church clean, the doors locked; is any thing lost or spoiled in the church through his default; doth he suffer any unseasonable ringing, or any profane exercise in your church, or doth he (when any is passing out of this life) neglect to toll a bell, having notice thereof?

Midwives, Physicians, and Chirurgeons.

23. How many midwives have you in your parish which exercise that office, how long have they so done, and by what authority? Also, how many in your parish do practise as physicians or chirurgeons, how long have they so done, and of what skill are they reputed in their profession?

Touching Churchwardens and Sidemen.

24. Whether have the churchwardens and sidemen from time to time done their diligence in not suffering any idle person to abide either in the church-yard or church-porch in service or sermon time, and whether have and do they diligently see the parishioners duly resort to the church every Sunday and holyday, and there to remain during divine service and sermon, and whether have they suffered any plays, feasts, drinkings, or any profane usages to be kept in the church, chapel, or churchyard, or have not diligently searched every Sunday or holiday, whether any person or persons be tippling or drinking in any inn or victualling house in your parish, during the time of divine service or sermon?

25. Whether, and how often have they admitted any to preach within your church or chapel, which was not sufficiently licensed, whether they together with the minister have not taken diligent heed and care that every parishioner being of the age of sixteen years and upwards, have received thrice every year, and also that no strangers have usually come from their own parish church to theirs?

26. Whether have there been provided against every communion a sufficient quantity of fine white bread, and of good and wholesome wine for the communicants that shall receive, and whether that wine be brought in a clean and sweet standing pot of pewter, or other finer metal?

27. Whether have the late churchwardens given up a just account for their time before the minister and parishioners, and delivered to their successors the money, and other things belonging unto the church, which was in their hands, and are the alms of the church faithfully distributed to the use of the poor?

Touching Apparitors.

28. What number of apparitors resort among you, and in what manner is the country overburdened by them, and wherein have they caused or summoned any to appear in court, and of their own authority discharged them again, or whether have they threatened to persecute any of your parish, if they would not give them some rewards, and what bribes in that behalf have they taken?

Articles concerning the Parishioners, and other of the Laity.

1. Whether is there any within your parish that hath or doth impugn the king's majesty's supremacy and authority in causes ecclesiastical, or doth any way, or in any part impeach the same, being restored to the crown by the laws of the realm established in that behalf?

2. Whether is there any in your parish that denieth the Church of England by law established under the king's most excellent majesty, to be a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles?

3. Whether is there any in your parish, that doth impugn any of the articles of religion, agreed upon *in anno* 1562, and established in the Church of England?

4. Whether is there any in your parish, that do impugn and speak against the rites and ceremonies established in the Church of England, or the lawful use of them? you shall present their names.

5. Whether is there any in your parish that do impugn the government of the Church of England under the king's most excellent majesty, by archbishops, bishops, deans, archdeacons, and the rest that bear office in the same, affirming that the same is antichristian or repugnant to the word of God?

6. Whether is there any in your parish that impugn the form of consecration and ordaining of archbishops, bishops, priests, or deacons, affirming that the same is repugnant to the word of God: or that they, who are so ordered in the same form, are not lawfully made?

7. Whether is there any in your parish that doth hold or frequent any conventicles, or private meetings, and there do confer or agree upon any private orders, other than such as are by the canons set forth by public authority, to be by them, or any others in church-government observed?

8. Whether any persons have lurked or tippled in taverns or ale-houses, on Sundays, or other holydays, or used his or their manual craft, trade, or mystery, or any bodily labour, or kept their shops open upon the said days or any of them, especially in the time of divine service?

9. Whether are there any in your parish that do or have profaned (since his majesty's general pardon) the Lord's day, called Sunday, or any other holyday, contrary to the orders of the Church of England prescribed in that behalf?

10. Whether hath any person in your parish quarrelled, stricken, or used any violence unto, or with your minister, or any other, in the church or churchyard, or used himself disorderly in the church by filthy and profane talk, or any other rude and immodest behaviour?

11. Whether is that due reverence and humble submission used within your church or chapel in the time of divine service, as by the eighteenth constitution is prescribed? And whether each one in the church or chapel do apply and order himself there in the time of divine service, as by the latter part of the same constitution is most commendably enjoined?

12. Whether the churchwardens and questmen do every Sunday and holiday diligently search who absenteth himself or herself from church, or whether do they suffer any to abide in the church-porch or church-yard in the time of common prayer or sermon?

13. Whether the churchwardens do provide against every communion, with the advice of the minister, a sufficient quantity of fine white bread, and of good and wholesome wine, for the number of the communicants that shall receive, and that to be brought in a clean and sweet standing pot of pewter, or other clean metal?

14. Whether have any in your parish been godfathers or godmothers to their own children; or whether your minister, or any godfathers or godmothers have used or do use any other form, answer, or speech in baptism, than is in the Book of Common Prayer appointed; whether any which have not communicated be ad-

mitted to be godfathers or godmothers, contrary to the twenty-ninth canon?

15. Whether is there any in your parish that do refuse to have their children baptized, or themselves to receive the communion at the hands of your minister, because he is no preacher? You shall present their names, and if your minister, sithence the publishing of the said book of canons, have received any such persons (being not of his own cure) to the communion, or baptized any of their children, you shall likewise present him.

16. Whether do all fathers, mothers, masters, or mistresses, cause their children, servants, and apprentices, to come to the catechism upon the Sundays and holydays, before evening prayer, to hear, and to be instructed and taught therein? and those that do not their duty herein, you shall present their names.

17. Whether have you, or your predecessors, churchwardens there, suffered since the last pardon, any plays, feasts, banquets, church-ales, drinkings, or any other profane usages to be kept in your church, chapel, or churchyard, as bells to be rung superstitiously upon holydays at even, abrogated by the Book of Common Prayer, contrary to the sixty-eighth canon?

18. How many inhabitants within your parish, men or women, above the age of sixteen years, do refuse to frequent divine service, established by public authority of this realm, or to receive the holy communion, or are negligent therein: what be their names, and what degree, or state or trade of life are they? You are to present them all of each sort.

19. Whether do any of the inhabitants within your parish entertain within their house any sojourners, lodgers, or any common resorters of guests, who refuse to frequent divine service, or refuse the holy communion, as aforesaid; what be their names, and of what quality and condition are they?

20. Whether any of the said popish recusants be of insolent behaviour, not without public offence, or do boldly busy themselves in seducing or withdrawing others either abroad, or in their own families, by instructing their children in popish religion, or by refusing to entertain any, especially in place of greatest service or trust, but such as concur with them in opinion of religion, and what be their names that do so?

21. How long the popish recusants have obstinately abstained either from divine service or from communion as is aforesaid, whether of any long time, or only since his majesty's reign, and how long?

22. What persons aforesaid within your parish, either for the offence aforesaid, or for any other contumacy or crime, do remain

excommunicated: what be their names, and for what cause, and how long have they so stood excommunicated?

23. Whether were you the churchwardens and questmen chosen by the consent of the minister and parishioners, in Easter week, according to the eighty-ninth or ninetieth canons? And whether have the churchwardens before you given up a just account of their time, and delivered to you their successors, whatsoever money or other things of right belonging to the church, which was in their hands, according to the eighty-ninth canon?

24. Whether do all persons above the age of sixteen years, usually resort to hear divine service upon Sundays and holydays approved? And whether hath each one of your parishioners (being above the age of sixteen years, aforesaid) received the holy communion thrice this last year, chiefly once at Easter, in your parish church, kneeling. If no, then you shall present their names which have not so done.

25. Whether you have a fit parish clerk, aged twenty years at the least, of honest conversation, and sufficient for reading and writing? and whether are his and the sexton's wages paid without fraud, according to the most ancient custom of your parish? If not, then by whom is he so defrauded and denied? and whether he be chosen by the parson or vicar, or by whom, according to the ninety-first canon?

26. Whether doth your clerk or sexton keep the church clean, the doors locked? is any thing lost or spoiled through his default? or doth he (when any is passing out of this life) neglect to toll the bell, having notice thereof?

27. Whether have any in your parish been married within the prohibited degrees forbidden by law, and expressed in a certain table published by authority, in an. 1563. If yea, then you shall present their names: and whether have you the said table publicly set up in your church, and fastened to some convenient place?

28. Whether doth any, heretofore divorced, or married, and not divorced, keep company at bed and board, as man and wife, with any other man or woman, than with the person that he or she was married unto, and what be their names? If the parties now so living together, say that they be married, when and where were they married: and how long have they so continued together?

29. Whether have you in your parish, to your knowledge, or by common fame and report, any who have committed adultery, fornication, or incest, or any bawds, harbourers, or receivers of such persons, or publicly suspected thereof, which have not been publicly punished to your knowledge? If yea, then with whom? And whether are there any which are by common fame and report reputed, and taken to be common drunkards, blasphemers of God's holy name,

common and usual swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against ministers' marriages, usurers contrary to the statute made in the seven and thirtieth year of King Henry the eighth, simoniacal persons, fighters, brawlers, or quarrellers in the church or churchyard: you shall not fail to present their names.

30. Whether have you in your parish received, or harboured any woman begotten with child out of wedlock, and suffered them again to depart without penance first inflicted upon them by their ordinary? You shall truly present as well the party harbouring, as harboured, and who is suspected to have committed incontinency with her.

31. Whether any person or persons, suspected or detected heretofore of incontinency, and therefore departing out of your parish for a season, is now returned again: or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not fail to present the truth in that behalf.

32. Whether there be any person or persons ecclesiastical or temporal within your parish, or elsewhere within the peculiars, that have retained and kept in their custody, or that read, sell, utter, disperse, carry or deliver to others, any English or Latin books, or libels, set forth or printed, either on this side or beyond the seas, by papists or sectaries, against the king's supremacy in causes ecclesiastical, or tending to popery, puritanism, or any other sect, error, or heresy against true religion, and catholic doctrine, now publicly professed in this Church, or the government, or discipline of the Church of England, now within this realm received and established by common authority, that you know, or have heard of, what their names and surnames are?

33. Whether there be any in your parish, who are known or suspected to conceal, or keep hidden in their houses any mass-books, portesses, breviaries, or other books of popery or superstition, or any chalices, copes, vestments, albs, or other ornaments of superstition, uncancelled or undefaced, which is to be conjectured that they do keep for a day, as they call it?

34. Whether any of your parishioners, having a preacher to their parson, vicar or curate, do absent themselves from his sermons, and resort to another place to hear other preachers?

35. Whether there be any innkeepers, alewives, victuallers, or tipplers, that suffer, or do admit any person or persons into their houses, to eat, drink, or play at dice, cards, tables, bowls, or such like games, in the time of common prayer, on Sundays, or holydays: or any butchers or other, that commonly use to sell meat or other things in the time of common prayer, preaching, or reading of homi-

lies: and whether in any fairs, or common markets falling upon Sundays, there be shewing of any wares before morning prayer be done? And whether any markets or selling of wares be used or suffered in any churchyards on the sabbath day, by common packmen and pedlars going about, or any butchers?

36. Whether your minister or churchwardens, or any of the parish, without the consent or privity of the ordinary, have caused any to do penance, or to be punished either openly or otherwise, by any vestry meetings, or have taken money for any crime punishable by the ecclesiastical laws only, and what be the names of the parties that have been so punished, and in what manner?

37. Whether there be any in your parish, who will come to hear the sermon, but will not come to the public prayer appointed by the Book of Common Prayer, making a schism or division (as it were) between the use of public prayer and preaching? and whether there be any who being present at public prayer, do not devoutly and humbly kneel upon their knees, at such times as by the Book of Common Prayer they are appointed: to wit, when they make a general confession of their sins: when all prayers and collects are read: in the time of the litany: when the ten commandments are read, and at the receiving of the holy communion, &c. And what be their names that have at any time shewed themselves undutiful and unreverent in that behalf?

38. Whether there be any married women, or others within your parish, which after child-birth refuse, contemn, or neglect to come to the church to give God thanks for their safe delivery, and to have the prayers publicly appointed in that behalf by the Book of Common Prayer? and whether are they apparelled with a fair white veil of linen cloth, and accompanied with some of the honest wives of their parish, according to the ancient custom of our Church of England: and whether any minister do wink at such fantastical women which refuse so to do?

39. Whether any within your parish, do resort into barns, fields, woods, private houses, or to any ordinary expositions of scriptures, or conferences together, or that be drawers or persuaders of other to any such schismatical conventicle?

40. Whether is there any in your parish being indifferently and justly taxed to the repair of your church, or churchyard fence, after due demand thereof, that doth neglect or refuse to pay the same: if yea, then you are to present them, setting down the just sum to which he or they were rated.

41. Whether any do keep their children unbaptized longer than is convenient, unless that it be for the sickness of the child, or other

urgent occasion? And whether any do carry their child or children, from the parish they are born in, to other parishes to be baptized, and so refuse their own parish, and to what other parish? or do bring strange ministers into their own houses to baptize their children privately, according to their own fantasies?

42. Whether do you know, or have heard of any within your parish, that have presumed to intermeddle with the goods and chattels of any dead person, not having authority from the ordinary, either by proving the will of the deceased, or by procuring letters of administration?

43. Item (setting down the full sum of the communicants within your parish) you shall present every one who hath been defective at this feast of Easter last past, in receiving the holy communion, upon neglect or contempt, or any other pretence or excuse.

44. Whether do you know of any other matter of ecclesiastical cognizance worthy the presentment, in your judgment, heretofore in these articles not expressed, and which is fit to be reformed in ecclesiastical censure? If you do, you shall likewise present the same by virtue of your oaths.

45. Whether do your parishioners observe and keep holy the holy and festival days, which by the laws and statutes of this land are commanded to be kept holy, and, namely, these festival days following: viz., the Birthday of our Lord God, the Feast of the Purification, and the Annunciation of St. Mary the Virgin, the Feast of the Ascension of our Lord God, the Nativity of St. John Baptist, and the Feast of All Saints.

46. Whether the fifth day of November be kept holy, and thanksgiving be made to God for the state's happy deliverance, according to the ordinance in that behalf?

47. Whether are there any in your parish which were married by the license of any bishop other than by the license of the lord archbishop of Canterbury: and who (at the time of such marriage) did live within any of the peculiars of Canterbury. If yea, then you are to present their names, the time when, and the place where they were so married. If you know of any other default or crime of ecclesiastical cognizance, you are to present the same by virtue of your oaths.

48. Lastly, you the churchwardens are at the expence of your parish, to provide a convenient large sheet and a white wand to be had, and kept within your church or vestry, to be used at such times as offenders are censured for their grievous and notorious crimes.

Admonition.

First, for that in great parishes, where divers do come in great multitudes to receive the communion, whereof some do stand excommunicate: to avoid this inconvenience in every parish, the minister and churchwardens shall keep a book of all excommunications brought unto them, and from what court, and of the day, month, and year it was received: and of the parties' names so excommunicated, and for what cause, and of the day, month, and year of the denunciation, and likewise of the absolution, to the end that all persons may be drawn to conformity, and none admitted to be partakers of Common Prayer and the Sacraments, who do stand excommunicate, when they offer themselves ready to receive the same.

That in the time of divine service and sermons, all persons behave themselves reverently and attentively, and that all men do sit and continue uncovered, with their hats off, the whole time of divine service and prayer.

That from time to time diligent enquiry be made what children are born in every parish, and where, when, and by whom every child is baptized: and if in case of necessity any child or children be found to be baptized privately in any house, that upon due certificate thereof, the same shall be published in their own parish church, where the child or children were born, the next Sunday after notice thereof so taken, that upon such necessity the said child or children were so baptized, and that rightly, that the parish may take notice thereof.

At the delivery of your two general bills of presentment, you are in each bill, at the foot thereof, to set down the names of all such as have been buried at any time since the bringing in of the last general bill of the old churchwardens unto the day of giving in your first general bill, and so from the same time unto the time of exhibiting your last general bill, being men, maids, or widows: and likewise you are at the same time, and after the same manner, to set down the names of all such as have been married in or without your parish church or chapel, by banns, license, or otherwise, and if by banns, then whether the same were thrice published on three several Sundays or holydays: or if by licence, then from whom: or if without either banns or licence, then by whom, when and where the same parties were so married, and you are to present the persons who were present thereat.

The minister of every parish may and ought to join in presentment with the churchwardens and sidemen, and if they will not present, the minister may and ought himself present the faults and crimes aforesaid, and there must be several presentments made to every several article, and the minister, churchwardens, and sworn-men, are to meet and confer about the said presentments, and answering to every of the aforesaid articles?

You are charged to specify the fault or crime, proper name, and surname, trade or addition, and place of dwelling of every person presented, and the old churchwardens are to appear at the visitation, both, or at least one of them, to make their bills of presentment before the new churchwardens are sworn.

And also the new churchwardens are to bring in, or send by the apparitor, an answer to their book of articles ten days before Midsummer next after they are sworn. And likewise they are to bring or send in by the apparitor another bill of presentment ten days before Christmas next following, or else they are to appear personally in Newington church in Surrey, the next court day respectively happening after the said appointed days, to shew the cause of their default therein: intimating further, that at any other time they may present as they find occasion, and send the same in by the officer of the court for the time being.

ARTICLES FOR THE CATHEDRAL CHURCH OF CANTERBURY, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

[*Reg. Laud,* foll. 79. b. 80. a, b.]

I. IMPRIMIS, whether every member of this church at his first admission doth swear to observe such statutes as have been hitherto used as statutes, and not contrary to the laws of the realm of England?

II. Item, what other benefices ecclesiastical the dean, archdeacon, prebendaries, and other ecclesiastical persons of this church have, besides their rooms and places in this said church?

III. Item, how the xlii., xliii., and xliv. chapters of the constitutions made in the convocation anno 1604, and confirmed by his majesty under the great seal of England, for the residencies of your dean and other prebendaries, as well upon their prebends as upon their other benefices, are observed?

IV. Item, whether the number of those that serve the quire, and all other ministers of this church, be kept full, and the quire sufficiently furnished with able singers, and daily service there sung according to the foundation of this church?

V. Item, whether your divine service be used and the sacraments administered in due time, and according to the Book of Common Prayer, and by singing and note according to the statutes of this church?

VI. Item, whether all the members of your church, especially the prebendaries and ecclesiastical persons, do use seemly garments and attires, as namely, all graduates their surplice and hood for their degree of school, and the inferiors their surplice and cap, according to the canons and constitutions set forth by his majesty in the convocation in Anno Dom. 1604?

VII. Whether the prebendaries and preachers of your church do preach yearly the full number of sermons appointed by the statutes

and ordinances of the said church, and the late constitutions ecclesiastical, in their own persons, or by others, and who doth most usually preach them, and how often have you sermons or lectures in the cathedral church, and by whom, and what be the statutes of this church in that behalf? And if you have any certain lecturer, what hath he for his pains?

VIII. Item, whether the muniments and evidences of this church be safely kept, and in such manner as is required by the statutes thereof? Of what persons is the foundation of your cathedral church, namely of how many prebendaries, canons, petty canons, vicars, vicars choral, choristers, virgerers, grammar schoolmaster, and scholars, or other like, and who is bound to maintain and find them, and are they at this present full, and serve the church in their own persons as by law they ought to do? And are they elected as the statutes of this realm and of this church do require?

IX. Item, whether the choristers be well ordered, and the number of them furnished, and who hath the charge of catechising and instructing of them in the principles of religion, and whether they be so brought up?

X. Item, whether the officers of this church, namely, steward, treasurers, bursars, receivers, accountants, and such like, do yearly make a true account of their receipts, and pay such money as is due to the church upon their accounts, and whether any such person be not indebted to the church, and in how much?

XI. Item, whether the cathedral church be sufficiently repaired both in the body, chancel, and all other aisles and places belonging to the church, and by whose default it is unrepaired, and are the houses and edifices belonging to the dean and prebendaries, and to others who are allowed by the statutes of this church to have houses, kept in sufficient and good repair, as by the statute is required, and are they also as they ought to be, and are there any encroachments made by any in any kind whatsoever? And is your churchyard kept in decent manner without any profanation?

XII. Item, whether the prebendaries and other the preachers of this church in their sermons do use to pray for the king's majesty, the queen, prince, and all his highness' issue, and do give unto his highness in their prayer, according to the fifty-fifth constitution, his whole style, and so do pursue the particulars in the said constitution appointed for that end to be observed?

XIII. Item, whether there be within this church and the precincts and limits thereof any usurers contrary to the statutes in that behalf made, drunkards, adulterers, fornicators, incestuous persons, simonists, open recusants of either sort, or such as neglect to repair

to the church to service, or do not receive the Communion thrice yearly, or are vehemently suspected of any of the crimes aforesaid, or any that be familiarly and daily conversant with recusants, or notorious papists, or harbourers and receivers of any such into their houses?

XIV. Whether are your capitular meetings duly and orderly kept, as by statute is required?

XV. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

CERTAIN PROPOSITIONS AND QUERIES WHEREUNTO THE ANSWER OF THE DEAN AND PREBENDARIES OF CHRIST CHURCH, CANTERBURY, IS DESIRED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE LORD ARCHBISHOP OF CANTERBURY HIS GRACE[a].

1. WHETHER the boys be suffered to play in the cathedral churchyard, whereby the church windows are sometimes broken?

2. Whether a prebendary residing within three or four miles of that church, may not be compelled to come to a chapter there, being lawfully summoned?

3. Item, to inform his grace what offices and reversions within the church have been sold, and to take special care that none be sold hereafter.

4. Whether it be a custom for the singing men to be absent every third week, and to provide carefully that no such abuse be suffered hereafter?

5. That they give a strict charge that the porters do keep the gates of the churchyard, and to answer why they are not barbers.

6. They are to take special care to shut up all the posterns about the church.

7. The dean and prebendaries are to keep residence upon their cures as much as may be.

[a] [The above appear to be a supplementary set of articles, more especially referring to the peculiar state of the church of Canterbury. They are not found in the Abp.'s Register, but in MSS. Lamb., numb. 945, p. 401.]

8. They are to wear square caps in the church.

9. They are to take care that their steeple and their houses be sufficiently repaired.

10. They are to set down what courses may be taken concerning sinks and stables in and about the churchyard.

11. They are to give an especial charge to all that preach in the church to give thanks to Almighty God for the saints departed in the faith of Christ, according to the canon.

12. They are to express their opinions concerning the buying in of some or one of the houses in lease built within the churchyard every year.

13. They are to answer whether any be privileged by their patents to be absent and who they are.

14. They are to give a reason why the bursar of the choristers is maintained out of the boys' wages.

15. Why the common table is not kept in the mint?

16. Whether all or any of the quiremen have houses belonging to their places, and (if any) who they are?

17. They are to deliver their opinions whether West and Williams be fit to serve in the quire by reason of the frequent absence of them both, and the trade of West being a butcher.

18. They are to set down the particular wages of every particular quireman, not omitting the allowance of the king's scholars and of the choristers.

NA. BRENT.

ARTICLES FOR THE CATHEDRAL CHURCH OF ROCHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Canterbury. See *Reg. Laud*, fol. 84, a.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR, CONCERNING THE DEAN, CANONS, AND PREBENDARIES OF THE CATHEDRAL CHURCH OF SARUM.

[*Reg. Laud,* foll. 97. b. 98. a, b.]

I. IMPRIMIS, Of what number of persons doth your cathedral church stand?

II. Item, Whether have you any ancient laws, statutes, or ordinances in your church, whereby your church is governed, and who is accounted to be first author or founder of them, and whether have they been altered or changed at any time, and if yea, by whom, and upon what occasion?

III. Item, whether doth every member of your church at his first admission into the same swear to observe such statutes and ordinances of the church so far as they concern himself and his vocation in the same church, and are not contrary to the laws of this land, and are the same duly observed?

IV. Item, what other benefice, or ecclesiastical preferment hath the dean, archdeacons, prebendaries, or other ecclesiastical persons of this church, besides their rooms and promotions already had in this church?

V. Item, how are the xlii., xliii., xliv. canons, for the residency of the dean and prebendaries as well in the said cathedral church, as upon their benefice, or benefices, made in the convocation anno 1604, and confirmed by his majesty under his great seal of England, observed?

VI. Item, what time of residency is every residentiary in your church bound unto, and whether the said residentiaries do not usually dispense among themselves one with another for their residency, some two, some three or more months in the year?

VII. Item, whether be not all the residentiaries in the church in any times absent at one time, so that none is to be seen in the church there for divers weeks together, either to do the service due to the church, or to keep hospitality there?

VIII. Item, whether do they at the time of their being there, according to their statutes and laudable customs of their church keep hospitality there?

IX. Item, whether there be not a general neglect among the said canons of coming to evening and morning prayer, Sundays, holydays, and other week days?

X. Item, whether the advowsons of benefices in the gift of your church be not passed by balls or sortitions to private residentiaries, and whether this be agreeable to the statutes of your church?

XI. Item, whether those balls or sortitions yield not occasions of selling those advowsons, and of corrupt presentations to the same, and whether divers of them have not been sold, and corruptly presented unto, and by whom?

XII. Item, whether this course take not away hope of preferment from them that take pains in preaching in or near about your cathedral church?

XIII. Item, what extraordinary leases have passed under your chapter seal, since you or any of you came to the place which you now hold in the church, and whether have not divers of the said leases been passed without counterpart or constat, and whether have there not been, within the time aforesaid, bond, covenant, and deeds made among you in your chapter-house or elsewhere to grant, make, or renew, any lease or leases hereafter, or to ratify any bond, grant, or covenant to the same effect, contrary to the laws and statutes of this land, and what leases or grants have been thus made, and to whom?

XIV. Item, whether the residentiaries in the time of their absence from their cathedral church do lie on their temporal possessions in the country, and not upon their benefices, and who be they who so lie upon their temporalities, and how long have they so done to your knowledge?

XV. Item, whether in the time of their lying from the cathedral church they do preach upon their benefices and keep hospitality there, as by the laws of the church and the kingdom, and by duty they are bound?

XVI. Item, whether sermons be duly had in your cathedral church upon the Lord's days, and holydays, and how oft in the year have you the communion ministered among you in the cathedral church, and how often have you sermons or lectures in the week in your cathedral church aforesaid, and by whom, and what are the statutes of this church in this behalf?

XVII. Item, whether there be any in your whole number who frequent not divine service, and the sacraments of the Lord's Supper, or be any way affected to the Romish religion?

XVIII. Item, what is the number of those who attend to the quire, or of other officers belonging to the church, and whether be those places supplied with persons fit and sufficient for the same, and if not by whose default is it? And whether the quire be sufficiently furnished with able singers according to the foundation of the church?

XIX. Item, whether the choristers be well ordered, and the number of them furnished, and who hath the charge of catechizing and instructing of them in the principles of religion, and whether they be so brought up?

XX. Item, whether is there care had for the due repairing of the cathedral church and chancels, and other aisles, chapels, and edifices thereto belonging for stone, timber, glass, lead, and iron, and all other necessaries thereto or any part thereof belonging, and if there [be] any default, by whom it is, and who ought to repair it: and likewise whether the houses and edifices belonging to the bishop, dean, and prebendaries of this church be in good reparation?

XXI. Item, whether the officers of your church, namely the stewards, treasurer, receivers, bursars, accountants, and such like, do yearly make a true account, and pay such moneys as are due to the church upon their accounts, and whether any such person be now indebted to the church, who it is, and how much? And whether the dividend of the church be from time to time duly divided, and paid to whom it belongeth?

XXII. Item, whether there be any of your number that are detected or grievously suspected for any infamous sin, to the reproach of religion, or the place where they now live?

XXIII. Item, whether any of the body of this church, or any other belonging to this church, be known or vehemently suspected to have bought for money or other reward, the room or place which he now holdeth among you, or any other his ecclesiastical preferments or offices?

XXIV. Item, whether the muniments and evidences of your church be safely kept, and preserved from gnawing of rats, mice, and other such like vermin, and be kept dry from the injury of rain, and other such like offensive weather, and whether they be so fitly and orderly disposed in your muniment house, or be so registered in your books and ledgers, as that when need shall be, you may easily find out the same without much search?

XXV. Item, whether hath your church any stock of money for all eminent and incident chances that may fall out, as for any sudden service of the realm, his majesty's coming or repairing thither, suits of law, losses by fire, inundations or tempests, or whether do you

bear all such charges among yourselves, and divide the whole revenues of the church among you proportionably to every one according to your place?

XXVI. Item, what new buildings are there within the precincts of your church, and by whom, or by whose license or connivance were they so built? What lay dwellers and inmates are there within the same precinct, and who they are? And what enclosures or encroachments are made by any in or upon your church or churchyard, and by whom, and what, or wherein are they?

XXVII. Item, what is the yearly allowance of your schoolmaster, and usher of your free school (if you have any) and whether is the same, or any part thereof withheld from them or any of them, and by whom? And whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind?

XXVIII. Item, whether is your church and close made a common thoroughfare, and what postern doors are there made to private houses, and by whom? And whether be the offices [of] your church sold or granted in reversion? And whether do any of your church officers live in the town?

XXIX. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1634, CONCERNING THE VICARS CHORALS, PRIESTS VICARS, SINGING MEN, CHORISTERS, AND THE REST OF THE QUIRE OF THE CATHEDRAL CHURCH OF SARUM.

[*Reg. Laud,* fol. 99. a.]

I. IMPRIMIS, what is the number and what are the names of all the vicars chorals, priests vicars, singing men, choristers, or other inferior ministers, by what name or title soever they be called, attending in and about the quire for the service of the church?

II. Item, whether is the full number of them kept according to the first foundation thereof? Or whether there have been any other orders devised since the first foundation thereof for the ordering of the said quire, and by whom?

III. Item, whether is there any corporation of you, and by whom the same is procured, and how long hath it continued, and what alterations there have been brought into the same, and by whom?

IV. Item, what manors, lands, tenements, and hereditaments, or stock of money or cattle dō belong to your corporation, and what is the yearly value thereof?

V. What officers have you for the receipt of your common yearly revenue, and by what names are they called, and at what time of the year do your rents or revenues commonly come in, and how are the same divided amongst you?

VI. Item, for how many years commonly do you let out such lands and hereditaments as do belong unto your corporation, and for what rents? And whether do you let them out according to the old rent thereof, and so take a present fine at the expiration thereof to be divided among you, and whether do you take in fines at all, but increase the rent only, as they become void?

VII. Item, whether do you and every of you according to your several places and services attend in the quire for the service of God morning and evening as you ought to do, and as you are bound by the statutes of your church? And who be they among you that fail in this service, and what penalty or punishment is laid upon them that make default herein, and by whom is the penalty or punishment inflicted?

VIII. Item, whether is there care had that men of skill and good voices are chosen into your quire, and that the voices be seated every one in his place, so that there be not more of tenors therein, which is an ordinary voice, than there be of basses and counter tenors, which do best furnish the quire? And whether have you in your quire a fair and tuneable pair of organs, and a skilful organist to play thereon?

IX. Item, whether have you a skilful master of your choristers, such an one as for his cunning is well able to instruct the children that are committed unto his charge, and whether are they maintained in their apparel and other provision, comely and seemly according to the worship and dignity of the church?

X. Item, whether be your vicars chorals, priests, and singing men, men of sound religion, and of honest life and conversation, suspected or defamed of no foul sin, as of adultery, fornication, swearing and blaspheming the name of God, drunkenness, and such like?

XI. Item, whether these that be in orders among you do not at

such times as they are not employed in the service of the church give themselves to their book, and reading of the holy scripture, and other such godly writers which they are capable to understand, whereby they may be able to grow in knowledge, and to teach both themselves and others, of whom perhaps they have care or charge of souls? And what benefice have every of them about the city or otherwise in any other place?

XII. Item, if you know any other offence or crime committed by any of this church, contrary to the statutes and laudable customs of the said church, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

ARTICLES FOR THE CATHEDRAL CHURCH OF EXETER TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR.

[*Reg. Laud,* fol. 103. b.]

I.—III. The same as Canterbury.

IV. Same as Canterbury, excepting that the words 'skilful organist and' are inserted before 'able singers.'

V.—XIV. The same as Canterbury.

XV. Item, what new buildings are there within the precincts of your church, and by whom or by whose license and connivance they were so built? What lay dwellers and inmates are there within the same precinct, and who they are? and what enclosures or encroachments are made by any in or upon your church or churchyard and by whom, or what or wherein are they?

XVI. Item, whether is your church and close made a common thoroughfare, and what postern doors are there made to private houses and by whom? and whether be the offices of your church sold or granted in reversion, and whether do any of your church officers live in the town?

XVII. Item, What is the yearly allowance of your schoolmaster,

and usher of your free school (if you have any) and whether is the same or any part thereof withheld from them, or any of them, and by whom? and whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind?

XVIII. The same as XV. at Canterbury.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BATH AND WELLS, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 107. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BRISTOL, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 110. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LINCOLN, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 122. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF NORWICH, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 133. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF WINCHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 141. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LICHFIELD, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 148. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF WORCESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 151. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF GLOUCESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

I.—XVIII. The same as Exeter. See *Reg. Laud*, fol. 154. a.

XIX. Whether did not one Giles Cox, gent., deceased, heretofore give and bequeath one annuity or yearly stipend of £20. per annum to the Cathedral church of Glouc., and towards the amendment and reparation of the said church, and beautifying and adorning of the same? How long since was the same given? and how many years is the same to continue? Hath the same been paid and employed according to the meaning of the last will and testament of the said testator. (This article is found in Lamb. MSS., numb. 943, p. 449.)

THE ARTICLES FOR THE CATHEDRAL CHURCH OF CHICHESTER, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 156. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF PETERBOROUGH, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1634.

The same as Exeter. See *Reg. Laud*, fol. 158. a.

ARTICLES FOR THE CATHEDRAL CHURCH OF ST. PAUL, LONDON, "TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED AND THIRTY-SIX.

[*Reg. Laud,* foll. 164. b, 165. a, b.]

I.—XIV. The same as Canterbury 1634.

XV.—XVII. The same as Exeter 1634.

XVIII. Item, how goes the repair of that good tabernacle on, both for speed and sufficiency of the work, and what defects therein have any of you observed?

XIX. Item, what cellars or warehouses are there made and turned to profane uses in any kind, under, in, on the sides, or cloisters, or elsewhere about that church?

XX. Item, do your dean, prebendaries, petticanons or other officers of your church dwell or reside each in his own house belonging to him or to his said place, dignity, or office? Or are the same or any part or parts of them used, let out, inhabited, or held, by any other and by whom? How long have they been so, and by whom, and by whose grant, permission, right or authority?

XXI. Item, what lands, tenements, leases, annuities, goods, chattels, or sums of money, do you know or have found by any books, writings, or evidences, to have been given to or for the repair of your said church, or any part thereof, before these three years last past; and whether are or have they been from time to time bestowed, employed, or continued accordingly, and if not, where, and in whom hath been or is the defect or cause why they have not been, or are not so?

XXII. The same as XV. Canterbury 1634.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF HEREFORD, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as London, omitting Arts. XVIII.—XXI. See *Reg. Laud*, fol. 174. b.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF ST. DAVID'S, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, fol. 177. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF LLANDAFF, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, fol. 180. a.

THE ARTICLES FOR THE CATHEDRAL CHURCH OF BANGOR, TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD 1636.

The same as Exeter. See *Reg. Laud*, foll. 180. b, 181. a.

ARTICLES FOR THE CATHEDRAL AND METROPOLITICAL CHURCH OF CANTERBURY, TO BE ENQUIRED OF IN THE FIRST TRIENNIAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY DIVINE PROVIDENCE ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THE YEAR OF OUR LORD GOD 1637.

[MSS. *Lamb.*, numb. 943. p. 451.]

Arts. I.—XIV. The same as 1634.

XV. Item, Whether hath my injunctions in the late visitation been duly performed, and if not, wherein hath any man failed?

XVI. Item, Have your statutes been published and settled according to his most gracious majesty's command, and have copies thereof been transcribed as was appointed for the daily use of the church.

XVII. Item, Whether the quire of the cathedral be decently kept as it ought, or whether it be strewed with rushes, or suffered to lie in any unfitting or nasty manner.

XVIII. The same as XV. of 1634.

ARTICLES TO BE ENQUIRED OF IN THE METROPOLITICAL VISITATION OF THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, IN THIS PRESENT YEAR OF OUR LORD GOD ONE THOUSAND SIX HUNDRED THIRTY AND FOUR, CONCERNING THE PROVOST, FELLOWS, AND OTHERS THE MEMBERS OF THE ROYAL FOUNDATION OF ST. MARY COLLEGE, COMMONLY CALLED EATON COLLEGE, NEAR WINDSOR, IN THE DIOCESE OF LINCOLN.

[*Reg. Laud*, fol. 125. a, b.]

I. IMPRIMIS, whether have you any ancient laws, statutes, or ordinances in your college, whereby your college is governed, and to which you are swore, and who is accounted to be the first author and founder of them, and whether have they been altered or changed at any time, and if yea, by whom, and upon what reason?

II. Item, what number of fellows, chaplains, clerks, singing men, choristers, scholars, or other persons, doth your college consist of, and whether is the number of each sort full according to the statutes and ordinances of your said college, and if it be not full, by whose default is it?

III. Item, whether is there not a neglect among the fellows and other members of the said college in coming to evening and morning prayer upon Sundays, holidays, and other week days?

IV. Item, whether the advowsons and benefices in the gift of the said college be not passed by balls and sortitions to particular persons, and whether this be agreeable to the laws and statutes of your said college?

V. Item, whether these balls and sortitions give not occasions of selling advowsons and corrupt presentations to the same, and whether divers of them have not been sold, and corruptly presented unto, and by whom?

VI. Item, whether are not the places of the fellows, chaplains, queristers, scholars, or others sold, or disposed of, for money or reward, and if yea, by whom are they so corruptly sold or disposed of?

VII. Item, what extraordinary leases have passed under your college seal, since you or any of you came to the place which you now hold in the church, and whether have not divers of the said leases been passed without counterpart or constat, and whether have there not been, within the time aforesaid, bond, covenant, or act made amongst you, to grant, make or renew, any lease or leases hereafter, or to ratify any bond, grant, or covenant to the same effect, contrary to the laws and statutes of this land, and what leases or grants have been thus made, and to whom?

VIII. Item, whether have you in your church full service read on Sundays, and other days, according as is prescribed in the Book of Common Prayer?

IX. Item, whether sermons be duly had in your college church upon the Lord's day, or holidays, and how oft in the year have you the holy Eucharist administered among you in your said church, and how often have you sermons or lectures in the week days, and by whom, and what are the statutes of your college in this behalf?

X. Item, whether there be any in your whole number who frequent not divine service, and the sacrament of the Lord's supper, or be any way affected to the Romish superstition?

XI. Item, whether the choristers and scholars of your said college be well ordered, and who hath the charge of catechizing and instruct-

ing of them in the principles of religion, and whether are they so brought up?

XII. Item, whether is there care had for the due repairing and decent adorning of your church, and the chancel, isles, chapels, and edifices, thereunto belonging, for stone, timber, glass, lead, and iron, and all other necessaries thereto or any part thereof belonging, and if there be any default who is the cause thereof?

XIII. Item, whether the officers of your college, namely steward, treasurer, receivers, bursars, accountants, and such like, do yearly make account and pay such money as are due to your college upon their accounts?

XIV. Item, whether any of the body of your said college, or any other belonging to the same are detected or grievously suspected for any infamous sin, to the reproach of religion, or the place where they now live?

XV. Item, whether any of the body of your said college, or any other belonging to the same, be known or vehemently suspected to have bought for money or other reward the room or place which he now holdeth among you?

XVI. Item, whether the muniments and evidences of your college be safely kept, and preserved from gnawing of rats, mice, and other such like vermin, and be kept dry from the injury of weather, and whether they be so fitly disposed of in your muniment house as that when need shall be you may easily find them?

XVII. Item, whether your college hath any stock of money for all incident chances, as inundations, tempests, fire, sudden service of the realm, or the like, or whether do you bear all such charge among yourselves, and divide the whole revenue of the college among you proportionably to every one according to his place?

XVIII. Item, what is the yearly allowance of your schoolmaster and usher of your free school, and whether is the same, or any part thereof, withheld from them or any of them, and by whom? And whether are they diligent in performing their duty, and is not the same school neglected or abused in any kind?

XIX. Item, whether have you not some poor people maintained by your college, or whether do not the statutes of your college provide that there should be some, and what is or ought to be the number of them, and is that number full?

XX. Item, whether are the fellows' and scholars' commons augmented in some proportion according to an Act of Parliament commonly called the Statute of Provision?

XXI. Item, if you know of any other offence or crime committed by any of this church, contrary to the statutes and laudable customs

of the said college, or canons and constitutions of the Church of England, we require you by virtue of your oath to present it.

XXII. Item, whether doth your schoolmaster or usher further their scholars in getting money for their resignations, and whether have any resigned for money?

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE MASTERS, WARDENS, FELLOWS, AND OTHERS OF THE COLLEGE OF ST. MARY, NEAR THE CITY OF WINCHESTER, IN HIS GRACE'S METROPOLITICAL VISITATION, ANNO DOMINI 1635.

[MSS. *Lamb.*, numb. 943. p. 416.]

I.—VII. As Eton.

VIII. As Eton, only reading 'church or chapel.'

XII. As Eton, the word 'decent' omitted.

XIV. Item, whether there be any of your number detected or grievously suspected of any infamous sin, &c.

XIX. As Eton XXII.

XX. As Eton XIX.

XXI. As Eton XX.

XXII. As Eton XXI.

ARTICLES ADDITIONAL MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, UNTO THE WARDEN, FELLOWS, AND OTHERS OF ST. MARY'S COLLEGE NEAR WINCHESTER, IN HIS GRACE'S METROPOLITICAL VISITATION, ANNO DOMINI 1635.

[*Reg. Laud*, fol. 142.]

I. INPRIMIS, whether the schoolmaster and usher of the school in the said college be men of good fame and honest conversation and diligent in the execution of their several places and charges? and whether they or either of them have offered any immoderate or in-

ordinate correction of the scholars of the school? whether they have charged their friends with any extraordinary exactions in behalf of their teaching, exercising, or lodging?

II. Item, whether the scholars of your college have been well and wholesomely provided for in their diet, and decently in their liveries according to the statutes, or have at any time wanted their diet or any part thereof at the time of their public refections in your common hall; and if so, by whose default?

III. Item, whether the number of scholars appointed by the founder to be within the college have at any time been diminished or increased contrary to the statute of the house, and by whom done and by whom tolerated?

IV. Item, whether the officers of your college appointed by the founder to be yearly chosen out of the number of your fellows for the better guiding and ordering of the state of the college, have been yearly chosen at the time prescribed by your founder, and by the consent of the warden and most part of the fellows according to your statutes; or who hath been the cause of their not being chosen, or whether hath any combined themselves against the warden in behalf of such as he should name to an office?

V. Item, whether any person hath intermeddled with the receipt of any part of the yearly revenues of the said college, otherwise than is by your statutes appointed? and have the same revenues been kept, delivered, and disposed according to the statutes of your college?

VI. Item, have the warden and every of the said officers made their yearly accounts of such revenues of the said college as they or any of them have received, and whether the remainder of all the said accounts have been duly answered to the said college, according to the statutes aforesaid, or whether any of the said officers hath converted any part thereof to their private use, contrary to the said statutes?

VII. Item, what allowance the founder hath made to the warden for his diet, wages, and other duties to him belonging, and whether he take his diet by the consent and agreement of such officers, as the statute of your house in that behalf appointeth, or otherwise at his own liking, and whether he take such allowance of diet as well absent from the college as present?

VIII. Item, whether subwarden, schoolmaster, fellows, or usher, have at any time omitted or neglected to take their diet in the common hall of the said college, according to the statute, or have carried or sent for any allowance of bread, beer, or other victuals out of the college to their private houses?

IX. Item, whether any of the fellows of the said college have been, or be of dissolute or scandalous conversation in their life and manners, and whether they have carried themselves dutifully towards their head, and peaceably each towards other, or have been, or are noted, or infamed by any common fame or report of any foul vice or crime, whereby any scandal hath grown unto the said college, and whether all other officers, members, and servants of the said college, have honestly and peaceably carried themselves in their conversations and behaviour, and diligently and faithfully in the execution of their several services belonging to your college?

X. Item, what benefices or other ecclesiastical promotions with cure of souls have the warden, fellows, schoolmaster, or chaplains of the said college, and where are they situate? and what be they, and how are they discharged, and how many held *non graduatis?*

XI. Item, whether such as have been chosen fellows, or scholars, or taken to be schoolmaster, usher, chaplains, clerks, or choristers, have been sincerely chosen and taken without any corruption or reward, according to the true intent and meaning of the founder, and laws of the realm in that behalf provided?

XII. Item, what time of the night ought all the outward gates to be shut, and at what time opened in the morning, and by whom are the keys kept in the night after they be shut? or have any been permitted to come into the college, or go forth in the night time after the gates have been shut, without the consent of such as your statute nameth, and what other by-gates or posterns have you, whereby scholars or fellows may go in or out at night time after the gates are shut?

XIII. Item, are the chapel and other edifices in your college carefully and sufficiently repaired, in such sort as your founder hath prescribed, and by whose default have they been neglected, and have such moneys as have been bequeathed charitably to such use been accordingly employed? and what ornaments are preserved for your quire and church for decency, seemliness, and service therein?

XIV. Item, have any of the lands or hereditaments belonging to the said college been leased out either for lives or for more years than the statutes of your house and laws of the realm do permit, or with hard and uneven conditions for the college in the behalf of the profits of them? what stocks, villains, or bondmen, or provisions are released, and what cometh to the college for them?

XV. Item, whether such sums of money as have been rated for fines or grants of copyholds belonging to your college have been accounted for and paid in unto your college; or in whose hands they remain?

XVI. Item, whether any of the lands or hereditaments of the college have been or are supposed to be occupied by tenants at will, without lease or copy of court roll, or without consent of the most part of the fellows; if so by whose default?

XVII. Item, whether your college woods and timber have been sold or given without the consent of the most part of the fellows (except for necessary reparations of the tenements of the said college) and when wood sales have been made, whether the money for which the timber and wood were sold, have been faithfully accounted for, and answered to the said college? And whether any spoils and wastes have been made of any of the timber, trees, or woods of the said college, and by whom and when?

XVIII. Item, whether any of the ancient buildings within the college made and set up by the founder and others, have been unnecessarily altered or pulled down, and whether any superfluous and unnecessary buildings have been erected within the said college, to the burden and charge of the said college?

XIX. Item, whether any of the timber, lead, freestone, or other store of the college have been taken or had out of the college to serve any private use, except the same hath been sold by the consent of the officers for the time being, and the price duly answered to the said college?

XX. Item, whether any of the carts, horses, geldings, or any other of the stock and implements of husbandry appertaining to the said college have been used for any other use than only for the use of the said college, and by whom and how often?

XXI. Item, whether the warden, subwarden, schoolmaster, or any of the fellows, usher, or scholars of this college, or any of them, have been absent from this college for any longer time yearly than by the statutes of this college is permitted to them?

XXII. Item, whether the whole numbers of the scholars or any part of them have upon any cause been dismissed for a time from the college, whether the benefit of their diet for the time of their absence have been converted to the use and increase of the stock of the college?

XXIII. Item, whether any great and weighty causes and suits concerning this college have been begun, pursued, deserted, or compounded without the knowledge and consent of the fellows of the said college or the most part of them?

XXIV. Item, whether there be any other matter or thing that needeth to be reformed or redressed either in the head or any of the members, officers, and servants of the said college, which by the statutes of the said college, or laws, or canons ecclesiastical of this

realm may be reformed of your own knowledge, or as you do verily believe in your conscience, and what are the same matters, and things, and every of them?

XXV. Item, whatsoever you shall reveal or detect upon any of aforesaid articles, you shall specify the time as well as the offender, so near as you can.

XXVI. Item, what treasure, jewels, plate, ready money, stock of cattles, good debts, utensils of house and implements of worth do you know or have been credibly informed to belong to that college, whether are they in your warden's custody, and whether are they since diminished, and by whom or whose means?

XXVII. Item, whether are those orders enjoined for the good of your college, by the most reverend father in God, Richard Bancroft, late archbishop of Canterbury, in his metropolitan-visitation of the diocese of Winchester, A. D. 1608, duly and orderly observed by you and every of you? if not, by whom and for what causes are they or any of them so neglected and disobeyed?

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE HOSPITAL OF THE HOLY TRINITY IN CROYDON.

[*Reg. Laud*, fol. 206.]

IMPRIMIS, whether the said lord archbishop is and hath been by your founder, and by letters patent under the great seal of England, appointed and authorized visitor of your college, and hath power to punish such offences as are contrary to the statutes and ordinances of the said college, and the founder's intention, and hath also power to enjoin unto you orders for the good of your college, as often as his grace shall see cause?

II. Item, what are the yearly revenues of the said college with the wood sales and all other extraordinary receipts?

III. Item, what are the ordinary charges that go out thereof, *singulis annis*, and what extraordinary?

IV. Item, how many loads of wood are yearly, one year with another, felled on grounds and lands belonging to the said college, and to what uses was and is the same yearly converted?

V. Item, how many beds are there for the poor of the said college, and what other goods, household stuff, and utensils of household, are there in the said college and thereto belonging?

VI. Item, whether there be belonging to the said college a common chest to keep all the donations, charters, and evidences of the same college in?

VII. Item, whether there be a perfect terrier of all such lands and possessions, and an inventory of all such goods as belong to the same college?

VIII. Item, what leases there be made of the same possessions, and to whom they be made, and by whom they were made, and when, and for how many years, or what other terms?

IX. Item, what fines have been taken for the said leases respectively, and by whom, and whether the same have been wholly employed to the use of the said college, or whether any part thereof have been employed to the private use of some other, and of whom?

X. Item, whether any goods moveable or immoveable appertaining to the said college are sold away, and when, and by whom, and for how much were the same sold, and to whom?

XI. Item, whether have the poor of the same college their due allowance according to the ordinances and statutes of the said college, and as they ought to have, as meat, drink, lodging, and apparel, and if not by whose default is it?

XII. Item, have you or any of you taken money for admittance of any of the poor men, women, or children, into the same college, or for procuring them so to be admitted?

XIII. Item, whether the master, warden, schoolmaster, usher, or any of the almsmen or officers of the said college have offended, or do offend against the statutes and ordinances of the said college, and when, and wherein?

XIV. Item, whether the schoolmaster and the usher perform their duties in instructing the youth committed to their charge, and whether is the school house and the schoolmaster's house kept in such repair as is fitting, and whether do the schoolmaster and the usher carry themselves sober and free from scandal as the statutes require, and whether doth the schoolmaster daily read divine prayers in the hospital chapel as is required?

XV. Item, do any of you know of any thing concerning the said college or any part or member thereof that is fit to be amended, declare it and free your consciences.

ARTICLES MINISTERED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO THE MASTER, WARDEN, FELLOWS, AND OTHERS OF GOD'S GIFT COLLEGE IN DULWICH, IN THE COUNTY OF SURREY.

[*Reg. Laud*, fol. 219.]

I.—XIV. The same as Croydon.

XV. Item, what number of fellows, chaplains, clerks, singing men, choristers, scholars, almsmen, and almswomen, or other persons doth the college consist of?

XVI. Item, whether the number of those that serve the quire and all other ministers and officers of your college be now full, and the quire sufficiently furnished with a skilful organist and able singers, and daily service there sung, and doth the master, warden, fellows, and scholars wear their surplices at such times as the statutes of the college do require, and who is negligent therein?

XVII. Item, whether do the fellows being graduates wear their surplice and hood for their degrees of school, and others their surplice and cap, according to the canons and constitutions set forth by his majesty in the convocation, Anno Domini, 1604?

XVIII. Item, whether is the six pounds per annum paid to the six assistants repairing yearly to your college, ordered to be paid unto them by your statutes, and what is their office and duty when they do come, and whether is not their coming more chargeable than profitable to your said college?

XIX. Item, how many bells were there bought by your founder in his life time, and intended for the use of your chapel, and if they be sold or otherwise made away, by whom, and for how much money or other reward were they so sold, and of what weight were they, and whether is there any allowance by your statutes for the diet of the wife of the master, and how much, and whether do the statutes admit her to live in the college with her husband?

XX. Item, whether is, or lately was your communion table placed in the body of your church, and not in your chancel, if yea, by whose direction was the same, and whether was not the same first placed at the east end of your chancel?

XXI. The same as Croydon XV.

INSTITUTIONES IN VISITATIONE METROPOLITICA REVERENDISSIMI DOMINI GULIELMI, PROVIDENTIA DIVINA CANT. ARCHIEPISCOPI, ETC., TENTA IN DOMO CAPITULARI ECCLESIÆ CATHEDRALIS SANCTÆ TRINITATIS WINTON. DIE VENERIS, DECIMO NONO VIDELICET DIE MENSIS JUNII ANNO DOMINI MDCXXXV. PER VENERABILEM VIRUM NATHANIELEM BRENT LEGUM DOCTOREM, AC MILITEM, VICARIUM DICTI REVERENDISSIMI PATRIS IN SPIRITUALIBUS GENERALEM, AC COMMISSARIUM SPECIALEM IN HAC PARTE LEGITIME CONSTITUT. IN PRÆSENTIA MEI EDWARDI COLE, SENIORIS, NOTARII PUBLICI, DEPUTATI WILHELMI SHERMAN, NOTARII PUBLICI DICTI DOMINI ARCHIEPISCOPI, REGISTRARII PRINCIPALIS ACTUARII.

[*Reg. Laud*, fol. 144. b.]

I. Imprimis præfatus dominus commissarius injunxit venerabili viro Johanni Young, S.T.P., decano, et capitulo dictæ ecclesiæ cathedralis sanctæ Trinitatis Winton., ad providend. quatuor vestes sacerdotales, Anglice 'four copes,' videlicet, duas earum hoc Anno Domini MDCXXXV., et alias duas vestes sacerdotales prox. anno sequente, videlicet MDCXXXVI.

II. Item, Dominus injunxit præfato venerabili decano et capitulo ad transcribendum et transmittendum præfato reverendissimo patri Cant. archiepiscopo veram copiam statutorum suorum, citra festum sancti Michaelis archangeli prox. sequent. hujusmodi visitationem.

III. Item, Dominus injunxit hortulum, in occidentali parte cœmeterii dictæ ecclesiæ, citra mensem eradicandum, omniaque ædificia infra muros dicti cœmeterii in occidentali parte ejusdem et alibi diruenda fore, citra diem sive festum beatæ Mariæ Magdalenæ prox. sequent., Anno Domini MDCXXXVI., et generaliter omnes limites dicti cœmeterii præservari et reparari.

IV. Item, Dominus injunxit venerabili decano et præbendariis, omnibusque et singulis aliis quibuscunque ob majorem reverentiam in ingressu ad chorum et egressu genu flectere, decenter et constanter stare temporis lectionis symbolorum.

V. Item, Dominus injunxit, quod nullus dicti chori præsumat legere epistolas sive evangelium, nisi prius sit in sacris ordinibus constitutus, dictasque epistolas et evangelium in dies forè legend. ad sacram mensam eucharistiæ.

VI. Item, Dominus injunxit præfato decano et capitulo, quod ma-

joribus festis et solennibus ipse decanus et præbendarii seriatim in personis suis propriis sacra peragunt, dictasque epistolas et evangelium perlegant ad sacram mensam eucharistiæ prædict.

VII. Item, Dominus injunxit, quod nemo præsumat ambulare in ecclesiæ tempore divinorum, vel sedere coopertus in choro.

VIII. Item, Dominus injunxit, quod unus virgiferorum quotidie personaliter attendat in choro tempore divinorum, et prædicationis verbi Dei.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHERS OF THE CATHEDRAL CHURCH OF GLOUCESTER, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF GLOUCESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* foll. 236. a, b. 237. a.]

I. Imprimis, That the church evidences and muniments shall not be kept abroad, in the city, or elsewhere, in any particular or private man's hands, but that they shall be kept in some private room within the limits of the church, and particularly in the room which anciently was assigned unto them, and was of late detained by Mr. Aisgill, as a part of his prebendal lodgings; and the chapter clerk, by consent of the dean and chapter, shall have a key to that room, and make a catalogue of all those evidences, that come to his hand, together with a repertory of the matters therein contained, for the use of the dean and chapter aforesaid.

II. Item, That none of those, who preach in your cathedral church, either in their turns or otherwise at any other time, do in their prayers before their sermons omit any one particular commanded in the five and fiftieth constitution of the late canons published in Anno Domini MDCIV. mentioned in the twelfth article of enquiry ministered unto you in our said visitation.

III. Item, That no place or office belonging to your church, of

what sort, or on what condition soever, shall at any time hereafter be granted in reversion.

IV. Item, That those of the choristers and other ministers of your church, who are disorderly, unruly, and wilfully negligent in performance of their several duties, and do not after wholesome admonition or correction reform themselves, and conform their manners, be expelled their places, that no unseemliness or disorder may from henceforth any way offend your church; and namely, that Thomas Longe and Richard Longe, two of your choristers, who are presented for incorrigible boys, be forthwith removed from their places or stations in your church, and others chosen in their rooms.

V. Item, That your petty-canons, and singing men have all right done unto them, concerning their houses, whereof they make complaint unto us in their answers, that they have received but hard measure, and therefore we require an account from you touching the same, and that you search your registry for an act. concerning those houses made by me, when I was dean of your church; and if you find that any such were made, to transcribe it, and with the aforesaid account to signify, how it hath been since observed, that, as we shall see cause, we may take further order for them.

VI. Item, That you keep your church, and churchyard, from all manner of profanation, and suffer no encroachment to be made thereon; and if any such be, by houses there already built, or by dung miskins, or any other means, to certify unto us the manner of the offence, and the names of the offenders, that, as is fit, we may provide a remedy for restitution thereof unto the former consecrated uses.

VII. Item, That the almsmen and officers of your church, who do not daily frequent divine service in your church, having no just impediment to hinder them, be taken notice of, and presented either to us or your ordinary, that they may receive condign punishment for such their neglect, or at least that his majesty may be informed, in whose gift they are, to the end they may be better regulated hereafter.

VIII. Item, In regard it is his majesty's express pleasure, that the bodies of cathedral churches should not be pestered with standing seats, contrary to the course of cathedrals, and the dignity of those goodly piles of buildings, we must and do require you, that all standing and fixed seats, as well those where the mayor and aldermen's wives use to sit, as other between the pillars, be taken down, and other moveable ones fitted into their rooms, according to such directions as we gave to the dean by our late letters written to him; but the seat where the mayor and his brethren used to sit, as also that

where the dean and prebends used to sit in sermon time, (because to our knowledge they are without blemish to the church, and more convenient than they can any where else be placed,) we do hereby require, that they be left standing to the use aforesaid.

IX. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER OF WORCESTER, MADE UPON THEIR JOINT AND SEVERAL ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF WORCESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, fol. 237, a.]

I. IMPRIMIS, That all your prebendaries and other ministers of your church be continually resident in their several places, as the statutes of the church require.

II. Item, That none be admitted into any place of your quire, before he be first approved of for his voice and skill in singing by such of your church as are able to judge thereof, and that the places there, as they fall void, be supplied with men of such voices as your statutes require.

III. Item, That hoods, square caps, and surplices be constantly used, according to the canon in that behalf provided, by the dean, residentiaries, petty canons, and other ministers belonging to your church, whensoever they come to administer, or hear divine service.

IV. Item, That no timber trees growing upon your ground be hereafter sold, wasted, or made away, but that they be with care preserved for the only use and repair of your church.

V. Item, That your choristers be duly and diligently catechised; which hath been formerly too much neglected.

VI. Item, That your churchyard be decently and without profanation kept, and that you take care, that the bones of the dead may not lie scattered up and down; but that they be gathered together and buried, and that the chapel called *capella carnaria*, situate at the entry of your cathedral, now profaned and made a hay barn, be restored and employed to the wonted use; and that the encroachments made upon your churchyard, and other hallowed ground about your church, be likewise restored, and laid open for those ancient uses, to which they were dedicated.

VII. Item, That as much as in you lies you prevent the common thoroughfare made through your close.

VIII. Item, That the muniments which concern the public state of your church, be presently taken from every particular and private person, that hath any of them in his custody; and that for ever hereafter they be carefully preserved and kept together in some convenient place, which shall be thought fit for that purpose by the dean and chapter.

IX. Item, That your porters, sexton, and other your church officers, do, if they be able, serve their places in their own persons.

X. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE CHAPTER OF THE CATHEDRAL CHURCH OF NORWICH, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF NORWICH, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, fol. 237. b.]

I. IMPRIMIS, That no almsmen, or others, that have any dependance on your church, shall enjoy the profits of their places, until they have taken an oath to observe the statutes of your church.

II. Item, That your minor canons, though not graduates, do wear square caps together with surplices, when they come to administer divine service in your quire.

III. Item, That that part of your churchyard, which with your leave is inclosed, and made a garden, be laid to your churchyard again, and special care taken that it be kept without profanation for the time to come.

IV. Item, That all postern doors into your churchyard be stopped up, though the houses unto which they belong be out on lease.

V. Item, That you be careful to set up the bishop's consistory in some convenient place towards the west end of your church; but that no door or window be thereby hindered or defaced.

VI. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER OF LICHFIELD, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF LICHFIELD, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, foll. 237. b, 238. a.]

I. IMPRIMIS, That the two pair of organs in your church, which are much defective, be speedily amended, and if it will stand with the grace of your church, and be more convenient and useful for your quire (as we conceive it will) that you put them both in one, and make a chair organ of them.

II. Item, That the frame of your great bells, which is much decayed, be substantially repaired without delay.

III. Item, That William Unit, — Apsley, and Richard Adams, laymen, and having no place in the church, who shewed themselves among your petty canons in their college, where they live as inmates, on purpose to free themselves from undergoing of offices in the commonwealth necessary for his majesty's service, be forthwith discharged from their dwellings or lodgings in the said college, that they may live publicly amongst other laymen, and bear such offices as shall necessarily and fitly be imposed on them, as the governors of that college will answer it at their peril; and that no man of the like condition be at any time received there again.

IV. Item, That that part of the choristers' house which is leased out, be taken in again by giving some reasonable consideration (if peaceably it may be so done); but if the leassee shall be obstinate, and not condescend to such a fair offer, then that you send up word either to ourself, or our vicar-general, that we may think of some other course to be taken.

V. Item, That your churchyard walls, where they are broken or decayed, be made up again, and firmly repaired.

VI. Item, That you take care, as much as in you lies, of your church close, that it be not made a thoroughfare for carriages, or any other way profaned; and if any will be wilful and obstinate to abuse that place, that you take notice by sufficient witnesses of the

persons, and the manner of their abuse, and return their names unto us, that they may be called to answer their ill carriage and unruliness in the high commission court.

VII. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN, PREBENDARIES, AND OTHERS OF THE CHAPTER OF THE CATHEDRAL CHURCH OF CHICHESTER, MADE UPON THEIR JOINT AND SEVERAL ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF CHICHESTER, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, fol. 238. a, b.]

I. IMPRIMIS, That none of your prebendaries, residentiary or at large, do at any time come into your quire to hear divine service or sermons, without a surplice, or without square caps, and hoods fit for their degrees.

II. Item, That all houses, rooms, stables, and outbuildings, belonging to any one of your church, be kept in good repair; and particularly that the house lately belonging to Dr. Andrewes, your chancellor, the stable, and some other rooms belonging to Bishop Shirourne's prebendaries, and also the hall and kitchen belonging to the corporation of your vicars choral, be well repaired without delay, and so maintained hereafter.

III. Item, That the plot of ground, called Paradise, adjoining to your church, and within your cloisters, which hath been heretofore a burying place, and is now by reason of a lease thereof, made by your predecessors, converted into a private garden, be by some fair means

restored, and reduced into its pristine and consecrated use; and if the leassee shall be obstinate and unreasonable in restitution of it, that you give us notice thereof.

IV. Item, That you use some means with Mr. Peter Cox, an alderman of the city of Chichester, that the piece of ground called 'Campus,' now in his possession, be laid open again, that the scholars of your free school may have liberty to play there, as formerly they have had, time out of mind; and if he shall refuse, to give us notice or our vicar general, upon what reason and ground he doth it.

V. Item, That Bishop Shirburne's four prebendaries do from henceforth keep residence on their prebends, as is appointed by their founder's statutes, and as by oath they are tied.

VI. Item, That you provide copes fitting for the service of your cathedral, by one a year, until you be sufficiently furnished with them.

VII. Item, That Mr. Nutt and Mr. Southcot yield up, without delay, what they have encroached upon in your churchyard, that it may be applied to the right use.

VIII. Item, That no postern doors into the churchyard be suffered.

IX. Item, That the meetings and hospital invitations anciently observed by your residentiaries, and by them kept quarterly for the quire, be still maintained. Or else, instead of those invitations, that the same money be still given by the residentiaries, by way of perdition; which I am informed some of them have lately begun to give, so that the quire acknowledge it to be a benevolence, and that they carry themselves in that respectful manner to the residentiaries, as befits them to do.

X. Item, That the stall-wages be restored to the vicars chorals, due to them for doing service all the year at the high altar.

XI. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the Church of England) one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHER OF THE CATHEDRAL CHURCH OF PETERBOROUGH, ALIAS BOROUGH ST. PETER, MADE UPON THEIR ANSWERS TO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF PETERBOROUGH, ANNO DOMINI MDCXXXV.

[*Reg. Laud,* foll. 238. b, 239. a.]

I. IMPRIMIS, That the encroachment of three yards in length, and about five yards in breadth, made upon your churchyard, and enclosed for the enlargement of one of your prebendaries' gardens, be presently laid open, and the ground restored to the former use, and that care be taken that all other indecent usage and profanation of your churchyard be speedily redressed.

II. Item, That a consistory be erected in some convenient place towards the west end of your cathedral church, wherein cases reserved and proper unto the lord bishop his audience, may be debated and determined; but not to prejudice the country thereby, by calling men that live far remote (the shire being very long) to make their appearance there, and answer unto such matters, as have been usually, and may be conveniently tried in other parts of the diocese.

III. Item, That enquiry be made after the executors or administrators of dean Fletcher, that some satisfaction may be had from either by a fair composition, or by compulsion of the law, for the great bell, which through his means, in his time, was taken away: and that the ring of bells, which wants repair, be suddenly amended, and that you give us an account of your doings herein.

IV. Item, That those of your quire, who are defective in skill or voice, be removed, and some others more worthy taken into their places, unless they use means to better their own ability, or provide that their rooms be sufficiently supplied, and that condign punishment be inflicted on such as are negligent in doing their services.

V. Item, That until you have received statutes (which shall be provided for your church) you be regulated and governed by the injunctions of archbishop Parker, our worthy predecessor, and your own decrees made by common consent, as is the use and custom amongst you.

VI. Item, That the fifty-three pounds, six shillings and eight pence, allowed by your dotation to be yearly employed in reparations in

general, be not so wholly bestowed on other things, though perhaps in some sort necessary, as that the repair of the church itself be neglected: and if the twenty pounds a year contained in your said dotation (which you answer you do not receive) be by any unjust or indirect means detained from you, upon knowledge thereof, we shall yield you all just and fit assistance for recovery of the same.

VII. Item, That enquiry be made after the executors or administrators of Mr. Dove, sometimes the fifth prebendary in your church, that satisfaction may be had from them for unmannerly taking away a pair of gates set up by the said Mr. Dove betwixt a new wall by him erected, about an enclosure of a parcel of ground taken in, to make a backside or garden for the house belonging to his prebend, and another wall enclosing a little parcel of ground belonging to the third prebendary's house; thróügh want of which gates great annoyance by the defilement of some nasty people is brought upon the inhabitants thereabouts, and that consecrated ground intolerably profaned. Wherefore we require you to make speedy recourse unto the said executors or administrators, and return unto us an account of their answers, that thereby (as we shall find cause) we may provide a remedy for redress of so abusive an injury.

VIII. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the twentieth day of February, in the year of our Lord God (according to the computation of the Church of England,) one thousand six hundred and thirty-five, and of our translation the third.

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE DEAN AND CHAPTER, AND OTHERS OF THE CATHEDRAL CHURCH OF ST. PAUL, LONDON, MADE UPON THEIR ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION, DEPENDING IN THE DIOCESE OF LONDON, ANNO DOMINI MDCXXXVI.

[MSS. *Lamb.*, numb. 943. p. 463.]

I. Imprimis, That square caps as well as surplices and hoods be daily used by all those of your quire who ought to wear them without any omission.

II. Item, That those officers of the Company of Mercers who for the time being claim and enjoy the government of the school commonly called Paul school, do at some certain time and place by you the dean and two others of your prebendaries residentiaries appointed, shew to you the said dean and prebendaries by what right the government of the said school is invested in them, and render us an account of what you find.

III. Item, That special notice be taken that none of your quire, who do also belong to his majesty's chapel, do escape without condign punishment, if at any time they neglect performance of their duty in both places.

IV. Item, That some fit houses (if any such be) belonging to your church, be suffered to run out of lease, and then reserved for your several residentiaries, who now are forced to dwell in hired houses, having none belonging to their places.

V. Item, That due and diligent observance be made of all manner of profanations in your church and churchyard, and a particular thereof delivered unto us, that a remedy may be ordained.

VI. Item, That you the dean and prebendaries do carefully observe the late decree in Star Chamber, which will help much to repress the lay dwellers and inmates within the precincts of your church, and (if need be) we shall be ready to yield you further assistance.

VII. Item, That you the dean with two or three of your prebendaries residentiaries do at some certain time and place call those lessees who hold vaults or shrowds under your quire to exhibit their leases, and then examine the validities of them, that (if possible) they be lawfully avoided, and further misusage of those vaults prevented; however let care be taken that no more be hereafter let, and that in like manner you call those laymen that have cellars under the body of your church, and examine by whose grant or permission they hold them, and let us have a certificate of the particulars.

VIII. Item, That no house belonging to the college of your petticanons (after the expiration of the leases now afoot) be hereafter made or granted to any laymen or others, but that they be wholly conserved for the habitation of your petticanons, and only occupied by them, to whose places they were anciently assigned, and do properly belong.

IX. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal.—Given at our manor of Lambeth, the ninth day of May, in the year of our Lord God MDCXXXIX.

ORDERS FOR THE CATHEDRAL CHURCH OF WORCESTER.

[*Reg. Laud*, fol. 274.]

To all Christian people to whom these presents shall come, William, by the providence of God lord archbishop of Canterbury, primate of all England and metropolitan, sendeth greeting in our Lord God everlasting. Whereas complaint hath been made to us of divers matters amiss in the cathedral church and city of Worcester, upon which controversy hath arisen between our reverend brother the lord bishop of Worcester and the dean and prebendaries of the said cathedral church, concerning all which the said parties respectively by their letters appealed to us, submitting themselves wholly to our arbitrament herein, whereupon we taking into consideration the said complaints, and having fully heard all particulars in the presence of the counsel learned of the said bishop on the one part, and in the presence of Richard Steward, doctor of the laws and clerk of his majesty's closet, and Stephen Boughton, master of arts, and sub-dean of his majesty's chapel royal, both prebends of the said church on the other part, and in the presence also of the learned counsel of the mayor and his brethren of the city of Worcester aforesaid, and all parties consenting to stand to and abide our order therein, we do by these presents order and think fit,

I. That the said lord bishop shall have and exercise his visitation in and upon the cathedral of Worcester, and the dean, prebends, and other members thereof, triennially beginning the same at such time (upon reasonable warning given) as his lordship shall think meet and fitting, but shall not continue it above six months at any one visitation.

II. That each and so many of the prebendaries of the said cathedral church shall abide and reside upon their prebends at the said church, and so long as by their statutes is or shall be provided and appointed, during which time they shall keep moderate hospitality for the inferior members of the said church, and shall not be tied to any other.

III. That with all convenient speed some copes be procured by the dean and chapter for the service of the church, as the estate and revenues of the same may afford, the decays and necessary repairs of

the said church considered of, and in some reasonable measure forth done.

IV. The sacrist of the said church shall be examined, whether the plate belonging to or used for and at the sacrament of the Lord's supper hath been lent out to feasts, or used and employed at their own houses, or to profane uses, and good order to be taken that it be not so by any means hereafter; and if they be not very sufficiently furnished with plate for the due service of the altar or communion table, that then the dean and chapter be moved to dispose of some of their common plate for that use and service, and to get it consecrated for the same, which said plate they have now little or no good use of, unless for needless feasts and meetings at the audit, which may better be forborne and spared, at least till their decayed church be repaired.

V. That whereas the lord bishop hath bestowed a very fair upper front for the altar or communion table, his lordship may be pleased to bestow a lower front also, or in case he refuse so to do, then the dean and chapter shall procure or make a lower front for the said use, answerable to the upper front so given as aforesaid. And also shall procure or cause to be made a pall or covering for the middle part of the said altar or table for the decent adorning of the same, with as much speed as the necessary repairs of that church will permit, for they must be first done.

VI. That the usual morning papers at six of the clock shall be from henceforth read or celebrated in our Lady's chapel, at the east end of the said cathedral church.

VII. That the two cottages or houses standing in the churchyard of the said cathedral, and upon the consecrated ground of the same, shall be pulled down and demolished, if it be made appear they are so built on hallowed grounds.

VIII. That the preaching place shall be from henceforth at the west end of the quire immediately without the same, and that there shall be made, first a decent seat or chair for the lord bishop, then a convenient seat or seats on one side for the dean and prebendaries, and other members of the quire, and on the other side for the mayor and aldermen of the said city, according to the discretion of the dean, but all and every the said seats to be moveable and removed (save only at sermon times) into some fit place about the church, at the discretion of the dean and chapter, and that all seats now standing shall be removed out of the body of the said church, with all convenient speed, and that all the seats now standing in the choir, betwixt the end of the stalls and the altar, be speedily likewise taken away.

IX. The evening service in the said cathedral church shall begin at three of the clock in the afternoon on Sundays, at which the mayor and aldermen are to be present, and the lecture (if there be any) shall begin after the prayers of the said church are ended; and for the better placing of them at the quire service, there shall be one of the stalls next to the bishop's throne, or archdeacon's seat, a little elevated for the mayor to sit in, and a desk with a cushion put before him, and the aldermen, &c., shall sit in the stalls next the mayor, so many as may be placed without hindering the quire men, and the rest to be placed so near as conveniently may be to the mayor, at the discretion of the dean.

Mr. Hardwick shall not be suffered to preach neither in the cathedral nor in any other church in the city of Worcester any more, and for Mr. Halseter he shall attend the dean and chapter, and give satisfaction to them concerning his abilities and conformity, and obtain their good will, or else he is to be forbidden also, and not suffered to preach any more in the said cathedral church. The like course is also to be taken with all his successors in the said lecture, that none be hereafter admitted lecturer there without the approbation both of the lord bishop and the dean, and in case the mayor and his brethren come not to divine service in the quire on Sundays, &c., in the afternoon, then there shall be no lecture at all preached in the said cathedral church.

X. Lastly, that the conduit and water pipes which were made and are for the use and service of the said dean and prebendaries, shall be repaired at their own cost, and that the said lord bishop of Worcester, if he please, shall have the free use and liberty of the same, for water to serve his house according to the ancient custom, by a pipe or pipes derived from theirs, provided the same be done without detriment to the conduit from whence it is taken. In witness whereof we have caused our archiepiscopal seal to be put hereunto. Dated the 26th day of May, in the year of our Lord MDCXXXVII., and in the fourth year of our translation.

CERTAIN ORDERS SET DOWN AND APPOINTED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE KEPT AND OBSERVED BY THE NOW DEAN AND CHAPTER OF THE CATHEDRAL CHURCH OF ST. PETER, EXON, AND THEIR SUCCESSORS FROM TIME TO TIME, ACCORDING AS THE SAID LORD ARCHBISHOP WAS REQUIRED AND ENTRUSTED BY HIS SACRED MAJESTY TO SEE DONE, AS FOLLOWETH.

[MSS. *Lamb.*, numb. 943, p. 467.]

I. First, whereas it pleased his most gracious majesty out of his princely care for the good and welfare of that church, and the members thereof, to restrain the now dean and chapter from letting leases and renewing of estates in any of their manors, or other hereditaments, until such time as certain differences arising amongst them might be fully heard by us, and settled, and such a course thought on, as might best accommodate that church, and some necessary reparations thereof; and whereas also they themselves have jointly under their hands submitted this to our judgment and ordering, we do therefore hereby order and decree, that this restraint shall from henceforth be taken off. But with this proviso by his majesty's special command, viz., that no lease of any manor belonging to that church shall be let for ever hereafter beyond the term of one and twenty years; and that neither the church nor the lessee presume to turn anything into copyhold, that is at this present day in lease, or was in lease at such time as the grand lease or leases granted in King Edward the Sixth's time first made for fourscore and nineteen years, or at any time since. And if any tenant attempt the doing hereof before or after the renewing, he shall be utterly debarred from taking any further estate. And further we do order, that upon the renewing of the several leases of the said manors, such a way shall be taken, that both the dean and chapter and their successors, and their lessees shall be for ever hereafter debarred from granting of any copy of any thing, which was at the making of the said original lease, or leases, or at any time since, leased by deed. Notwithstanding this shall be no hindrance, but that the ancient copyholds, which never were in lease since the making of the said original lease, or leases, may be from time to time granted according to the customs of the several manors respectively. And it is

likewise hereby ordered that the leases which were formerly renewed to Peter Senthill *alias* Sainthill, Esq., shall at their next renewing be in the same condition with the leases of the rest of the manors.

II. It is likewise ordered and decreed by joint consent, that when all or any of the leases of the manors aforesaid shall come to be renewed either now or hereafter, *toties quoties*, the dean and chapter shall from time to time out of every hundred pounds they receive for a fine or fines lay up into the church stock the sum of ten pounds towards the necessary repairs of the church, organ, cloisters, and churchyard, but to be employed upon no other use, and whatever is not laid out as aforesaid to be safely kept in ready money for the like use when need shall require. And this to be done over and above the ordinary and usual reparations, to which the dean and chapter stand bound by common right and duty, until such time as the church be thoroughly repaired; and then this stock may serve to maintain it for ever. It is likewise ordered, that a fair account be kept of the receipts and layings out of this money from time to time by the dean and chapter aforesaid, and presented once a year to the lord bishop of Exeter for the time being to be put into his registry. And if any waste happen to be made, or any doubt or difficulty arise touching the premises, which the lord bishop of that diocese cannot settle, then recourse is to be had to the lord archbishop of Canterbury for the time being, as at this present there was.

III. It is further ordered, and we do hereby heartily pray and require the lord bishop of Exon and his chancellor, by themselves, or their commissioners, to view diligently and examine all encroachments, or nuisances that are made either upon the church, or churchyard by buildings or any other profanation, and the same to be remedied, if possibly they can, or otherwise to return the offenders' names up to ourself, or our successors, that they may be proceeded against in the high commission court, as their causes shall merit. And this we shall heartily pray the lord bishop of Exeter and his successors to take care of, till the abuses be thoroughly amended, and we hope that will be a means to keep others from rising in their places.

IV. It is also ordered and decreed, that no houses in city or town corporate (having no land laid to them) belonging to the dean and chapter, that now are in lease for years, shall be from henceforth devised by them for lives, or beyond the term of one and thirty years; and if any house or houses be now standing upon the church-yard, the lease thereof shall never be renewed, but after the term expired the same shall be demolished, and never any more built on that or any other consecrated ground.

V. And lastly, whereas the ancient monuments of King Edward the Confessor the first founder of that church, and Egitha his queen, and Leofricus first bishop of that see, have by injury of time been much neglected and defaced, it is hereby ordered that the same shall be forthwith repaired, and beautified, and so kept from time to time clean, and decent. And so we pray God Almighty bless that church and the members thereof, with the true fear of His holy Name, and peace among themselves. Given at our manor-house at Lambeth the seventh day of June in the year of our Lord MDCXXXIX. and of our translation the sixth.

W. CANT.[b]

ORDERS ENJOINED BY THE MOST REVEREND FATHER IN GOD, WILLIAM, LORD ARCHBISHOP OF CANTERBURY, HIS GRACE, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO BE OBSERVED BY THE MASTER, WARDEN, FELLOWS, CHAPLAINS, AND OTHERS OF THE COLLEGE OF ST. MARY, NEAR THE CITY OF WINCHESTER, MADE UPON THEIR ANSWERS UNTO THE ARTICLES OF ENQUIRY GIVEN THEM IN CHARGE IN HIS GRACE'S METROPOLITICAL VISITATION THERE ACTUALLY EXERCISED, ANNO DOMINI MDCXXXV.

[*Reg. Laud*, fol. 147. b.]

I. IMPRIMIS, That none who is incorporate a member of your college, of what quality soever, do at any time, without a just impediment or constraining necessity, neglect his coming in due time unto morning and evening prayer in your chapel; and namely that George Johnson, one of your fellows, be more diligent to perform his duty therein, than formerly he hath done.

II. Item, That the whole divine service, according to the form of the Book of Common Prayer, be always read on Sundays and other solemn days, without omission of the Nicene Creed, or any other part thereof.

III. Item, That your chapel be from time to time kept in good repair; the ornaments therein be made seemly, your communion table comely and decently adorned, and also placed close to the east wall of your chancel, having the ends standing north and south, with a rail enclosing the same.

[b] [From an extract of the Reg. of the D. and C. of Exeter, appended to this document in Lamb. MSS., it appears that they accepted these orders June 20.]

IV. Item, That your fellows' and scholars' commons be augmented according to the statute of provision, and fire allowed in your hall in the winter time, or such days as your statute doth require.

V. Item, That your warden for the time being have from henceforth no allowance of diet, when he is absent from your college, unless your statutes do allow it unto him.

VI. Item, That your warden, fellows, and chaplains, and other the officers of your college, do usually frequent your college hall at meal times, and take their diet there, as your statutes do enjoin; and that none be suffered to carry their commons to private houses.

VII. Item, That your college gates be every day shut up at due and appointed times, and that none be permitted to come in or go out in the night season, without consent of the governors of your college, and upon special and urgent occasion.

VIII. Item, That that fellow of your college, that is rider for the keeping of the courts, be from time to time made acquainted with all fines and grants of copyholds belonging to your college; and the true accounts be thereupon duly given up unto those that are appointed by your statutes to receive them.

IX. Item, That your warden make satisfaction for the unnecessary charge he hath put your college to, in building himself lodgings, a staircase, and balcony window, and for the college money he expended in furniture for those his lodgings and buildings, amounting (as we are informed) to ccxx*l.*

X. Item, That the allowance agreed upon in the lord archbishop Bancroft's time, our worthy predecessor, be observed by your warden, and others, the members, and officers of your college, being very favourable on the warden's behalf; and that the ten pounds, which your warden yearly takes for wine, be bestowed as is appointed by your college statutes.

XI. Item, That such reverence be used in your chapel, both in your access thereunto, and recess therefrom, and also in service time, as is practised in cathedral churches, and is not dissonant to the canons and constitutions of the Church of England; and that no fellow, or others belonging to your college, of what degree soever, presume to come thither without his cap and hood.

XII. Item, We require that these our injunctions be carefully registered and observed.

In witness hereof we have hereunto put our archiepiscopal seal. Given at our manor of Lambeth the eight and twentieth day of May, in the year of our Lord one thousand six hundred and thirty-six, and in the second year of our translation.

ORDINATIO PRO COLLEGIO ETONENSI AD ELIGEND. QUINQUE EX EORUM SEPTEM SOCIIS E COLLEGIO REGALI CANTABRIGIÆ.

[*Reg. Laud*, fol. 258, b.]

Guilielmus, providentia divina Cant. archiepiscopus, totius Angliæ primas et metropolitanus, dilectis in Christo præposito et sociis collegii de Etona Diœcesi Lincoln. salutem et gratiam.

In visitatione nostra metropolitica diœc. Lincoln., et collegii vestri, nuper proposita nobis fuit querela, ex parte quorundam sociorum collegii Regalis in academia Cantabrigiensi, quod cum communis fundator utriusque collegii prædicti Henricus sextus, piæ memoriæ, quondam rex Angliæ, collegium vestrum de Etona, de decem sociis fundaverit, et in loca vacantia sociorum collegii vestri primo et ante omnes ordinaverit eligi socios collegii Regalis, vel eos qui prius fuerint in eodem, et ex causis honestis et licitis recesserint ab ipso, si qui tales inventi fuerint habiles et sufficientes; vos tamen contra statuta collegii vestri septem socios tantum jamdiu habueritis, et in præsenti habeatis, et in loca vacantia sociorum collegii vestri sæpius eligatis alios de aliis collegiis, vel locis, ad arbitrium vestrum, licet habiles et sufficientes in Regali collegio prædicto inveniantur; unde præfati socii collegii Regalis a nobis humiliter petierunt, ut velimus ordinare numerum decem sociorum collegii vestri in posterum perimplendum esse, et loca eorum vacantia ex sociis collegii Regalis, et non alibi, supplenda esse, si habiles et sufficientes in collegio Regali prædicto inveniantur. Nos vero auditis iis omnibus, quæ coram nobis utrinque proposita fuerunt, post maturam deliberationem de perimplendo numero decem sociorum collegii vestri in præsentia aliquid decernere noluimus, cum nobis constet collegium vestrum ab Edwardo quarto, quondam rege Angliæ, immediato fundatoris vestri successore, fuisse dissolutum, et ab eodem deinceps (sed reditibus ejusdem multum imminutis) restitutum, et ab eo tempore citra numerum sociorum vestrorum nunquam septenarium excessisse; adeoque noluimus consuetudinem collegii vestri in hac re ex verisimilibus causis tamdiu receptam subito immutare. Cæterum cum ex statutis collegii vestris nobis etiam constet, collegium vestrum esse originem et seminarium collegii Regalis, et fundatorem vestrum communem desiderasse, ut inter utrumque collegium suum arctissima conjunctio, consociatio, et charitas in perpetuum intercederet, et in electione sociorum collegii vestri jusserit primam et præcipuam rationem habendam esse sociorum collegii Regalis Cantabrigiæ, vel eorum, qui prius fuerit in eodem,

et ex causis honestis et licitis recesserint, atque ad loca vacantia sociorum collegii sanctæ Mariæ Wintoniensis (ad cujus exemplum collegium vestrum fundatum est) socii collegii Novi Oxoniæ tantum, et nulli ex aliis collegiis aut locis electi fuerint a fundatore ejusdem; nos ad promovendam fundatoris vestri voluntatem, et desiderium in concilianda conjunctione et charitate inter utrumque collegium suum prædictum, ordinamus, et decernimus, quod ex septem sociis collegii vestri continuo quinque ad minimum eligantur in perpetuum de sociis collegii Regalis prædicti, vel de eis qui prius fuerint in eodem, et ex causis honestis et licitis recesserint ab eodem, si qui tales habiles et sufficientes reperti fuerint; et quod nulli in posterum eligantur per vos aut successores vestros ex aliis collegiis vel locis in socios collegii vestri, quamdiu numerus quinque sociorum vestrorum ex sociis collegii Regalis prædicti non fuerit perimpletus; mandantes et injungentes hanc nostram ordinationem et decretum a vobis et successoribus vestris in perpetuum observari. In cujus rei testimonium sigillum nostrum archiepiscopale præsentibus apponi jussimus. Dat. in manerio nostro de Lambeth undecimo die mensis Martii, anno Domini (stilo Angliæ) MDCXXXVI. et nostræ translationis anno quarto.

AN ORDER MADE THE TWENTIETH DAY OF AUGUST, IN THE YEAR OF OUR LORD GOD 1634, BY THE RIGHT WORSHIPFUL SIR NATHANIEL BRENT, KNIGHT, DOCTOR OF THE LAWS, VICAR-GENERAL TO THE MOST REVEREND FATHER IN GOD, WILLIAM, BY GOD'S PROVIDENCE LORD ARCHBISHOP OF CANTERBURY, IN THE TIME OF HIS GRACE'S METROPOLITICAL VISITATION, HELD AT BOSTON, TOUCHING THE REPAIR AND MORE ORDERLY KEEPING AND DECENCY IN AND ABOUT THE CHURCH CHANCEL AND CHURCHYARD OF BOSTON AFORESAID, WITH OTHER THINGS THEREUNTO PERTINENT, DECREED AND ORDERED THEN AS FOLLOWETH.

[*Reg. Laud,* fol. 129.]

I. Imprimis, it is ordered, that all the seats in the body of the said church shall be taken down and rebuilded in an uniform manner, as they ought to be, leaving a fair spacious alley in the middle of the church.

II. Item, it is ordered, that all the pavements of the said church

and chancel shall be levelled and made even, and all the gravestones laid likewise even in a comely and decent manner.

III. Item, it is further ordered, that the gallery at the east end of the said church shall be taken down and removed, and set on the north side of the same church.

IV. Item, it is further ordered, that the whole fabric of the church and chancel, especially the roof and glass windows of the same, shall be well and sufficiently repaired and amended, and new whited all over, and adorned with devout and holy sentences of Scripture written on the walls thereof, divers of which sentences shall tend to the exhortation of the people to obedience to the king's most excellent majesty, his heirs and successors.

V. Item, it is further ordered, that the Ten Commandments and the king's majesty's arms shall be fairly placed and painted in the east end of the said church.

VI. Item, it is further ordered, that the bells belonging to the said church shall be newly hanged, and have new wheels, yokes, and frames made to them, and substantially repaired and amended in all other things wherein they are defective and out of repair.

VII. Item, it is further ordered, that the church-yard belonging to the said church shall be decently and orderly kept, and not profaned by any unclean thing, and shall also be maintained with a strong and sufficient fence to keep out swine and other noisome creatures from digging and rooting up the same.

VIII. Item, it is further ordered, that the room over the porch of the said church shall be repaired and decently fitted to make a library, to the end that in case well and charitable disposed persons shall hereafter bestow any books to furnish the same, they may be there safely preserved and kept to and for the furtherance and help of such ministers as shall preach in the said church, and others who shall repair thereunto.

IX. Item, it is further ordered, that in the levies and taxations made for the accomplishing and performing of so pious and acceptable a work the poorer sort may not be overburdened, but that every one may be charged with his whole estate for which he is not charged in other places out of the parish.

X. Item, it is further ordered, that Mr. Anthony Tuckney, the vicar of Boston, and Richard Carter, John Wallet, and William Turpin, gent., churchwardens of Boston aforesaid, shall in the presence and with the consent and approbation of Mr. Mayor and Mr. Recorder of the same town for the time being, order and place the parishioners of the said parish in their several seats, and all things in and about the premises to be ordered and to pass by and with the

consent and assent of the major part of the said Mr. Mayor, Mr. Recorder, Mr. Tuckney, and the said churchwardens, and it is thought fit that this rule shall be according to the payments that every one shall make towards the public charge of the parish.

XI. And lastly it is ordered that the said Mr. Mayor, Mr. Recorder, for the time being, and the said Mr. Tuckney, Mr. Carter, Mr. Wallet, and Mr. Turpin, shall within a year after the date of these presents, certify under their hands the due and real performance of all the premises, which certificate is to be exhibited unto Mr. Pregion the register, to remain in his office at Lincoln.

WILLIAM, BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN, TO WHOM ALL AND ALL MANNER OF JURISDICTION SPIRITUAL AND ECCLESIASTICAL IN AND THROUGH THE CITY AND DIOCESE OF LONDON DOTH BELONG BY REASON OF OUR METROPOLITICAL VISITATION THERE NOW DEPENDING, TO OUR WELL-BELOVED IN CHRIST, WILLIAM EDMUNDS, CLERK, VICAR OF RICKMERSWORTH, IN THE COUNTY OF HERTFORD AND DIOCESE OF LONDON AFORESAID, AND TO SIR JOHN COLT, KNIGHT, THOMAS FOTHERLY, AND WILLIAM BRIGGS, ESQRS., NOW CHURCHWARDENS, THERE.

[*Reg. Laud*, fol. 170.]

WHEREAS it hath been alleged before our well-beloved Sir Nathaniel Brent, knight, our vicar-general, that your said parish being very great and populous, divers of your parishioners have no seats in the church appointed to them, and that others that have been placed in seats are often disturbed, thronged, and sometimes kept quite out of their own seats by others that unmannerly and rudely thrust themselves in contrary to all good order, for the reforming of which disorder petition hath been made to our said vicar-general, that by our authority a commission might be granted to four particular persons to reform this disorder, and to place and displace the parishioners of the said parish according as upon examination of this business they shall in their discretion find to be agreeable to reason and equity, so as men and women may be placed in the church according to their conditions, qualities, and degrees, and our said vicar-general hath

decreed the same to be granted accordingly. These are therefore to authorize and require you the minister (if you shall be present), and you the churchwardens of the said parish now being, upon any one or more days, as shall seem best unto you, to meet together in your said church, and to consider of the persons that be your parishioners, and of their degrees, estates, qualities, and conditions, and to appoint fit and convenient seats, pews, or places to and for all and every of them according to their said degrees, estates, qualities, and conditions, and being thus placed decently and in good rank and order, to continue the course from time to time hereafter, that good order and decency may be had and kept in the church; and if after the publishing of this commission any shall refuse to be ordered by you, we will and require you to certify their names to us or our said vicar-general for the time being, that the reasons thereof may be examined and such order therein taken as to justice shall appertain. And what you shall do in the premises by this our authority we require you to set down in writing under your hands, and to return the same unto us or our said vicar-general after the execution of this our commission as soon as conveniently may be, that we may understand how this our commission hath been put in execution, and if occasion serve give our confirmation to any one that shall desire the same. In witness whereof we have here caused the seal which we use in this behalf to be put hereunto. Dated this seventeenth day of February, in the year of our Lord God (according to the computation of the Church of England) 1636, and in the fourth year of our translation.

STATUTA SIVE ORDINATIONES PER REVERENDISSIMUM DOM. WILL. LAUD, ARCHIEP. CANT. EDITA ET PROMULGATA.

[Ex MSS. Sancroft, Arch. Cant.]

Cap. I. *De inhibitionibus.*

I. Contra aliquem episcopum aut contra principalem visitatorem archiepiscopi Cant. in visitatione sua metropolitica, inhibitiones concedi nolumus, nisi aut dictus reverendissimus, aut judex ipse de arcubus aut audientiæ (si sit in civitate) notitiam habeat de eisdem, et de causa earundem.

II. In causis criminalibus, ubi judex a quo procedit contra præsentatum de adulterio, fornicatione, aut hujusmodi delictis, ne fiant inhibitiones nisi per judicem ad quem, aut aliquem surrogatorum suorum, qui sit legum doctor. Et si appellans non prosecutus fuerit dictam appellationem secundo termino post inhibitionem extractam, tunc judex ad quem decretum suum intimet judici a quo, aut parti appellatæ. Quod ipsi (si sua putaverint interesse) urgere possint appellantem ad prosequendum. Quod si et ipsi neglexerint per spatium unius termini post inhibitionem eis factam, tunc judex ad quem ex officio mero (ne talia scelera per inhibitionem protegi videantur) decernet pro parte appellante, ad prosequendum appellationem suam prædictam. Et si non prosequatur, remittat causam judici a quo, juxta formam juris, et stilum illius curiæ sine ulteriori dilatione.

III. Nulli procuratori aut parti liceat plures inhibitiones in una et eadem causa, et inter easdem personas, conficere et obtinere, nisi judicem ad quem ultimo appellatur, aut ejus surrogatum prius consultum fecerint de priore inhibitione, et de causa quare denuo aut pluries appellare convenit.

IV. Ne sigilletur aliqua inhibitio, nisi nomen procuratoris impetrantis subscribatur eidem, et libro sigilli etiam apponatur.

V. Cautione in aliqua curia nostra contra inhibitiones, decreta, probationes, testamentorum administrationes, vel contra commissiones pro receptione juramenti, aut hujusmodi admitti nolumus, nisi sub hac forma et conditione; viz. quod prius vocetur ipsa pars, cujus interesse prætenditur, aut unus procuratorum in curiis nostris exercentium tunc existens in civitate per dictam partem nominandus: nolumus enim manus ligari judicis, nisi paratum habeat, qui vocetur ad reddendam rationem cautionis prædictæ.

Cap. II. *De dilationibus vitandis.*

I. In die ad libellandum detur libellus sine ulteriori dilatione, nisi aliter judici visum fuerit: actor enim debet venire paratus ad judicium.

II. Ne fiat continuatio alicujus mandati plus quam semel.

III. Ex generali continuatione nulla sit termini probatorii prorogatio aut continuatio.

IV. Ubi appellatur a sententia diffinitiva lata per judicem a quo, pro legato, decimis, aut summa taxata ad reparationem ecclesiæ; et

appellans vult allegare solutionem, plene administravit, aut aliud quicquam in peremptionem sive exonerationem summæ petitæ (quod bene potuit in prima instantia allegasse) deponat ille prius summam sententiatam, priusquam admittatur talis allegatio, nisi alias judici visum fuerit ex justa causa per eum approbanda.

V. Si procurator adversam sibi partem ex aliqua cancellaria aut registrario in non transmittendo processum, aut testem in non comparendo, aut in non subeundo examen, suspendi aut excommunicari obtinuerit; tunc literas denunciatorias, suspensionis, aut excommunicationis hujusmodi extrahat infra quatuor dies; et mittat eas bona fide in partes infra tres dies prox. postquam extraxerit easdem literas, debite denunciandas; nec penes se ulterius clam detineat easdem ad causam differendam.

VI. Si quis commissionem ad partes pro responsis partis suæ aut pro examinatione tertium habuerit concessam, eamque extrahere aut debite exequi distulerit, aut neglexerit, renovationem ejusdem nullatenus expectabit, nec habebit, nisi ex justa causa per judicem approbanda; qui et eo casu, si quicquam injuriæ aut negligentiæ invenerit, partem hujusmodi non extrahentem, aut non debite exequentem in expensis retardati processus condemnabit.

Cap. III. *De advocatis et procuratoribus.*

I. Dum advocatus informat judicem, aut quicquam petit in curia, nullus procurator eum perturbet, aut se intromittat; quinetiam ejus petitioni respondere non præsumat, si advocatus ex adversa parte interfuerit, et respondere sit paratus, et voluerit.

II. Tam advocati, quam procuratores, induantur habitu et caputio in curia in arcubus, prout fieri consuerit. Sine eis in limites curiæ intrare non præsumat. Accedant ad initium curiæ. Non recedant ante curiam finitam. Latine loquantur (et non Anglice) per totum tempus curiæ. Sint judici attendentes in eundo et redeundo ad curiam de arcubus, et ab eadem, eumque comitando ducant et reducant.

III. Nulli tradetur processus judicis a quo in registrum introductus, nisi advocato aut procuratori alterius partium, pro eodem (ut moris est) componenti; isque nomen subscribendo suum in libro compositionem se recepisse testificet; et semper dictum processum rogatus per registrarium infra unum diem post debitam requisitionem reducat in officium registrarii, et retradat eum, ut pars ad-

versa eundem per similem compositionem et subscriptionem habeat utendum.

IV. In die assignato ad audiendam voluntatem nullus procurator, qui habet aliquam in libro informationum causam descriptam aut assignatam, a publicis informationibus se absentet; præsertim cum sua causa ventilanda, aut juxta ordinem dicti libri evocanda venerit.

V. Si quis procurator in die ad audiendam voluntatem inventus fuerit allegasse, aut (uti vocant) allegasse aliquam materiam, quam ante in eadem causa ipse placitaverit, et admitti obtinuerit; condemnetur in expensis retardati processus, cum dolo malo, et in dilationem causæ plus justo hoc fecisse judicabitur.

VI. Cum judex utrasque partes audiverit, et decretum suum interposuerit, neque advocatus nec procurator ei sit ulterius molestus aut importunus.

VII. Brevia, quæ vocant, causarum nulla fiant, nisi cum judex requisiverit; nec pro eis scribendis ultra sex denarios pro qualibet charta (Anglice 'every sheet') capiatur. Si quis hoc nimis vel minus duxerit, stabit taxationi judicis pro eisdem.

VIII. Si quæ pars principalis responsum suum personale aut ipse aut ejus advocatus aut procurator scripserit, et in registrum intrandum et registrandum dederit; idemque responsum super allegatione ad audiendam voluntatem, habita informatione imperfectum aut minus plenum fuerit inventum; solvet talis respondens expensas retardati processus, quia et litem retardavit, et partem adversam in expensis circa informationem super ea re indebite oneravit.

Cap. IV. *De registrariis et eorum clericis.*

I. Nullus actuarius aut acta scribens ponat in actu, quod aliquis dedit libellum, allegationem in scriptis, aut materiam hujusmodi, nisi eodem tempore et loco idem libellus, allegatio, aut materia sit realiter ei tradita et exhibita in registrum relinquenda, ut parti adversæ etiam copia tunc deliberetur. Dictus libellus sive exhibitum in pergameno conscribatur; nisi judex versus finem termini propter multitudinem negotiorum duxerit eum pro tempore in papyro recipiendum (cui etiam stabitur contra exhibentem) et proxima vacatione in pergameno redigendum, et (vere comparatum) in registrum introducendum.

II. Registrarius, actuarius, aut aliquis eorum clericus, officium procuratoris in eadem curia non exercebit; causas aliquas in illa curia nullatenus solicitabit, aut se minus indifferentem alicui partium præbeat aut sit in aliquo.

III. Ubi decernendum est pro omissis, judex et registrarius omissorum transmittent ea propriis expensis; et si eorum fraude aut supina negligentia omissio fiat, refundat expensas litis retardatæ ille, cujus dolo aut culpa id factum fuerit.

IV. Copiæ depositionum, responsionum personalium, aut exhibitorum quorumcunque non tradentur partibus, aut eorum procuratoribus aut advocatis per registrarium, actuarium, aut clericos suos, nisi facta fideli comparatione cum originali, et subscriptione manus suæ, aut eorum unius (notariorum publice existentium) quod concordant cum originali.

V. Commissiones pro responsis recipiendis aut testibus examinandis fiant assumpto publico notario quocunque partibus indifferente, nisi ubi judici aliter visum fuerit.

VI. Acta, exhibita, et recorda fideliter custodiantur, et in loco tuto et convenienti reponantur, et per annos sive terminos ordine distinguantur, quo facilius scrutinium fiat, ubi opus erit.

VII. Acta omnia et singula cujusque termini, aut in ipso termino, aut vacatione proxime sequente registrentur, aut (uti vocant) in libro actorum intrentur.

W. Cant.

STATUTA ECCLESIÆ CATHEDRALIS ET METROPOLITICÆ CHRISTI CANTUARIÆ,

PROUT

PER SERENISSIMUM REGEM CAROLUM CONFIRMATA SUNT

ANNO DOMINI MDCXXXVI.

[MSS. *Lamb.*, numb. 728.]

CAROLUS R.

IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI. AMEN.

HÆC SUNT STATUTA ECCLESIÆ CATHEDRALIS ET METROPOLITICÆ CHRISTI CANTUARIÆ.

1. *De Ecclesia cathedrali et metropolitica Christi Cantuariæ, et de numero integro eorum qui in Ecclesia prædicta sustentantur.*

Illius primum implorato auxilio, in Cujus honorem Ecclesia isthæc fundata, et ab inclytis progenitoribus nostris aliisque piis benefactoribus dotata, ad tantam dignitatem excrevit; ante omnia volumus et mandamus, ut jura quævis, necnon immunitates et libertates ejus quæcunque in omnibus semper salvæ atque integræ serventur. Et quoniam multis retro sæculis Christianæ religionis sementum illinc feliciter in omnes regni hujus angulos propagatum sit, Ecclesiam hanc nostram jure metropoliticam et totius Angliæ primam libenter agnoscimus, ejusque curam reverendissimo archiepiscopo, qui pro tempore fuerit, quem etiam visitatorem esse volumus, in Domino, committimus in perpetuum, cui etiam mandamus atque in visceribus Christi obtestamur sedulo prospicere, ut Dei laudes mane ac vesperi in Ecclesia antedicta assidue celebrentur; ut fabrica illa pulcherrima prout loci dignitas postulat, tam extra quam intus (posthabitis aliis quibuscunque) ab omni non solum ruina sed etiam defectu conservetur, et de tempore in tempus, quoties opus fuerit, Ecclesiæ sumptibus sarta tecta præstetur, postremo et omnia membra Ecclesiæ prædictæ debitis officiis suis fraterna charitate sobrie et religiose fungantur. Statuimus igitur et ordinamus, ut sint perpetuo in dicta Ecclesia unus

Decanus, duodecim Canonici, sex Concionatores, sex minores Canonici, sex substituti, unus organista, prout mos diu obtinuit in Ecclesia, duodecim clerici laici, unus magister choristarum, decem choristæ, duo informatores puerorum in grammatica, quorum unus sit præceptor, alter subpræceptor, quinquaginta pueri in grammatica erudiendi, duodecim pauperes de sumptibus dictæ Ecclesiæ alendi, duo sambucarii (vulgo sackbutteers) et duo cornutarii (vulgo corniteers;) duo virgiferi, duo subsacristæ, quatuor ministri in Ecclesia qui campanas pulsent, et cætera disponant, duo janitores qui et barbitonsores erunt, unus registrarius sive clericus Capituli, et (si mensa communis in aula publica fuerit) unus obsonator, duo pincernæ, unus coquus, unus subcoquus, qui quidem in eadem Ecclesia unusquisque in suo ordine, juxta fundationem et incorporationem ejusdem et juxta statuta et ordinationes nostras sedulo inservient, et ante admissionem suam juramentum singuli præstabunt Decano prout infra in capitibus undecimo et vicesimo tertio exprimitur. Quum vero ad notitiam nostram pervenerit domus quasdam cum aliis ædificiis intra septum hujus Ecclesiæ impia nonnullorum avaritia extructas esse, ut hujusmodi profanatio protinus tollatur, et ut mortuorum sepulchra a violatione et latrinis integra serventur, mandamus et firmiter injungimus nullam deinceps istiusmodi domuum vel ædificiorum fieri dimissionem in perpetuum, sed quamprimum poterint omnes amoveri, aut penitus destrui, nec alias in posterum infra cœmeterii ambitum ulla causa vel prætextu erigi. Quisquis autem secus fecerit, vel consensum dederit, velut indignum hujus Ecclesiæ membrum ipso facto amoveatur.

2. *De qualitatibus, nominatione, institutione et installatione Decani.*

Statuimus et ordinamus, ut Decanus sit sacerdos vitæ ac famæ integræ, nec doctus modo et eruditus, sed doctrinæ etiam titulo insignitus, hoc est sacræ theologiæ professor, baccalaureusve, vel juris doctor. Cum autem contigerit officium Decani per mortem, resignationem, privationem vel cessionem, aut alio quovis modo in posterum vacare, volumus ut ille pro Decano habeatur et acceptetur, Decanique officio in omnibus fungatur, quem nos aut successores nostri nominandum eligendum et præficiendum, perque literas patentes magno sigillo nostro aut successorum nostrorum sigillatas Archiepiscopo Cantuariensi præsentandum esse duximus, quem quidem Decanum sic nominatum electum et præsentatum post Archiepiscopi institutionem juxta canones Ecclesiæ Anglicanæ ad ejusdem Archiepiscopi manda-

tum præsentes Canonici assument et admittent in Decanum perpetuum Ecclesiæ cathedralis et metropoliticæ Christi Cant. in hunc modum; Decanum in stallo, superpelliceo et caputio (gradui suo competente) indutum Vice-decanus seu senior Canonicus residens locabit dicens, 'Dominus custodiat introitum tuum et exitum tuum ex hoc nunc usque et in sæculum.' Tunc Decano genibus flexis supplicante subjungat installans hanc orationem, 'Miserere quæsumus, Domine Deus, famulo tuo N. ad regimen decanatus hujus Ecclesiæ deputato, protege cum gratia tua, eique Spiritu Sancto assiste, ut proficiant ei honoris augmenta, cum ad verum tui cultum, tum ad pietatis studia promovenda, exemploque sit aliis presbyteris et præcipue Canonicis, ad fideliter tibi inserviendum, et dirige eum in viam salutis æternæ per Jesum Christum &c.' Deinde in Capitulum deductus et in sede sua ibidem collocatus (tactis sanctis Dei evangeliis) juramentum sequens præstet sine ulla protestatione aut exceptione (antequam ullam Ecclesiæ administrationem suscipiat), quod si recusaverit, eum nullo modo in Decanum admitti volumus.

3. *Juramentum Decani.*

'Ego T. qui in Decanum hujus Ecclesiæ cathedralis et metropoliticæ a regia majestate designatus et rite et canonice institutus sum, Deum testor, et per hæc sancta Dei evangelia juro, quod pro virili mea in hac Ecclesia bene et fideliter regam et gubernabo juxta ordinationes et statuta ejusdem, et quod omnia illius bona, terras, tenementa, reditus, possessiones, juraque, et libertates, atque privilegia, cæterasque res universas, tam mobiles (salvo eorum rationabili usu), quam immobiles, alia omnia commoda ejusdem Ecclesiæ bene et utiliter custodiam, defendam ac servabo, atque ab aliis similiter fieri, quantum in me erit, curabo; ad hæc omnia et singula statuta et ordinationes Regis H. VIII. Fundatoris nostri prout a serenissimo Rege nostro Carolo ejus nominis primo, Magnæ Britanniæ Franciæ et Hiberniæ rege, Fidei Defensore, &c., correcta, explanata, et confirmata sunt, quatenus me (ut hujus Ecclesiæ Decanum) concernunt, bene et fideliter observabo, atque ab aliis hujus Ecclesiæ ministris observari procurabo, nullamque dispensationem ad evitandum aut relaxandum hoc juramentum obtinebo aut acceptabo, sicut me Deus adjuvet, et per hæc sancta Dei evangelia.'

Volumus autem, ut tam Decanus ipse, quam Canonici et cæteri Ecclesiæ nostræ ministri in admissione sua in regiæ majestatis successionem et supremitatem juxta formam statutorum regni hujus in

hoc ipsum editorum, ut etiam de canonica obedientia Archiepiscopo Cant. præstanda jurent, quo facto omnes Canonici tam majores quam minores promittent ei debitam obedientiam modo sequenti. Vicedecanus primo, inde reliqui omnes suo quisque ordine, stans coram Decano dicet 'Domine Decane, promitto tibi debitam obedientiam tanquam Decano,' et si quis forte abfuerit, quamprimum redierit, eandem obedientiam solenniter promittet. Sciendum autem est, quod nullus ad decanatum hujus Ecclesiæ quovismodo promotus ullos decanatus sui fructus percipiet, aut ullis Ecclesiæ negotiis se (tanquam Decanum) immiscebit, priusquam juramentum prædictum in persona sua præstiterit, et solenniter (ut dictum est) installatus fuerit.

4. *De officio Decani.*

Quoniam Decanum vigilantem esse decet (veluti oculum in corpore qui reliquis corporis membris haud negligenter prospiciat), statuimus et volumus, ut Decanus qui pro tempore fuerit cum omni solicitudine præsit, et quia reliquos honore antecellit, Canonicis cæterisque Ecclesiæ ministris exemplo præluceat, omnes moneat, increpet, arguat, obsecret, opportune importune instet, tanquam excubias agens in reliquum gregem suæ curæ commissum. Curet autem, ut divina officia secundum statuta hæc nostra cum omni reverentia et decore celebrentur, ut conciones præscriptis diebus habeantur, ut pueri cum fructu instituantur, ut eleemosynæ pauperibus distribuantur, ut Ecclesia nullatenus profanetur vel sordescat, ut in universum concredita sibi munera singuli fideliter obeant juxta canonem anno regni Jacobi patris nostri clarissimæ memoriæ primo in ea parte editum. Præterea Decanus cum præsens fuerit honestam et competentem familiam dignitati suæ congruentem alat, pauperibus panem frangat (qua in re ipsius conscientiam oneramus) et honeste et frugaliter in omnibus se exhibeat. Decanum autem sordide parcum castigabit Archiepiscopus, Canonicos autem sordide parcos castigabit Decanus, qui etiam malos et in officio tardos per statuta corriget atque puniet. Præterea thesaurum, jocalia, ornamenta Ecclesiæ, vasa aurea et argentea, supellectilem omnem, utensilia, chartas et munimenta, rotulas curiarum, et scripturas, aliaque bona et res quascunque ad Ecclesiam prædictam spectantes absque ulla illorum diminutione aut damno (salvo eorum rationabili usu), prout ordinationes et statuta nostra describunt, diligenter ac fideliter ex communi Capituli consensu dispenset, disponat, ac custodiat, atque ab aliis (quorum intererit) illud agi, dispensari, disponi ac custodiri faciat, ut sic ea omnia successori suo integra relinquat. Denique statuimus et

volumus, ut in omnibus causis gravioribus, veluti in feodi sive salarii concessione, et firmarum dimissione, et aliis id genus, Decani, sive præsens fuerit, sive absens (modo intra regni nostri Angliæ limites degat) consensus obtineatur: nihilque communi sigillo, si extra regnum commoretur Decanus, absque consensu procuratoris ejus (qui semper erit unus de hujus Ecclesiæ Præbendariis sive Canonicis) muniatur.

5. *De visitatione seu supervisione terrarum et curiis tenendis.*

Ad hæc volumus, ut in omni supervisione terrarum et curiis tenendis duo semper sint præsentes (quibus etiam, et nulli alii, in hoc respectu allocationem infra scriptam assignavimus), scilicet Decanus ipse, et receptor, sive eorum alter, et unus aliquis e Canonicis per Decanum et Capitulum, aut eo absente Vice-decanum et Capitulum, electus et deputatus, qui semel quotannis (incipiendo scilicet post Pascha) omnia et singula maneria, terras, tenementa, domos, ædificia, prædia, Ecclesias appropriatas, sylvas, nemora, boscos et subboscos dictæ Ecclesiæ visiteut (quantum fieri potest), et penitus supervideant. Cui quidem Decano, vel receptori, et Canonico (ut prædicitur) per totam illam visitationem, ubicunque curiæ tenendæ fuerint, senescallus vel clericus terrarum (per Decanum et Capitulum, aut Decano absente per Vicedecanum et Capitulum, quoties locus vacaverit, eligendus) aderit et fideliter inserviet, curiasque tenebit, et sanum consilium dabit, et veredicta omnia in pergamena diligenter describet, et Decano et Capitulo in initio annui computi tradet, idemque bis in anno, mensibus scilicet Junio et Novembri, cum generalia Capitula habentur, coram Decano et Capitulo præsentem se sistet, ut coram ipsis rationem actionum suarum reddat. In qua etiam visitatione quæ de novo sunt ædificanda, aut reparanda, ædificentur et reparentur, ut in nullo eorum ruinæ, vastationes, destructiones, deteriorationes redituum, et firmarum diminutiones, ob defectum debitæ supervisionis accidisse inveniantur. Senescallum autem altæ, quam vocant, curiæ si quis fuerit, ad eundem modum, quo clericus terrarum eligitur, designari jubemus, volumus etiam, ut diligenter scribatur status maneriorum et ædificiorum, et in quibus egeant reparationibus, præterea scribatur quid Decanus aut Canonicus ille et receptor fecerint providerint aut ordinaverint pro iisdem. De his omnibus Decanus aut alii supradicti intra octo dies post reditum suum ad Ecclesiam cathedralem coram reliquis Canonicis ibidem præsentibus in scriptis rationem reddent. Decano autem sic terras visitanti, aut negotia Ecclesiæ necessaria prosequenti sex solidos et octo denarios tantum per diem allocandos duximus; receptori vero

idem munus obeunti quatuor tantum solidos per diem allocamus, similis etiam allocatio quatuor solidorum fiat Canonico, qui loco vel Decani, vel receptoris electus fuerit, nisi prædictis visitatoribus satius provisum fuerit per Decanum et Capitulum, aut eo absente, per Vicedecanum et Capitulum, absque damno Ecclesiæ.

6. *De sylvis et dimissione terrarum et tenementorum ad firmam et advocationibus Ecclesiarum.*

Præterea volumus, ut nec Decanus nec Canonicorum ullus boscos aut arbores ulli vendat, aut donet, nec terras, aut tenementa, prata, pascua, pasturas, aut Ecclesiarum appropriatarum decimas ulli locet aut ad firmam dimittat, sive per indenturas, sive per copias, quas vocant, rotularum curiæ secundum consuetudinem manerii sine consilio et consensu Capituli. Arborum vero grandiuscularum (vulgo 'tymber trees') nulla fiat vastatio, nec ulla omnino succisio nisi gravissimis de causis per idem generale Capitulum approbandis. Volumus etiam, ut nullæ terræ, tenementa, vel decimæ, quæ jam dimissa sunt pro termino annorum alieni ad firmam, dimittantur ad terminum vitæ (ut vulgo dicitur), exceptis iis quæ per rotulas curiæ conceduntur, sub pœna perjurii et amotionis perpetuæ ipsis suffragatoribus quibuscunque imponenda; et præterea quantum in illis fuerit, operam sedulo et fideliter navabunt (qua in re conscientias illorum in Domino oneramus), ut quotquot modo dimittuntur ad terminum vitæ dehinc in statum et terminum viginti unius annorum, aut minus, reducantur; permittimus tamen, ut domus sive ædificia in urbibus et vicis ad terminum triginta annorum et non ultra ad firmam dimitti possint. Quotiescunque vero Decano et Capitulo, vel majori parti eorundem capitulariter congregatæ, visum fuerit sylvas aliquas, terras, tenementa, decimas, etc., vel ipsi Decano vel cuilibet e fratribus suis ad firmam dimittere, vel statum antea concessum renovare, mandamus et firmiter injungimus, ut hæc duo strictissime observentur, primum, ut nec Decanus ipse nec Canonicorum ullus votum habeat in iis rebus quæ ad proprium commodum vel emolumentum quoquo modo spectare dignoscuntur, secundum si Decanus vel alius quispiam aliquid hujusmodi coram Capitulo proposuerit, ipse cujus interierit (quemadmodum cæteri hujus Ecclesiæ firmarii et tenentes solent) semet tantisper foras subducet, et negotium suum pro arbitrio Capituli libere discutiendum relinquet. In firmarum autem indenturis obligari volumus firmarios, ut domi in Ecclesia nostra, aut alibi prout mos et Ecclesiæ consuetudo obtinuit, redituum summas receptori aut illius deputato solvant, et omnes reparationes

expensas et onera, tam ordinaria quam extraordinaria, supportent, et intra triennium proxime post initium termini in indenturis expressi singuli eorum terraria vere et fideliter in pergamena facta (nisi alia certa et exacta prius habuerint) ad Decanum et Capitulum deferri curent, atque ad hæc cæterasque indenturarum clausulas perimplendas obligentur firmarii. Alienationem vel impignorationem alicujus manerii, terræ, reditus, tenementorum, aut alicujus alterius rei immobilis, omnino prohibemus; pinguescere enim optamus Ecclesiam nostram non macrescere, causas denique et lites in judicio pro defensione, recuperatione, et conservatione terrarum, bonorum, aut juris dictæ Ecclesiæ, sine consilio Capituli Decanus ipse aut aliquis Canonicorum non agat, aut prosequatur, dimittat, vel derelinquat. Receptor vero quolibet anno in Capitulo generali xxv°. Novembris rationem in scriptis reddet Decano et Capitulo quousque profecerit in lite quavis prosequenda. Sacerdotia vero, id est rectoriam, vicariam aut aliqua ejus generis ecclesiastica beneficia ad collationem Ecclesiæ nostræ spectantia Decanus et Capitulum aut, eo absente et consentiente, Vicedecanus conferat, cum consensu Capituli; et primo quidem loco Præbendariis ipsis, si quis eorum beneficium vacans acceptare voluerit, secundo autem loco curam haberi volumus sex Canonicorum minorum, ut beneficia, quæ Præbendarii recusaverint, in illos conferantur pro meritis uniuscujusque. Extraneis autem nulla dentur, nisi Canonici minores ea oblata recipere noluerint, proviso tamen quod unusquisque minor Canonicus, sic ex dono ecclesiæ beneficiatus, si resignaverit, vel quocunque modo vacuum fecerit Canonicatum suum sine consensu Decani et Capituli, una cum canonicatu resignabit etiam beneficium, aut reus erit perjurii ex vi juramenti hisce statutis præstiti et violati. Jus autem præsentandi, quod vulgo advocationem Ecclesiarum vocant, omnino alicui concedi prohibemus.

7. *De traditione bonorum Decano.*

Ut res Ecclesiæ prædictæ securius et tutius conserventur, statuimus et ordinamus, ut post juramentum Decani, omnes illi, quibus, vel tempore superioris Decani, vel vacationis tempore, aliqua rerum custodia tradebatur, hoc est, qui bona aliqua dictæ Ecclesiæ per indenturas, inventaria, vel aliter, in cura vel custodia sua tunc habent, vel ante habuerunt, coram Capitulo verum et integrum separatim faciant computum de rebus omnibus per se administratis vel suæ custodiæ vel curæ commissis. Bonaque ipsa coram Decano et Præbendariis seu Canonicis monstrent et exhibeant, thesaurum quoque universum, joca-

lia, ornamenta omnia, et bona alia quæcunque ad Ecclesiam prædictam pertinentia, Decano tradent, aut tradi facient, et quæ prius per indenturas habuerunt, per novas indenturas (inter Decanum et ipsos separatim conficiendas) de manibus Decani recipient, de quibus omnibus Decanus ipse absque dilatione novum et generale conficiet, vel confici faciet, inventarium, eique subscribet. Quod quidem inventarium, (postquam a Capitulo perlectum et approbatum fuerit et subscriptum) thesauri quoque, jocalia, ornamenta, et alia prædicta (quæ quotidiano usui non sunt necessaria) et quæ in custodia officiariorum per indenturas remanere non debent, locis ad hoc deputatis juxta statuta nostra reponentur, ut ad usus a nobis his statutis præscriptos (et non aliter) applicentur.

8. *De residentia Decani.*

Quia vigilanti rectoris oculo nihil est utilius, ut omnia, tam domi, quam foris, recte gubernentur, statuimus et volumus, ut Decanus per nonaginta ad minus dies in singulis annis domi apud Ecclesiam hanc nostram resideat, quorum viginti unum continuos esse volumus, et quolibet die residentiæ suæ habitu gradui et choro competenti sacris intersit, nisi illum remoretur impedimentum legitimum; impedimentum autem legitimum esse declaramus servitium regis aut reginæ domesticum (quod vocant ordinarium, et cui præstando duos solummodo menses assignamus, viz. unum pro ipso servitio, alterum vero pro itinere et præparatione), servitium etiam eorum, qui in regis aula Decani sacelli, Eleemosynarii primarii, Clerici Regis oratorii, seu Principis in grammatica informatoris officio fungantur, et illi servitio dent operam, neque illius prætextu alibi morentur, ad hæc negotia Regis ultro oblata et demandata, adversam corporis valetudinem, procurationem seu executionem negotiorum nostræ Ecclesiæ, violentam detentionem, vel denique Ecclesiæ nostræ nomine ad parliamentum, convocationem, seu provinciale consilium, profectionem, et moram ibidem, et reditum ab eodem. Quod si ob aliquod istorum impedimentorum ipsum ab Ecclesia nostra ita abesse necessario contingat, in omnibus tamen commodis et fructibus a dicta Ecclesia percipiendis pro præsenti haberi volumus, modo causam absentiæ suæ (cum domum redierit) coram Capitulo probaverit. Quod si ob alias causas tamdiu abfuerit, ut per nonaginta dies quolibet anno in Ecclesia nostra non resideat, modo quo supra, illum stipendio omni et dividentiis quibuscunque istius anni, pro rata temporis in nonaginta æquales portiones distribuenda, carere volumus; quod si nec per viginti unum dies con-

tinuos residerit, pro absente omnimodo haberi, et nullius generis commodi ad decanatum spectantis perceptione gaudere volumus, et si quæ forsan proficua anticipaverit, anno sequenti refundet. Statuimus etiam, atque ejus in Domino conscientiam oneramus, ut totum illum canonem (qui est numero quadragesimus secundus), quatenus ipsum concernit, summopere observet, et ab aliis vere et fideliter observari curet.

9. *De obedientia Decano præstanda.*

Cum doceat divus Paulus præpositis obediendum esse, volumus et mandamus, ut tam Canonici et Prædicatores, quam minores Canonici et cæteri Ecclesiæ nostræ ministri omnes et singuli, ipsum Decanum caput suum et ducem agnoscant, ipsumque revereantur, et in omnibus rebus ac mandatis licitis et honestis, quæ statuta nostra concernunt, aut ad bonum regimen et statum Ecclesiæ nostræ pertinent, ipsi Decano, aut ipsius vicem obeunti, aut (illis absentibus) seniori secundum admissionem Canonico domi præsenti pareant, obediant, assistant et auxilientur.

10. *De qualitatibus Canonicorum.*

Statuimus, et volumus, ut quotiescunque contigerit aliquem Canonicorum prædictæ Ecclesiæ per mortem, resignationem, privationem, cessionem, aut alio quovis modo ab Ecclesia nostra recedere, amoveri, aut expelli, ille pro Canonico habeatur et acceptetur, quem nos et successores nostri nominandum ac eligendum, perque literas patentes magno sigillo nostro aut successorum nostrorum sigillatas Archiepiscopo Cant. præsentandum esse duximus, exceptis tamen tribus illis præbendis, quæ ab antiquo ad Archiepiscopi prædicti collationem spectarunt, et nominibus primæ, quartæ, et sextæ communiter distinguuntur. Volumus autem, ut nullus in Canonicum admittatur, qui non fuerit sacerdos integræ famæ, nec doctus modo et eruditus, sed qui doctrinæ etiam titulo insignitus fuerit, hoc est sacræ theologiæ professor, baccalaureusve, aut juris doctor, aut artium magister, aut denique juris baccalaureus. Volumus etiam, ut nullus in Decanum aut Canonicum hujus Ecclesiæ admittatur, qui in aliqua alia Ecclesia cathedrali seu collegiata nostræ fundationis, aut collegiorum nostrorum de Winsora aut S. Petri apud Westmonasterium Decanus aut Canonicus existit. Permittimus tamen tam nostris, quam reginæ nostræ Sacellanis domesticis (quos ordinarios vocant) necnon Decano sacelli, Eleemosy-

nario primario, ac informatori filii nostri Principis, ut tametsi Decanatum aut Canonicatum in alia prædictarum Ecclesiarum nostrarum seu collegiorum habeant, ad alterum nihilominus canonicatum in hac Ecclesia admittantur, ita tamen ut in omnibus nostris dictis Ecclesiis plures quam duos canonicatus nunquam habeant. Porro autem Canonicum sic nominatum et præsentatum post Archiepiscopi institutionem, volumus ut Decanus aut ejus vicem gerens coram Canonicis præsentibus adsumat, admittat, atque installet.

11. *De juramento Canonicorum et eorum admissione et installatione.*

Qui quidem ad hunc modum in Canonicum admissus coram Decano aut ejus vicem gerente præsentibus aliis Canonicis in hanc formam jurabit; 'Ego E. N. qui in Canonicum hujus Ecclesiæ cathedralis et metropoliticæ Christi Cant. nominatus, electus, et institutus sum (tactis sacrosanctis Dei evangeliis) juro, quod pro virili mea terras, tenementa, reditus, possessiones, juraque et libertates atque privilegia, cæterasque res universas hujus Ecclesiæ servabo et servari procurabo, omniaque et singula statuta et ordinationes Regis Henrici VIII. Fundatoris nostri, prout a serenissimo Rege nostro Carolo ejus nominis primo correcta, explanata, et confirmata sunt, firmissime (quatenus me et hujus Ecclesiæ canonicatum concernunt) custodiam, et ab aliis (quantum in me fuerit) custodiri curabo: nec, quod ad utilitatem et honorem hujus Ecclesiæ legitime fieri potest, sciens impediam, sed illius commodum procurabo et augebo. Præterea obediens ero Decano et Capitulo in mandatis licitis et canonicis. Secreta Capituli illicite non revelabo, omnique dispensationi, quæ hoc meum juramentum evacuare, enervare aut relaxare possit, prorsus renuntiabo, et in præsens renuntio, et si ad aliquod officium gerendum in Ecclesia prædicta vocatus, electus, et designatus fuero, illud obire et gnaviter pro viribus facere non detrectabo. Hæc omnia et singula præstabo, sicut me Deus adjuvet, et hæc sancta Dei evangelia.' His peractis Decanus, vel eo absente, Vicedecanus seu senior (qui præsens erit) Præbendarius in stallam præbendæ suæ assignatam superpelliceo et caputio gradui suo competente indutum eum inducat, dicendo, 'Dominus custodiat introitum tuum et exitum tuum ex hoc nunc usque et in sæculum.' Adhibeat deinceps hanc orationem; 'Deus omnium bonorum principium et finis, miserere quæsumus huic famulo tuo N., quem nostro dignatus es ascribere collegio, et fac illum Tibi tam pie jugiter

famulari, ut post decursum præsentis vitæ stadium Te donante speratum futuræ vitæ bravium apprehendat, per Christum Dominum et Servatorem nostrum. Amen.'

12. *De residentia Canonicorum.*

Quandoquidem membra a capite procul sejungi non convenit, quemadmodum Decanum ita etiam Canonicos domi suæ præbendariæ et non conductitiæ (nisi aliter ab Archiepiscopo indultum fuerit) se continere, et in Ecclesia nostra residere, et quolibet die suæ residentiæ sacris in habitu gradui et choro competenti interesse volumus, nisi illos remoretur impedimentum legitimum, (illud quale sit, cap. 'De residentia Decani,' declaravimus) et non aliud. Quod si ob aliquod istorum impedimentorum Canonicum aliquem abesse contingat, ut per infra præscriptos dies in Ecclesia nostra residere non possit, tamen in commodis et fructibus ab Ecclesia nostra percipiendis pro præsente haberi volumus, modo causam absentiæ, cum domum redierit, coram Decano et Vicedecano et Canonicis præsentibus probaverit. Statuimus igitur singulos Canonicos quolibet anno in hac Ecclesia cathedrali nonaginta integros dies (quorum viginti et unum continuos esse volumus) residere, in quibus familiam seorsim alant; talisque ratio per Decanum et Capitulum in generali capitulo (mense Novembris quotannis celebrando) ineatur, et anni cujusque tempora ita inter se partiantur, ut quarta ad minimum præbendariorum pars semper intra septum hujus Ecclesiæ personaliter resideat. Statuimus insuper, ut unusquisque præbendariorum (nisi illi aliter hac in re ob causam aliquam gravem et urgentem ab Archiepiscopo Cant. dispensatum fuerit) juxta canonem quadragesimum quartum synodi London. Anno Domini 1603, post exactum suæ residentiæ terminum per statuta hæc nostra definitum, ad beneficia sua vel unum ex iis, aut saltem ad aliam aliquam curam, in qua ipsorum præsentia e legibus requiritur, (si quam habuerint) una cum familiis quamprimum convolent, ut debitis officiis perfungantur; pro quo quidam absentiæ tempore omnia emolumenta capient, quæ etiam præsentibus solvi debent. Præterea statuimus et volumus, ut quoties Decanus, aut Canonicorum (sic ut supra residentium) aliquis ad concionandum proficiscatur infra quindecim milliaria ab Ecclesia hac nostra, si uno integro die abfuerit, illius diei emolumenta percipiet, perinde ac si domi mansisset, et precibus divinis interfuisset. Quod si ultra quindecim milliaria et infra viginti quatuor a dicta Ecclesia nostra concionaturus egrediatur, tunc si duobus integris diebus absens fuerit, eadem etiam emolumenta

accipiet, quæ ii qui domo manent percipere solent. Hoc autem intra spatium viginti et unius dierum, in quibus solennior residentia requiritur, nullo modo fieri permittimus. Quicunque vero statutum residentiæ suæ tempus stricte et religiose non perimpleverint, similem omnino mulctam, quæ Decano non residenti assignatur, luent.

13. *De loco Decani et Canonicorum in choro et alibi intra præcinctum Ecclesiæ.*

Ut autem omnis discordiarum occasio, quæ interdum vendicatione loci, et aliis levibus de causis, oriri solet, in Ecclesia nostra penitus tollatur, volumus et statuimus, ut Decanus stallum primum sibi habeat a dextra parte ad ingressum chori et Vicedecanus a sinistra, et ut unusquisque Præbendariorum, cujuscunque fuerit gradus, locum suum capessat hinc inde secundum senioritatem suam et installationem in dicta Ecclesia nostra, viz. qui primus installatus fuerit, sedebit Decano proximus a dextris, qui secundus, Vicedecano proximus a sinistris, et sic omnes alii eodem modo et ordine, ut Deum Optimum Maximum unanimi consensu laudent, et se invicem mutua pace et charitate amplectantur. Quod autem de choro dictum est, ubique intra præcinctum Ecclesiæ nostræ observari volumus.

14. *De concionibus in Ecclesia nostra habendis.*

Quia lucerna pedibus nostris est verbum Dei, statuimus et volumus, ut Decanus et Canonici nostri (imo per misericordiam Dei obsecramus) in verbo Dei opportune et importune seminando sint seduli, cum alias, tum præcipue in Ecclesia nostra cathedrali, volumusque, ut tam Decanus quam singuli Canonici singulis annis quater ad minus sermonem ad populum in Ecclesia prædicta idiomate Anglico per se, vel per alios idoneos, faciant, idque diebus Dominicis, semel scilicet inter Natalem Domini nostri Jesu Christi, et festum Annuntiationis B. Mariæ Virginis, semel inter festum Annuntiationis et Natalem S. Johannis Baptistæ, semel inter Natalem S. Johannis et festum S. Michaelis Archangeli; semel inter festum S. Michaelis et Natalem Domini nostri Jesu Christi, ita ut nullus totius anni dies Dominicus abeat absque concione. Statuimus, insuper, ut præter has vices Decanus ipse diebus solemnibus Paschæ, Pentecostes, et Natalis Domini, hora

matutina usitata quotannis in lingua vernacula per se, vel, si legitime (ut supra declaravimus) impeditus fuerit, per ejus vicem gerentem vel alium Canonicum in dicta Ecclesia concionetur. Quinetiam die inaugurationis nostræ et successorum nostrorum, nec non quinto Novembris (in memoriam liberationis nostræ a detestanda illa proditione sulphurea) per Decanum vel unum e Canonicis aut Concionatoribus, ad designationem Decani et Capituli, concionem solennem quotannis haberi volumus. Festo vero Ascensionis Domini Archidiaconum (qui titulum fert comitatus seu civitatis juxta quam Ecclesia nostra sita est) per se vel per alium Canonicum concionari volumus, et ad hoc munus obeundum Archidiaconum obligamus, sive Canonicus fuerit, sive non.

15. *De mensa Canonicorum.*

Statuimus et volumus, ut singuli Canonici residentes seorsim habitent cum familiis suis, et bona quæ ex nostra et progenitorum nostrorum liberalitate perceperunt, in honestas impensas sic accommodent, ne aut diverticula avaritiæ causa quæsivisse aut in profusionem nimiam incidisse videantur; si quis autem horum vitiorum altero notatus sit, et diffamatus, per Decanum aut eo absente Vicedecanum corripiatur, et, si ita visum fuerit, mulcta arbitraria corrigatur. Porro si quis ex Canonicis sit, qui præter Ecclesiæ stipendia quadraginta libras annuas certi reditus, et ad eam summam (deductis oneribus) æstimati, non habeat aliunde, hunc ad familiam seorsim alendum cogi nolumus, sed ad mensam Decani vel alicujus Canonici aut minorum Canonicorum intra Ecclesiæ nostræ ambitum permittimus (cum eorum consensu) hospitandi facultatem. Quod si hujus conditionis plures fuerint, poterunt apud sui ipsorum aliquem communem mensam sustinere, qui omnes sic in communi mensa convenientes pro uno tantum residente computabuntur, et ex communi dividentia tantum percipient, quantum unus eorum, qui seorsim familiam alunt, alios vero omnes, qui communem inter se mensam non habent, sed ad alienam mensam comedunt, dividentiæ ejus, quæ ex Decani et aliorum Canonicorum absentia accrescit, participes esse omnino prohibemus. Per dividentiam vero hic intelligimus quicquid pecuniarum secundum receptam hujus Ecclesiæ consuetudinem, vel inter Decanum et Canonicos vel alios inferiores ministros in fine cujusvis anni vel aliter in solemnibus Capitulis æqualiter dividi et distribui solet.

16. *De stipendio Decani et Canonicorum.*

Novimus hospitalitatem Deo esse longe gratissimam; quam ut Decanus et Canonici nostræ Ecclesiæ facilius exerceant, statuimus et ordinamus, ut Decanus recipiat singulis annis pro corpore decanatus sui per manus Thesaurarii quinquaginta sex libras tredecim solidos et quatuor denarios legitimæ monetæ Angliæ; quilibet vero Canonicus recipiat singulis annis pro corpore Præbendæ suæ per manus Thesaurarii decem et septem libras sex solidos et octo denarios legitimæ monetæ Angliæ. Præterea ordinamus et volumus, ut Decanus pro singulis diebus, quibus (modo in cap. 'De residentia Decani' præscripto) vel integris matutinis vel sacræ synaxi vel integris vespertinis officiis (insignibus choro et gradui suo convenientibus indutus) intererit, ac etiam pro singulis diebus, quibus per statutorum nostrorum permissionem abfuerit, recipiat ab Ecclesia nostra tredecim solidos et quatuor denarios legitimæ monetæ Angliæ. Haud secius statuimus et volumus, ut quilibet Canonicus pro singulis diebus, quibus integris matutinis vel sacræ synaxi vel integris vespertinis officiis (insignibus choro et gradui suo convenientibus indutus) intererit, ac etiam pro singulis diebus illis, quibus abfuerit per statutorum nostrorum permissionem, recipiat ab Ecclesia nostra quindecim denarios legitimæ monetæ Angliæ. Volumus autem, ut singulis anni terminis, viz. ad festum S. Michaelis, ad Natalem Christi Servatoris, ad Annuntiationem Beatæ Mariæ Virginis, ad festum S. Johannis Baptistæ, stipendia omnia et quotidianæ hæ, quæ vocantur; distributiones tam Decano et Canonicis, quam stipendia aliis ministris omnibus sine mora numerentur et solvantur, præter pecunias illas quæ ministris pro mensa et communiis singulis mensibus numerari debent, et præter illam pecuniam quæ quotannis accrescit ex absentia Decani et Canonicorum et inter præsentes dividenda est, cujus quidem pecuniæ summa sic colligenda est; Præcentor (qui pro tempore fuerit) notet fideliter dies, quibus absunt Decanus et Canonici, et Decano pro singulis diebus absentiæ suæ a precibus auferantur tredecim solidi et quatuor denarii, cuilibet Canonico pro singulis diebus absentiæ suæ auferantur quindecim denarii, et penes Thesaurarium detineantur, atque hæc summa sic ex Decani et Canonicorum absentia accrescens in fine anno, hoc est in festo S. Michaelis congrua distributione inter Decanum residentem et Præbendarios residentes dividatur; quos autem residentes dicimus, satis antea declaravimus in capitibus de residentia Decani et Canonicorum. Ex ipsa autem dividentia, sicut et ex alia quavis dividentia communi, volumus Decanum duplum accipere, hoc est si Canonicus residens pro

portione sua recipiat ex dividentia octo denarios, Decanus recipiet sexdecim denarios; mutuam autem harum dividentiarum (quæ vulgo perditiones vocantur) inter Decanum et Canonicos, vel alios quoscunque, remissionem seu condonationem, vel si quid aliud tale ad eludendam hujus statuti vim a quoquam callide excogitari contingat, id, qualecunque sit, sub pœna perjurii prohibemus.

17. *De electione officiariorum.*

Decanus, et Præbendarii meminerint se ad instar corporis conjunctos esse; cujus rei admonitu volumus et mandamus ut in commune pio affectu consulant. Ita tamen ut præcipiendi potestas unius Decani sit, aut eo absente Vicedecani, vel utroque absente senioris residentis, modesta autem admonitio ad omnes etiam Canonicos præsentes pertineat, hæc in suo cuique officio increpatio, et prudens objurgatio incumbat. Ergo Decanus aut eo legitime impedito et absente Vicedecanus singulis annis convocatis Canonicis XXV^to^ Novembris cum consensu Capituli eligat et constituat hos ex Canonicis officiarios, viz., Vicedecanum, Receptorem, et Thesaurarium. Recusantes autem officium sibi delatum (sine causa quæ eligentibus probabitur) volumus ab Ecclesia nostra in perpetuum amoveri: ad hanc autem officiariorum electionem Decanum et Canonicos omnes (cessantibus quæ antea in Capitibus de residentia Decani et Canonicorum numeravimus impedimentis) in dicta Ecclesia nostra convenire et præsentes esse volumus per se et non per procuratores; alioquin quotquot eo tempore abfuerint tota illa pecuniæ summa, quam anno sequenti pro corpore Præbendæ percepturi essent, omnino carebunt.

18. *De officio Vicedecani.*

Statuimus et volumus, ut Vicedecanus qui pro tempore fuerit Canonicis et omnibus Ecclesiæ nostræ ministris, Decano absente, vel Decanatu vacante, præsit ac prospiciat, eosque in ordine contineat, et quæcunque fieri debent per Decanum præsentem, quod ad Ecclesiæ negotia et regimen pertinet (exceptis illis quæ, ut in officio Decani et alibi declaravimus, specialem consensum Decani aut procuratoris ejus requirunt,) ipso absente, vel ipsius officio vacante, bene et fideliter faciet et administrabit. Nulla tamen ratione permittimus (Decanatu vacante)

Vicedecano et Capitulo sigillum commune ullis scriptis apponere, propter ulla negotia, nisi quorum dilatio damnosa erit, et in præjudicium jurium nostræ hujus Ecclesiæ, quæ an talia sint judicio Archiepiscopi Cant. referenda erunt. Hic etiam Decano præsente, tam in choro, quam alibi, proximus erit, cæterisque eminentior, et proinde in negotiis Ecclesiæ nostræ, cæteris diligentior et circumspectior, ut unus cum Decano paterfamilias esse videatur. Præterea volumus, ut Decanatu vacante Vicedecanus habeat integram et plenam authoritatem in omnibus Ecclesiam nostram regendi et gubernandi, atque omnia (exceptis præ-exceptis) faciendi, perinde atque ipsi Decano per statuta nostra datur et conceditur, donec novus Decanus electus et surrogatus fuerit. Volumus autem stricteque prohibemus, ne Decanus et Vicedecanus simul absint ab hac nostra Ecclesia nisi ex causa urgentissima; qui quidem Vicedecanus per tres anni quartas ad minimum conjunctim vel divisim in Ecclesia nostra resideat, atque ad hæc omnia fideliter præstanda, coram his qui ad hoc officium ipsum elegerunt, tactis evangeliis fidem dabit.

19. *De officio Receptoris.*

Statuimus, ut qui ad officium Receptoris assumitur, omnes pecunias et reditus terrarum, et tenementorum, prædiorum, et Ecclesiarum, et debita omnia ad Ecclesiam nostram pertinentia colligat et recipiat, eaque omnia (quamprimum commode poterit) Thesaurario, qui pro tempore fuerit, fideliter tradat, et non alii cuique personæ. Receptoris etiam cura erit omnibus dictæ Ecclesiæ bonis (præsertim externis) diligenter prospicere, ædificiorumque externorum ruinis et necessariis reparationibus opportune succurrere, nisi id muneris alteri Præbendariorum per Decanum et Capitulum durante eorum beneplacito committatur. Ad hunc etiam pertinebit omnia facere, quæ ipsis in titulo de visitatione et dimissione terrarum præscribuntur, nimirum quod ad terrarum et tenementorum visitationem et curiarum tentionem attinet; hunc etiam volumus residentem esse conjunctim vel divisim per tres anni quartas, nisi ob aliquod impedimentum per Decanum et Capitulum approbandum, atque ad hæc fideliter et diligenter præstanda (coram his qui ipsum elegerunt) tactis sacrosanctis evangeliis juramento sese obstringet.

20. *De officio Thesaurarii.*

Statuimus et ordinamus, ut Thesaurarius qui pro tempore fuerit stipendia omnia prout in statutis nostris assignantur tempore suo numeret et solvat, tam illa quæ singulis mensibus ministris chori et aliis solvenda sunt, quam illa quæ singulis anni terminis omnibus sunt numeranda, et illa etiam quæ sub anni exitum pro dividentia sunt solvenda. Ad hunc pertinebit sartam tectam templi fabricam facere, et domos omnium ministrorum Ecclesiæ nostræ (præterquam Decani et Canonicorum) cum consilio et assignatione Decani, aut eo absente Vicedecani, resarcire et restaurare, quoties illorum necessitas postulaverit. Et quo ruinis opportune occurratur, volumus, ut singulis annis, hyeme exacta, tempore Quadragesimæ, Thesaurarius templa, aliaque ædificia intra septum hujus Ecclesiæ sita obeat; quo quid aut non sartum tectum cariem contraxerit, male materiatum fuerit, aut ruinam minetur, quam celerrime et ante festum Sti. Michaelis reficiatur et restauretur. Hujus etiam officii erit quicquid ad templi et chori ornatum necessario pertinebit providere, materiam præterea et lignum ædificationi et reparatione aptum diligenter servandum curabit, Decani autem et Canonicorum ædificiis hactenus prospiciet, ut, si moniti non resarciant, ipse illorum stipendio et sumptibus necessaria emat et resarcienda curet. Porro ut Canonicorum ædes melius diligentiusque in posterum reparentur, statuimus, ut Canonicus de novo electus et admissus in demortui, aut resignantis, aut quovis modo cedentis, ædes succedat, easque cum horto et stabulo et aliis commoditatibus ad dictas ædes pertinentibus sibi habeat, et possideat, et in iisdem, quamdiu in Ecclesiæ moretur, habitet et familiam alat. Curam denique habebit Thesaurarius sacrarii, et vestium sacrarum, ac munimentorum omnium. Hunc etiam volumus residentem esse conjunctim vel divisim per tres anni quartas, nisi aliquod impedimentum habuerit per Decanum et Capitulum approbandum, quæ omnia sese fideliter et diligenter observaturum (tactis sacrosanctis Dei evangeliis coram his qui ipsum elegerunt) jurabit.

21. *De Concionatoribus.*

Quoniam messis quidem multa, operarii autem pauci, ut messis Domini operosius metatur et in horreum Dei convehatur, præter numerum Canonicorum, sex Concionatores addendos curamus, quos

perinde ut Canonicos jus et habitationem juxta formam admissionis suæ, et non aliter, in Ecclesia nostra habere volumus. Hos in posterum semper ab Archiepiscopo Cant. eligi nominari et designari volumus. Statuimus præterea, ut hi sex Concionatores habitent et cubent intra Ecclesiæ nostræ septa, si domi fuerint (sub pœna decem solidorum toties quoties) in illis ædibus seu cubiculis, quæ Archiepiscopus pro sua prudentia una cum consilio Decani et Capituli ipsis assignaverit, quæ sic assignata in posterum mutare ipsis Concionatoribus non permittimus. Volumus etiam, ut per eosdem pro concionatorum equis stabulum assignetur, et salarium pro fœno, quod in posterum appellabitur stabulum pro equis concionatorum. Ad hæc statuimus, ut ea ligni portio singulis concionatoribus ad focum annuatim distribuatur, quæ ab Archiepiscopo et Capitulo æqua judicabitur. Hos Concionatores ad familiam seorsim alendam cogi nolumus, sed volumus ut ad mensam Decani vel alicujus Canonici aut minorum Canonicorum intra Ecclesiæ nostræ ambitum cum eorum consensu comedant. Postremo volumus et statuimus, ut horum Concionatorum singuli viginti conciones ruri, in villis et oppidis Ecclesiæ nostræ vicinis, seu alibi in parochiis et villis ubi maneria et possessiones ejusdem Ecclesiæ situantur, aut ubi curam animarum habent, si quam susceperint, aut in civitate Cant. extra Ecclesiam nostram cathedralem quotannis pronuntient et prædicent, utque præterea in Ecclesia nostra cathedrali Cant., suo ordine et vice quotannis hisce diebus sequentibus concionentur; nimirum die Omnium Sanctorum, Circumcisionis, Epiphaniæ, Purificationis Beatæ Mariæ, die Cinerum et Parasceues, diebus rogationum, tertia feria Pentecostes, et Natali Sti. Johannis Baptistæ; his autem perpetuo diebus provinciam concionandi sex illi Concionatores subeant, nisi contingat aliquem ex prædictis in dominico die celebrari. Tunc enim volumus, ut Decanus et Canonici secundum vices suas præscriptas concionentur. Singulis diebus festis quibus Concionatorum aliquis domi moratur, et in concionando non exercetur, volumus, ut matutinis vespertinisque officiis una cum aliis ministris in choro intersit habitu choro et gradui competenti, sub pœna duorum solidorum et sex denariorum toties quoties a Decano et Capitulo exigendorum. Volumus denique, ut Concionatores locum in choro post Canonicos proximum occupent. Ad quæ omnia fideliter præstanda in sua admissione juramento astringentur.

22. *De qualitate electione et admissione minorum Canonicorum, substitutorum, et clericorum.*

Quia in hac nostra Ecclesia hymnis, Psalmis, et perpetuis orationibus, Deum ante omnia celebrandum decrevimus, statuimus et volumus, ut tam illi sex sacerdotes, quos minores Canonicos vocamus, et sex substituti, quam duodecim clerici laici (quos omnes ad Dei laudes in Ecclesiæ nostræ choro assidue decantandas constituimus) sint, quantum fieri possit, eruditi, famæ bonæ et conversationis honestæ, denique cantando periti, id quod constare volumus judicio eorum qui in eadem Ecclesia artem musicam probe callent. Eligentur autem, cum loca ipsorum vacaverint, per Decanum et Capitulum, aut eo absente et consentiente Vicedecanum et Capitulum. Porro in ipsa sua admissione hujusmodi juramentum præstabunt.

23. *Juramentum ministrorum.*

'Ego N. Ecclesiæ cathedralis et metropoliticæ Christi Cant. in M. electus, juro me nihil solvisse, promisisse, vel soluturum esse, directe, vel indirecte, pro acquisitione hujus loci vel muneris, et insuper, quod quamdiu in hac Ecclesia morabo, omnes ordinationes et statuta Regis Henrici VIII., fundatoris nostri, prout a serenissimo Rege Carolo ejus nominis primo Magnæ Britanniæ Franciæ et Hiberniæ Rege, Fidei Defensore, etc., correcta explanata et stabilita sunt, quatenus me concernunt, pro virili mea inviolabiliter observabo, ad hæc Decano et Canonicis debitam obedientiam ac reverentiam exhibebo; denique commodum et honorem hujus Ecclesiæ diligenter procurabo; sicut me Deus adjuvet, et hæc sancta Dei evangelia.' Quod quidem juramentum in admissione sua præstare volumus singulos Ecclesiæ nostræ ministros.

24. *De residentia ministrorum.*

Ordinamus et volumus, ut minorum Canonicorum, clericorum, cæterorumque omnium in Ecclesia nostra ministrantium residentia sit perpetua, nemini enim licebit integrum diem aut noctem integram

ab Ecclesia nostra abesse (nisi potestate prius impetrata vel a Decano, vel eo absente a Vicedecano, vel utroque absente a seniore Præbendario domi præsente ;) quisquis autem contrarium fecerit per Decanum, aut eo absente Vicedecanum, aut utroque absente per seniorem Præbendarium arbitraria mulcta puniatur ; quod si quis eorum ab Ecclesia nostra discesserit (non ante præmonito per tres menses Decano aut eo absente Vice-decano) trium mensium stipendiis eum carere volumus, aut saltem tota ea stipendii parte quam tempore discessus sui non receperit. Quisquis etiam minorum Canonicorum, substitutorum, aut clericorum abfuerit vel a matutinis, vel Litaniis, vel precibus ad sacram mensam dicendis, vel vespertinis, si dies sit profestus, uno denario, si dominicus sit, aut festus dies, duobus denariis mulctabitur, qui vero tarde venerit qualicunque die fuerit, unius denarii mulctam solvet toties quoties. Tardos autem venire dicimus, qui precibus matutinis post Psalmum 'Venite exultemus,' vespertinis qui post Psalmum primum finitum venerit. Quisquis vero in choro injunctum sibi officium per Præcentorem obire contempserit, perdet duos denarios. Quod si eorum aliquis minus reverenter se gesserit, aut mutuo cum aliis colloquio publicas preces et lectiones minus attente curaverit, aut liturgiam communem ab Ecclesia sancitam secum in choro non habuerit, eum tanquam absentem a Præcentore notari volumus et mulctari. Clericorum vero mulcta arbitrio Decani et majoris partis præsentium Canonicorum decernetur, quorum decreto stabunt clerici, summa autem deperdita per absentes in fine termini cujuslibet inter præsentes æqua distributione dividetur juxta numerum dierum quibus præsentes fuerunt, ut qui pluribus diebus præsentes fuerint plus dividentiæ recipiant, qui vero paucioribus minus. Quoties autem ex integro numero minorum Canonicorum, substitutorum, et clericorum, duodecim ad minimum divinis officiis sive matutinis sive vespertinis ante finitos Psalmos non interesse continget, singulos absentes (nisi qui absentiæ suæ causam Decano, aut, eo absente, Vicedecano approbaverint) extraordinaria duodecim denariorum mulcta puniri volumus, quæ summa arbitrio Decani, aut eo absente Vicedecani, inter præsentes et diligentiores distribuetur. Quincunque vero e choro ante peracta sacra sine venia discesserint, eos pro absentibus reputari volumus et puniri. Porro autem, ut minores Canonici et Ecclesiæ nostræ presbyteri ministeriis suis diligentius inserviant, unico tantum (cum dictis suis in Ecclesia nostra servitiis) ecclesiastico beneficio gaudendi licentiam damus; modo beneficium hujusmodi non ultra viginti quatuor milliaria a civitate Cant. distet, a quo beneficio eos abesse permittimus, quamdiu in Ecclesia nostra cathedrali et metropolitica ministrabunt, non obstantibus quibuscunque regni nostri statutis in ea parte editis. Proviso tamen, quod

dictorum beneficiorum Ecclesiæ divinis interim non fraudentur obsequiis, eorum cura et impensis suppeditandis.

25. *De Præcentore et ejus officio.*

Statuimus et ordinamus, ut ex minoribus Canonicis unus ætate maturior, et moribus et eruditione insignior, per Decanum, aut, eo absente et consentiente Vicedecanum et Capitulum, in Præcentorem eligatur. Cujus officium erit, psallentes in Ecclesia cum decore moderari, et voce aliis præcinere, ac velut dux esse, ne ulla inter cantandum dissonantia oriatur; negligentes ad cantandum excitare, tumultuantes et per chorum discurrentes modeste arguere et sedare. Huic parebunt (quod ad negotia chori attinet) omnes minores Canonici et clerici, cæterique ad canendum chorum ingredientes, quicquid ille legendum aut canendum præscripserit, prompte parere debent, præterea absque ullo dolo malo notabit absentiam a divinis officiis tam Decani et Canonicorum, quam omnium in choro ministrantium, quas absentias qualibet quindena in domo Capitulari coram Canonicis præsentibus fideliter referet. Si quis autem minorum Canonicorum aut clericorum causam absentiæ suæ afferat, valere debet, si per Decanum, aut eo absente Vicedecanum, aut utroque absente seniorem Præbendarium domi præsentem, approbetur. Præterea libros choro deputatos bene curari et servari faciet, sed sumptibus Ecclesiæ; denique quotiescunque ab Ecclesia nostra ipsum abesse contingat, alterum designabit, qui ipsius officio fideliter fungetur. Hæc omnia sese fideliter præstiturum solenni juramento pollicebitur.

26. *De Sacrista, Subsacristis, Virgiferis, et quatuor campanarum pulsatoribus.*

Statuimus et volumus, ut ex minoribus Canonicis unus vir industrius et fidelis deligatur per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, qui Sacrista appelletur, cui templi, altaris, monumentorum, vestimentorum, librorum, calicum, vasorum, et aliorum ornamentorum cura committetur. Quæ quidem omnia recipiet a Thesaurario coram Decano, aut eo absente, Vicedecano et Canonicis præsentibus, per indenturas, ac simili modo reddet; curabit etiam

(cum consilio Thesaurarii, qui pro tempore fuerit) ne panis et vinum ad sacram communionem celebrandum, nec cera ad luminaria requisita pro celebratione divinorum in prædicto templo temporibus congruis celebrandorum omnia desint, ad hæc idem Sacrista ægrotos in dicta Ecclesia visitabit, et sacramenta tam infirmis quam sanis (quoties vel opus erit, vel temporis ratio postulabit) sedulo ac reverenter administrabit, oblationes etiam in templo (si quæ fuerint, exceptis iis quæ in sacra synaxi offerri solent) recipiet, et ad usum nostræ Ecclesiæ Thesaurario tradet. Volumus porro, ut habeat sub se duos viros probos et industrios, per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, nominandos, qui ipsius Sacristæ mandato pareant, vestes complicent, luminaria accendant, et sacram mensam ornent. Volumus ad hæc, ut habeat sub se quatuor alios viros honestos per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, nominandos, qui templum verrendum et mundandum curent, campanas horis a Decano aut Vicedecano assignatis pulsent, aut pulsandas curent, canes ab ingressu templi prohibeant, pueros circumstrepentes, aut alios quoscunque, dum sacra peraguntur, ambulantes, aut alio quocunque modo indecore et irreverenter se gerentes in ordinem (advocata etiam Virgiferorum ope si necesse sit) cogant et cohibeant. Præterea volumus, ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, duo alii viri honesti deligantur, qui Virgiferi appellentur; quorum officium erit virgam portare ante Archiepiscopum, si præsens fuerit, aut eo absente ante Decanum templum adeuntem, et ab eodem redeuntem, ac alibi loco et tempore congruis; et ut unus eorum in processu Vicedecani aut Canonici cujuscunque ad altare vel ad suggestum, euntem aut redeuntem cum virga præcedat, nec non in processu Canonicorum simul euntium ad quodlibet Capitulum celebrandum. Volumus denique, ut tam Sacrista quam Subsacristæ, Virgiferi et quatuor campanarum pulsatores, cum ipsos ab Ecclesia nostra abesse contigerit, alios in locum suum cum consensu Decani, aut eo absente Vicedecani et Capituli, substituant, qui ipsis absentibus officio eorum fideliter fungantur. Qui quidem Sacrista, Subsacristæ, Virgiferi, et campanarum pulsatores ad officia sua fideliter fungenda, et nominatim ad personalem tum residentiam tum officii sui executionem, nisi aliter cum iis ob urgentes causas a Decano et Capitulo, aut subita interveniente causa a Decano, eove absente, a Vicedecano, aut seniori Præbendario dispensatum fuerit, ut et inferiores illi Ecclesiæ ministri, de quibus capite tricesimo agimus, juramenti vinculo obstringentur.

27. *De choristis et ipsorum magistro.*

Statuimus et ordinamus, ut in Ecclesia nostra prædicta ad electionem et designationem Decani et Capituli, aut eo absente Vicedecani et Capituli, sint decem choristæ pueri tenera ætate, et vocibus sonoris, et ad cantandum aptis, qui choro inserviant, ministrent, et cantent. Ad hos instruendos atque imbuendos tam morum modestia, quam cantandi peritia et instrumenta musica artificiose pulsandi, volumus ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, præter duodecim clericos ante nominatos unus eligatur, qui sit honestæ famæ, vitæ integræ, cantandi et organa pulsandi peritus, quibus pulsandis suo tempore, et divinis officiis cantandis, studiose vacabit, qui etiam choristis docendis et instituendis operam dabit. Quia tamen quandoque evenire potest, ut e minoribus Canonicis vel clericis aliquis magis sit idoneus ad instituendum choristas, quam organista, aliquando organista quam minores Canonici vel clerici, volumus, ut Decanus et Capitulum, aut eo absente Vicedecanus et Capitulum, potestatem habeat, vel organistam, vel unum e minoribus clericis pro meritis ad hoc munus eligendi; qui si negligens, aut in docendo desidiosus inveniatur, post trinam monitionem ab officio deponatur, iisdem suffragiis quibus electus fuit. Qui quidem ad officium fideliter obeundum etiam juramento obstringetur.

28. *De pueris grammaticis et eorum informatoribus.*

Ut pietas et bonæ literæ perpetuo in Ecclesia nostra suppullulescant, floreant, et suo tempore in gloriam Dei et reipublicæ commodum et ornamentum fructificent, statuimus et ordinamus, ut ad electionem et designationem Decani et Capituli, aut eo absente Vicedecani et Capituli, sint perpetuo in Ecclesia nostra Cant. quinquaginta pueri pauperes et amicorum ope destituti de bonis Ecclesiæ nostræ alendi, ingeniis (quoad fieri potest) ad discendum natis et aptis. Quos tamen admitti nolumus in pauperes pueros Ecclesiæ nostræ, antequam noverint legere, scribere, et mediocriter calluerint prima grammaticæ rudimenta, idque judicio Decani et Capituli, aut eo absente Vicedecani et Capituli, cum archididascalo. Atque hos pueros volumus impensis Ecclesiæ ali, donec mediocrem Latinæ linguæ notitiam

adepti fuerint, et Latine loqui et scribere didicerint, cui rei dabitur quatuor annorum spatium, aut (si ita Decano et Capitulo, aut eo absente Vicedecano et Capitulo cum Archididascalo visum sit) ad summam quinque et non amplius. Volumus autem, ut quoties Decanus sacelli nostri regii, Decano et Capitulo Ecclesiæ nostræ Cant. significaverit, se a sacello nostro choristam (qui ibidem ad vocis usque defectionem ministravit) missurum ad grammaticam in Ecclesia nostra perdiscendum, in locum qui proxime post illam significationem vacare contigerit, choristam illum a Decano sacellæ nostræ sic nominatum et significatum Decanus et Capitulum eligant et assumant absque ulla fraude aut dolo malo. Volumus præterea, ut nullus (nisi sacellæ nostræ regiæ aut Ecclesiæ nostræ Cant. chorista fuerit) in pauperem discipulum Ecclesiæ nostræ eligatur, qui nonum ætatis suæ annum non compleverit, vel qui quintum decimum ætatis suæ annum excesserit. Quod si quis puerorum insigni tarditate et hebetudine notabilis sit, aut natura a literis abhorrenti, hunc post multam probationem volumus per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, expelli et alio amandari, ne veluti fucus apum mella devoret. Atque hic conscientiam informatorum oneramus, ut quantam maximam potuerint operam ac diligentiam adhibeant, quo pueri omnes in literis progrediantur et proficiant, et ne quem puerum tarditatis vitio insigniter notatum inter cæteros diutius inutiliter hærere sinant, quin illius nomen statim Decano deferant, ut eo amoto ad illius locum aptior per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, eligatur. Volumus insuper, ut tempore generalis computi quotannis post electionem officiariorum, nominentur et eligantur scholares, in quorum electione et nominatione hunc ordinem observari volumus; primo Decanus aut eo absente Vicedecanus una cum omnibus Canonicis domi præsentibus, si interesse voluerint, in schola grammaticali conveniant, atque ibi legatur hoc statutum cum statuto regni de electionibus, deinde Decanus ipse, aut eo absente Vicedecanus, cum Canonicis prædictis et Archididascalo juramentum suscipiant se neminem gratia aut favore præmiove adductos in discipulum nominaturos, sed eos solum quos (conscientia teste) maxime idoneos judicaverint, et in eum finem protinus examinabunt eos, qui in discipulos cooptari cupiunt; ex his autem quos digniores et magis idoneos dicti examinatores aut tres eorum (quorum Decanus, aut eo absente Vicedecanus, semper sit unus) judicabunt, tot suo judicio eligendos curabunt, quot per totum annum sequentem discedentium loca verisimiliter supplere possint, eoque ordine et loco eorum nomina et cognomina describent, quo fuerant electi; ut eo ipso ordine postea ab ipso Decano possint anno sequenti admitti in discipulos, quamprimum loca vacua fuerint. Hæc

omnia in duabus indenturis inter Decanum et Archididascalum faciendis describantur a clerico Capituli ad mandatum Decani, quæ post inceptam novam electionem quotannis inducantur. Statuimus etiam, ut per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, unus eligatur Latine et Græce doctus, bonæ famæ et piæ vitæ, docendi facultate imbutus, et artium magister ad minimum, qui tam quinquaginta illos Ecclesiæ nostræ pueros, quam alios quoscunque grammaticam discendi gratia ad scholam nostram confluentes, pietate excolat, et bonis literis exornet. Hic in schola nostra primas obtineat, et Archididascalus sive præcipuus esto informator. Rursum per Decanum et Capitulum, aut eo absente Vicedecanum et Capitulum, volumus virum alterum eligi bonæ famæ et piæ vitæ, Latine doctum, docendique facultate imbutum, qui sub Archididascalo pueros docebit, prima scilicet grammatices rudimenta, et perinde hypodidascalus sive secundarius informator appellabitur. Hic ad minimum sit artium baccalaureus. Hi vero informatores puerorum volumus ut regulis docendi, ordine quem Decanus et Capitulum, aut eo absente Vicedecanus et Capitulum, præscribendum duxerint, diligenter ac fideliter obsecundent. Informatores etiam monitores varios e gravioribus discipulis propterea constituant, qui reliquorum mores ubique inspiciant ac notent, tam in templo et schola quam alibi, ne quid uspiam indecore aut sordide perpetretur. Si quis monitorum deliquerit, aut in officio negligenter sese gesserit, aperte in aliorum exemplum vapulet. Volumus etiam, quod singulis annis post computum generale examinatio diligens fiat omnium puerorum in schola per Decanum et Præbendarios residentes et Archididascalum, ut si quos viderint magis proficientes, ad superiores classes promoveant; et statim finita illa examinatione Archiepiscopum in scriptis manu sua signatis certiorem facient de statu scholæ, et diligentia vel desidia informatorum. Volumus etiam, quod singulis trimestribus duo Canonici ad id munus a Decano et Capitulo, aut ejus absentia a Vicedecano et Capitulo, xxv. die Novembris specialiter deputati, omnes scholæ pueros diligenter examinabunt, inquirent etiam de diligentia vel negligentia, sufficientia vel insufficientia informatorum, et in quolibet solenni Capitulo Decanum et Canonicos certiores facient, qua in re informatorum vel scholarium ullus deliquerit, ut pro meritis puniatur. Qui si negligentes aut minus ad docendum apti inveniantur post trinam monitionem a Decano et Capitulo, aut eo absente Vicedecano et Capitulo, amoveantur, et ab officio deponantur. Omnia autem ad functionem suam spectantia sese fideliter præstituros juramento promittent.

29. *De pauperibus et eorum officio.*

Statuimus et volumus, ut ex designatione et electione nostra aut successorum nostrorum per literas nostras aut successorum nostrorum manu signatas sint in Ecclesia nostra prædicta de bonis Ecclesiæ nostræ alendi duodecim pauperes viri paupertate gravati, et inopia afflicti, vel bello confracti, et mutilati, vel senio confecti aut alias debilitati, et ad inopiam et miśeriam redacti, quorum officium erit (quatenus ipsorum patitur infirmitas) divinorum officiorum tempore in templo quotidie mane et vesperi præsentes esse, orationibus vacare, celebraturisque Presbyteris inservire atque assistere et famulari, et in luminaribus tempore brumali accendendis et extinguendis, atque campanis pulsandis (quantum per vires licebit) alios juvare. Denique Decano aut Vicedecano obtemperare in his quæ ad Ecclesiæ decorem pertinent. Quod si in his officiis desides reperiantur, arbitrio Decani, aut eo absente Vicedecani, corrigantur, et si quis illorum abfuerit, neque in Ecclesia nostra resederit, aut saltem in ædibus Ecclesiæ nostræ admodum vicinis (nisi ob infirmitatem ad Ecclesiam venire non poterit), volumus, ut juxta absentiæ suæ rationem stipendio careat, quod communi choro inservientium dividentiæ cedat; permittimus tamen Decano, aut eo absente Vicedecano, illis potestatem dare, ut absint per quadraginta dies quotannis ob causam ab ipso Decano, aut eo absente Vicedecano, aut, utroque absente, seniore præbendario residente probandum; quod si quis eorum crimen notabile commiserit, aut si gravioris criminis suspectus coram Decano et Capitulo se legitime non purgaverit, ex Ecclesia nostra per eosdem penitus expellatur. Quod etiam fieri volumus, si orationem Dominicam, Symbolum Apostolorum, et Decalogum memoriter Anglice recitare non possit, terque admonitus, si non emendaverit, amoveatur. Officium autem sese præstituros eo juramento quo alii Ecclesiæ nostræ ministri affirmabunt.

30. *De inferioribus Ecclesiæ Ministris.*

Quia nemo divinis officiis digne inservire et sæcularibus ministeriis simul occupari potest, ne in choro ministrantes ab officio impediantur, inferiores ministros substituendos decrevimus. Volumus insuper, ut si minores Canonici, clerici, et discipuli communi mensa utantur, Deca-

nus, aut eo absente Vicedecanus, (pro suo arbitrio et prudentia) eligat et admittat in pincernam et subpincernam duos viros industrios, bonæ famæ, vitæ, et religionis, qui panem et potum communiter vescentibus horis congruis diligenter ministrabunt, et promptuario sedulo inservient; eligat etiam et admittat unum obsonatorem, qui obsoniis pro mensa minorum Canonicorum et ministrorum emendis una cum coquo vel subcoquo ex senescalli consilio diligenter incumbet, qui etiam rationem dati et accepti hebdomadatim reddet senescallo menstruo; senescalli autem menstrui munus minoribus Canonicis per vices obeundum volumus, nisi quispiam judicio Decani, vel ejus absentia Vicedecani, ad illud exequendum minus idoneus censebitur, in quo casu proximus quisque ordine substituendus erit. Janitores præterea duos, qui et barbitonsoris officium exercere debent, per Decanum, aut eo absente Vicedecanum, eligi volumus, viros industrios, bonæ famæ, et probæ vitæ, qui et claves portarum fideliter custodient, januasque et ostia exteriora septi Ecclesiæ, per quæ exitus patet; (reliquas enim omnes, quæ per privatas ædes aperi solent penitus obfirmari tollique volumus, nullasque tales in posterum fieri, nisi ab Archiepiscopo ob causam aliquam urgentem aliter indultum fuerit) observabunt, et ad mandatum Decani, aut eo absente Vicedecani, claudent, servabunt, atque aperient, nocte autem nemini patere sinant, nisi ad expressum mandatum Decani, aut eo absente Vicedecani. Postremo coquum atque subcoquum idem Decanus, aut eo absente Vicedecanus, eligat viros industrios, ac bonæ famæ, ac probæ vitæ, qui obsonia omnia et edulia pro mensa communiter victitantium diligenter parent una cum obsonatore ut supra proviso; tamen ut si nulla mensa communis in aula fuerit, stipendia his inferioribus ministris (janitoribus exceptis) antehac designata et soluta, tam pro vestibus liberatis quam aliter, in usum et salarium minorum hujus Ecclesiæ Canonicorum, et clericorum in choro servientium, in posterum absque ullo prætextu convertantur, idque sub pœna perjurii. Atque hi omnes idem juramentum jurabunt quod in choro ministrantes jurare statuimus.

31. *De communi mensa omnium ministrorum.*

Ut qui una conveniunt et una Deum laudant in choro, una etiam comedant, et una Deum laudent in mensa, statuimus et volumus, ut minores Canonici omnes et clerici laici (quotquot uxores non habent), necnon præceptores et discipuli, si id Decano et Capitulo commode fieri posse videatur, (quorum conscientias hac in parte in Domino

oneramus) in communi aula simul comedant et epulentur; in qua quidem aula Præcentor, vel eo absente senior admissione minor Canonicus primus accumbat, proximus Archididascalus, deinde cæteri minores Canonici et hypodidascalus, postremo discipuli sine vendicatione loci, et qui prius accumbit cæteros immorigeratos arguat et in ordinem reducat, ut omnia cum decore in aula agantur. Quotannis xxv^to^ die Novembris eligatur unus per cæteros, qui pro integro anno senescallus erit, quique ad communem mensam ligna, carbones, salem, et id genus alia parabit, quo pro temporis ratione de hujusmodi rebus satis illis prospectum sit, hic rationem senescalli menstrui (id est, ejus qui pro uno mense senescallus erit) singulis hebdomadis coram thesaurario, et in fine cujuslibet mensis examinabit, et in fine anni majori parti convivarum rationem impensarum omnium reddet. Liberum tamen esse volumus et concedimus Decano, aut eo absente Vicedecano, non solum quibuscunque ægrotis, aut aliis causis idoneis (per eos respective approbandis) impeditis licentiam dare alibi victitandi et comedendi, sed etiam dictos convenientes aut convenire debentes onerare aut exonerare in præmissis, aut in aliquo eisdem pertinenti, prout pro temporis et personarum qualitatibus eis videbitur magis expedire. Omnes denique Ecclesiæ ministros (quocunque nomine censentur) ordinationibus, formulis, et statutis hujusmodi, quæ per Decanum et Capitulum hisce de rebus aut iisdem pertinentibus edentur, parere et obsequi volumus.

32. *De vestibus ministrorum quas liberatas vocant.*

Statuimus et volumus, ut minores Canonici, clerici, et cæteri Ecclesiæ nostræ ministri, choristæ quoque, et pueri grammatici, atque duodecim pauperes utantur vestibus exterioribus ejusdem (quod fieri potest) aut similis coloris; recipient autem omnes (quos diximus) ad exteriora indumenta conficienda per annum juxta eam formam quam hic præscribimus; recipient singuli minores Canonici, et superior informator grammaticæ quatuor virgatas panni pro togis suis, pretium cujuslibet virgatæ quinque solidi; recipiet magister choristarum pro veste sua tres virgatas panni, pretium virgatæ quinque solidi; recipient singuli clerici et inferior informator grammaticæ pro vestibus suis tres virgatas panni, pretium virgatæ quatuor solidi et sex denarii. Recipient et alii ministri, videlicet subsacristæ, virgiferi, pulsatores campanarum, obsonator, pincernæ, janitores, et coquus, quisque pro se recipiet tres virgatas panni pro vestibus suis, pretium virgatæ iii^s^. iv^d^.

Recipient singuli choristæ, et pueri grammatici, atque etiam subcoquus pro vestibus suis duas virgatas et dimidium, pretium virgatæ iii^{s}. iv^{d}.; recipient denique singuli pauperes pro vestibus suis tres virgatas panni, pretium virgatæ iii^{s}. iv^{d}. Quem quidem pannum si sibi traditum quisquis sibi decenter aptari et componi non curaverit, et per maximam partem anni usus non fuerit, is indignus judicabitur munere nostro, et proinde tantundem de stipendio suo rependere cogatur Ecclesiæ nostræ. Quem quidem pannum et vestes liberatas singulis annis parare debent Ecclesiæ nostræ Decanus et Receptor qui pro tempore fuerint, tradentque singulis suas panni portiones ante Natalem Domini, ut novis vestibus et novis animis celebrent Natalem Domini nostri Jesu Christi. Pauperes vero in togarum suarum sinistro humero rosam ex serico albo et rubro factam semper gerant, et quoties vel in chorum Ecclesiæ nostræ vel alio in publicum processerint, dictis togis suis induti ubique incedant. Quod si temporum mutatione, aut aliqua alia causa rationabili per Archiepiscopum probanda, Decano et Capitulo hujusmodi vestium liberationem omittere visum fuerit, statuimus, ut durante mensa communi unusquisque supranominatorum summam illam pro vestibus liberatis prædesignatam pecuniis numeratis quotannis recipiet, cessante vero mensa communi cessabit etiam omnino solutio isthæc officiariis illis, qui mensæ inservire debent, viz. coquo, subcoquo, pincernæ, subpincernæ, et obsonatori.

33. *De stipendiis ministrorum in Ecclesia nostra.*

Statuimus et volumus, ut ex bonis communibus Ecclesiæ nostræ (præter communias et liberatas superius assignatas) solvantur stipendia omnibus ministris Ecclesiæ nostræ per manus Thesaurii singulis anni terminis per æquales portiones, ad hunc qui sequitur modum, viz.

	per annum.
Singulis concionatoribus	xxv*li.*
Minoribus Canonicis pro portione sua . . .	v*li.* ii*s.*
Superiori informatori grammaticæ . . .	xv*li.* ii*s.*
Magistro choristarum	v*li.* vii*s.*
Inferiori informatori grammaticæ . . .	vi*li.* v*s.* x*d.*
Diacono	v*li.* ii*s.*
Subdiacono	v*li.* ii*s.*
Singulis clericis	iv*li.* v*s.* x*d.*
Obsonatori	iii*li.* xi*s.* iv*d.*

	per annum.
Cuilibet duorum subsacristarum . . .	iii*li.* xi*s.* iv*d.*
Cuilibet ex virgiferis	ii*li.* xviii*s.*
Cuilibet ex campanarum pulsatoribus . .	ii*li.* xviii*s.*
Cuilibet janitori	iii*li.* xi*s.* iv*d.*
Cuilibet choristæ	i*li.* v*s.*
Cuilibet duorum pincernarum	ii*li.* xviii*s.*
Coquo	ii*li.* xviii*s.*
Cuilibet puero grammaticæ	i*li.* viii*s.* iv*d.*
Singulis duodecim pauperum	vi*li.* iii*s.* iv*d.*
Subcoquo	ii*li.*
Vicedecano	ii*li.* xiii*s.* iv*d.*
Receptori	x*li.*
Thesaurario	ii*li.* xiii*s.* iv*d.*
Præcentori	ii*li.*
Sacristæ	ii*li.*
Senescallo seu clerico terrarum . . .	vi*li.* xiii*s.* iv*d.*
Auditori, qui erit etiam clericus computi, seu registrarius	vi*li.* xiii*s.* iv*d.*

Volumus autem pincernarum, obsonatoris, coqui, et subcoqui nomina et munera post hæc penitus extingui, nisi mensa communis restauretur, illorumque stipendia in usum prius memoratum (cap. scilicet, 'De inferioribus Ecclesiæ ministris') converti. Permittimus tamen iis, quibus jam illa numera et stipendia decernuntur, et sigillo hujus Ecclesiæ publico confirmantur, iisdem durante vita sua naturali fruendi facultatem.

34. *De celebratione Divinorum.*

Ut autem pie, decenter, et ex ordine preces et orationes in Ecclesia nostra fiant, singulisque diebus laus Dei cantu, organis, et jubilatione celebretur, statuimus et ordinamus, ut minores Canonici et clerici una cum magistro choristarum et choristis divina officia in choro templi nostri quotidie mane ac vespere peragant, secundum receptum morem, et ritum istius, et aliarum Ecclesiarum cathedralium, nec quisquam interim discurrendo, confabulando, vel alio quovis modo irreverenter se gerere præsumat. Ad officia vero noctu decantanda eos obligari nolumus. Porro volumus, ut omnibus festis principalibus quotannis,

videlicet diebus Natalis Domini, Paschæ, et Pentecostes, ut etiam die inaugurationis nostræ aut successorum nostrorum, et quinto Novembris, Decanus, si domi sit, aut eo absente Vicedecanus, festis vero Circumcisionis, Epiphaniæ, et Ascensionis Domini, item Purificationis beatæ Virginis, et Omnium Sanctorum, Præbendarii residentes suo ordine preces divinas et sacram synaxin, si quæ fuerit illis diebus habenda, in Ecclesia nostra publice celebrent sub pæna xl. solidorum toties quoties. Volumus præterea, imo in Domino præcipimus, ut per Decanum et Capitulum talis ratio ineatur, ut quam sæpissime, tam Decanus et Canonici, quam omnes alii hujus Ecclesiæ ministri, officiarii, et stipendiarii cujuscunque nominis, Mensæ Dominicæ in Ecclesia Cathedrali fiant participes. Statuimus etiam, ut nullus Canonicorum, aut aliorum in choro ministrantium, divinorum officiorum tempore absque insignibus choro et gradu convenientibus chorum ingrediatur; qui autem chorum ingreditur non sic indutus pro absente reputetur; singuli vero (cujuscunque fuerint gradus aut ordinis) in ingressu chori divinam majestatem devota mente adorantes humiliter se inclinabunt versus altare (prout antiquis quarundum Ecclesiarum statutis cautum novimus), et dein conversi Decano quoque debitam reverentiam exhibebunt. Quod si contigerit aliquem ex quacunque causa de loco in locum transire, in choro reverentiam similiter in medio chori tam versus altare quam versus stallum Decani (si præsens fuerit) exhibebit, tum in eundo tum in redeundo toties quoties. Volumus præterea, ut uterque informator grammaticæ diebus festis choro intersit, insignibus choro et gradui convenientibus indutus, quorum alter supra minores Canonicos in dextra parte chori, alter supra minores Canonicos in sinistra parte proximum in choro locum obtineat. Ad hæc pueros grammaticos, qui sumptibus Ecclesiæ aluntur, festis diebus, necnon eorundem vigiliis, volumus in habitu competente choro interesse, et officium sibi mandatum a Præcentore sedulo facere (nisi alias per Archididascalum amandentur.) Pueri vero absentes per præceptores suos castigentur. Singulis præterea diebus profestis, hora sexta æstate, et hora septima hyeme preces matutinæ in aliquo Ecclesiæ sacello, aut alio loco ejusdem per Decanum assignato, ab uno minorum Canonicorum suo ordine, sine cantu, juxta morem Ecclesiæ Anglicanæ, summarie tamen, et cum unica tantum lectione, si visum fuerit, recitentur.

35. *De communi Ærario et de custodia sigilli et munimentorum.*

Statuimus et volumus, ut in Ecclesia nostra domus assignetur una interior et secretior, et altera exterior satis ampla et interiori annexa. Quæ quidem domus Ærarium sive Thesaurarium vocabuntur, sint autem ostio exteriori hujus domus duæ claves, quarum unam Decanus, alteram Thesaurarius servabit. In exteriore domo constituantur et disponantur cistæ et scrinia ad scriptorum custodiam, in quibus libri registrales et volumina rationum seu computorum omnium officiariorum, ministrorum, et aliorum qui de ulla re rationem reddere tenentur, tuto reponi et custodiri debent; in cistis etiam et scriniis hujus domus reponantur volumina sive rotulæ curiarum seorsim et per se, scripta etiam omnia obligatoria seorsim et per se, libri et volumina redituum, quæ rentalia vocantur, bonorum terrarumque inventaria seorsim et per se. In hac etiam domo constituatur una cista bene munita ad servandas pecunias Thesaurario traditas, quæ pro quotidianis expensis necessariæ fuerint, et extrahi possunt, quoties opus fuerit. In hac etiam domo computus fiat, ubi omnium firmariorum, ballivorum, officiariorum, et aliorum quorumcunque ratio et computus expendi et judicari debet. In interiore domo reponi et asservari volumus cistam unam bene munitam, in qua quidam cista reponatur et custodiatur summa ducentarum librarum, quam colligi volumus ex his quæ clare remanent et supersunt in fine cujuslibet anni, ut semper summa illa ad minus maneat, et sit præsto ad necessitates Ecclesiæ nostræ (si quæ accederint) sublevandas. In hac quoque cista custodiatur una cistula, in qua includatur et tuto servetur sigillum commune Ecclesiæ nostræ; quo sigillo communi mandamus ut nihil unquam signetur, nisi quod ante plene et aperte in quodam registro scribatur, et cum eodem registro publice conferatur et perlegatur. Quoties vero alicui scripto sigillum apponetur, nihil unquam supra viginti solidos pro illius scripti sigillatione a quocunque exigetur. In hac etiam domo volumus reponi alteram cistam, in qua reponentur hæc nostra statuta et ordinationes atque literæ patentes, fundationes, et donationes Ecclesiæ nostræ, et alia scripta et munimenta maneriorum, terrarum, tenementorum, redituum, possessionum, libertatum, et juris quod Ecclesia nostra in eisdem quoquo modo habet. Quod si unica cista ad hæc omnia continenda non sufficiat, plures haberi volumus, singulæ autem cistæ atque cistula ipsa, aut saltem ostium illud per quod patet aditus in domum interiorem, in

qua cistæ reponuntur, habebit tres seras cum totidem clavibus diversæ fabricæ, et singularum cistarum, atque cistulæ, sive ostii prædicti, clavem unam servabit Decanus, alteram Vicedecanus, tertiam Thesaurarius, nullaque cistarum aut cistula aperiatur, nisi consentientibus et præsentibus omnibus custodibus, aut eorum deputatis. Prohibemus denique, ne unus aliquis duas claves secum simul servet. Quoties autem clavigerorum aliquis a dicta Ecclesia nostra proficiscetur, clavem suam relinquat apud alium aliquem Canonicum non clavigerum, domi commorantem. Quod si talis domi non reperiatur, apud unum aliquem e minoribus Canonicis deponat, qui sine consilio deponentis claves ejusmodi e manibus suis non dimittat, sed, quotiescunque usus exposcit, personaliter intersit, ut deponenti, cum redierit, de transactis rationem reddere valeat.

36. *De ratione seu computo quotannis reddendo.*

In domo ærarii exteriori volumus, ut omnes ballivi, firmarii, collectores, nemorum custodes, officiarii et ministri, tam forenseci, quam intrinseci, die decimo nono Novembris quotannis rationem reddant, et computum faciant, omnium eorum quæ ad officium eorum spectant. Præterea statuimus et ordinamus, quod etiam eodem tempore et Receptor et Thesaurarius coram Decano et Canonicis præsentibus, et auditore, qui vel ipse præsens erit, vel loco suo alium mittet, reddent plenum et fidele computum de omnibus quæ ad officium suum spectant, viz. quid receperint, et quid expenderint, quid supersit, quid Ecclesia debeat, et quid ipsi debeatur. Et si quid pecuniæ in illorum alicujus manibus et possessione residuum fuerit, illud totum protinus sine mora persolvi et reddi jubemus, sub pœna subtractionis quotidianarum distributionum per tres menses, vel gravioris mulctæ, si res ita postulet. Qui vero post tres menses non plene satisfecerit Ecclesiæ et persolverit, volumus quod ipsius Præbenda sive Canonicatus ipso facto sine omni alio decreto aut sententia declaratoria vacet, ipsumque in jus pro debita pecunia trahi jubemus Denique indenturæ omnes bonorum Ecclesiæ (quæ in usu sunt) eodem tempore ostendantur, et renoventur; ut in omnibus Decano et Canonicis constare possit Ecclesiæ nostræ status et conditio.

37. *De corrigendis excessibus.*

Ut in Ecclesia prædicta morum integritas servetur, statuimus et ordinamus, ut si Decanus minus honeste se gessisse, vel hæc nostra statuta in Ecclesiæ damnum aut infamiam violasse, per majorem partem Capituli judicatus fuerit, primo (quam fieri potest modestissime) per eosdem moneatur, sin autem post trinam ejusmodi admonitionem perseveraverit, nec sese emendaverit, statim coram Archiepiscopo visitatore accusetur, et illius judicio et censura vel corrigatur, vel si gravitas culpæ exposcat, deprivetur, et penitus amoveatur. Præbendarii autem seu Canonici similiter culpabiles, eodem modo moneantur per Decanum et majorem partem Capituli, qui si nec sic quidem ad frugem redierint, Decani et Capituli arbitrio mulctari volumus, tertio, si ita deliquerit eorum aliquis, per Decanum Archiepiscopo denuntietur, et per ipsum secundum criminis qualitatem corrigatur, aut, si culpæ gravitas exposcat, deprivetur, et amoveatur. Leves tamen offensiones seu potius negligentiæ, pro quibus nulla (in his statutis) pœna nominatim constituitur, post trinam (ut antea diximus) admonitionem Decani et Capituli judicio corrigantur. Si quis, sive Decanus, sive Præbendarius, in aliquo graviori crimine, veluti hæresi, perjurio, adulterio, homicidio voluntario, furto notabili, et id genus aliis, culpabilis inventus et convictus fuerit, per Archiepiscopum protinus amoveatur et expellatur. Si quis minorum Canonicorum, clericorum, aut aliorum ministrorum, et famulorum, similiter et pauperum, in levi culpa deliquerit, arbitrio Decani aut eo absente Vicedecani, aut utroque absente residentis senioris corrigatur. Si gravius fuerit delictum, per Decanum et Capitulum expellantur, et ab Ecclesia penitus amoveantur.

38. *De eleemosynis et viis publicis reficiendis.*

Præter eleemosynam nostram in duodecim illos pauperes collocatam, dedimus etiam annuam summam centum et quadraginta librarum Ecclesiæ nostræ, tum ad pauperum et egenorum subventionem, tum ad vias publicas reficiendas, cujus quidem summæ centum libras distribui volumus partim per Decanum aut Receptorem, cum terras, maneria, et Ecclesias impropriatas circuit et invisit, (apud quas Ecclesias distribuetur egenis juxta illorum necessitatem, ne hinc

videantur omnia metere, et nihil seminare;) partim vero per Decanum aut Thesaurarium dispensetur prædicta summa pauperibus et egenis Ecclesiæ nostræ vicinis, quarum quidem distributionum ratio particulatim ostendatur in generali computo. Hæc pecunia si non fideliter dispensata fuerit, Archiepiscopus in visitatione sua considerabit. Alteram summam quadraginta librarum assignavimus pontibus et viis publicis reficiendis et sternendis secundum judicium Decani et Capituli, aut eo absente Vicedecani et Capituli, id quod ut fideliter præstetur etiam Archiepiscopus in sua visitatione sedulo curabit.

...

39. *De interpretatione nominis Capituli, et Capitulis celebrandis.*

Quoniam in his nostris statutis crebra Capituli mentio habetur, declaramus quod sub Capituli nomine ubique dimidiam ad minimum totius numeri omnium Præbendariorum seu Canonicorum partem intelligimus. Ea enim sola tanquam per Capitulum acta haberi volumus, quibus ad minimum dimidia pars totius numeri Præbendariorum, seu Canonicorum præsens adest, idque in domo Capitulari, vel alibi intra septum Ecclesiæ insimul capitulariter congregatorum, et expresse eisdem consentientium; nam absentium suffragia nullo modo valere sinimus, nec alicujus roboris esse, nisi in iis casibus, quibus in aliquo horum statutorum expressa fit mentio de consensu Decani etiam absentis. Statuimus insuper et volumus, ut Decanus, aut eo absente Vicedecanus, aut utroque absente senior Canonicus residens, cum Canonicis præsentibus, semel ad minimum singulis mensibus, et præterea quoties videbitur expedire, Capitulum celebrent, et de negotiis Ecclesiæ nostræ pie et prudenter tractent. Quæ negotia ut melius expediantur, si modo sex Canonicorum numerus domi non reperiatur, volumus, ut nullus eorum intra spatium quindecim milliarium commorans, si a Decano vel ejus absentia Vicedecano accersitus fuerit, ad hæc Capitula menstrua recuset venire et interesse, sub pœna arbitraria per Decanum et Capitulum infligenda toties quoties. Volumus etiam, ut singulis annis duo generalia celebrentur Capitula; unum viz. vicesimo quinto Novembris, quod finietur ante decimum diem Decembris, alterum vero pridie Festi Sti Johannis Baptistæ, quod finietur ante primum Julii sequentis, in quibus quidem generalibus Capitulis tantum omnia graviora Ecclesiæ negotia, veluti Fœdi concessiones etc., nisi quorum dilatio damnosa esset Ecclesiæ, tractari et expediri volumus; et quæcunque a Decano et Canonicis præsentibus ordinata et decreta fuerint (nostris hisce statutis minime

repugnantia) ab omnibus Ecclesiæ nostræ personis (quatenus ipsos concernunt) observari volumus. Ad omnia etiam Ecclesiæ negotia unus sit a publicis commentariis, qui clericus Capituli vocetur, qui idem sit etiam auditor, et intra Ecclesiæ ambitum constanter resideat. Hic vocatus Capitulis intersit, et diligenter tam omnia acta Capituli quam alia quæcunque scripta sigillo communi munienda in Ecclesiæ commentarios referat, cæteraque omnia et singula quæ ad officium suum spectant fideliter faciat: de quibus omnibus, et de secretis Capituli illicite non revelandis, et quod nulli (exceptis Decano et Canonicis) commentarios, aut exemplaria illorum transcripta vel ostendat, vel tradat, sine Decani, aut eo absente Vicedecani, aut utroque absente residentis senioris, expresso consensu et mandato, juramento obstringetur.

40. *De visitatione Ecclesiæ.*

Nullum opus est adeo pie cæptum, adeo prospere productum, adeo fideliter consummatum, quod non facile subruatur, ac incuria et negligentia subvertatur, nulla tam sancta et firma statuta conduntur, quin temporis diuturnitate in oblivionem et contemptum veniant, si non adsit continua vigilantia et pietatis zelus. Quod quidem ne in Ecclesia nostra unquam fiat aut evenire possit, nos reverendissimi patris Archiepiscopi Cant. (qui pro tempore fuerit) fide et diligentia freti, eundem Ecclesiæ nostræ câthedralis et metropoliticæ Christi Cant. Visitatorem constituimus, volentes et mandantes ut (pro Christiana fide et ardenti pietatis zelo) vigilet et gnaviter juvet, ut hæc statuta et ordinationes Ecclesiæ nostræ a nobis edita inviolabiliter observentur, possessiones et bona, tam spiritualia, quam temporalia, prospero statu floreant, jura, libertates, et privilegia, conserventur et defendantur. Atque ut hæc ita fiant, statuimus et volumus, ut Archiepiscopus ipse, quoties a Decano vel a duobus Canonicis rogatus fuerit, imo licet non rogatus, semel tamen quovis triennio ad Ecclesiam nostram in persona propria, nisi grandis obstiterit necessitas, alioquin per cancellarium suum, accedat, Decanum, Canonicos, minores Canonicos, clericos, cæterosque omnes Ecclesiæ nostræ ministros in locum congruum convocet, cui quidem Archiepiscopo præsentis statuti vigore plenam concedimus potestatem et auctoritatem, ut super singulis articulis in statutis nostris constitutis, et de quibuscunque aliis articulis, statum, commodum, aut honorem Ecclesiæ nostræ concernentibus, Decanum, Canonicos, minores Canonicos, cæterosque ministros interroget, et cogat eorum quemlibet (per jura-

mentum Ecclesiæ præstitum, veritatem dicere de omnibus delictis et criminibus quibuscunque; comperta autem et probata juxta delicti et criminis mensuram puniet Archiepiscopus atque reformabit, omniaque faciet, quæ ad vitiorum resecationem necessaria videbuntur, quæque ad visitatoris officium pertinere de jure dignoscuntur. Quos quidem omnes, tam Decanum, quam Canonicos et alios Ecclesiæ nostræ ministros; quoad omnia præmissa, volumus et mandamus ipsi Archiepiscopo parere et obedire. Statuimus autem (in virtute juramenti nostræ Ecclesiæ præstiti), ut nemo contra Decanum aut Canonicos aut aliquem ministrorum Ecclesiæ nostræ prædictæ quicquam dicat aut enuntiet, nisi quod verum crediderit, aut de quo publica vox vel fama circumlata fuerit. Volumus præterea, ut Decanus (communibus Ecclesiæ nostræ sumptibus) Archiepiscopo visitanti triginta personis comitato, unam aut ad summam duas refectiones intra Ecclesiæ nostræ ædes præparet, et apponat. Insuper statuimus et volumus, præter archetypum in cista ut supra servandum, duo exemplaria horum statutorum in membranis scite describi, quorum alterum penes Decanum, aut eo absente Vicedecanum, alterum penes residentem seniorem, qui pro tempore fuerit, semper remanebit. Porro quoniam hæc nostra statuta perpetuo durare optamus, volumus, ut si qua ambiguitas, contentio, aut dissentio orta fuerit post hæc inter Decanum et Canonicos, aut inter Canonicos ipsos de vero et sincero intellectu statutorum nostrorum (quæ omnia juxta planum et grammaticum sensum intelligi volumus) decernimus, ut statutum illud, vel aliqua statuti clausula de qua orta est contentio, ad Archiepiscopum Cant. referatur, cujus interpretationi et declarationi (modo statutis nostris non repugnet) eos, qui dubitarunt, aut contenderunt, sine dilatione aut contradictione stare et obedire præcipimus. Et ne quis statutorum nostrorum transgressor ignorantia eorundem se possit excusare, volumus, ut eadem publice semel quolibet anno die vicesimo secundo Junii, ante inceptum Capitulum æstivale in domo Capitulari integraliter omnibus dictæ Ecclesiæ ministris, domi præsentibus, ad id convocatis legantur, et quolibet generali Capitulo ea etiam statuta recitentur, quæ Decanum et Præbendarios, computum, aut alia negotia Ecclesiæ tunc tractata, quomodolibet tangunt. Inhibemus tamen visitatori, et statutorum declaratori, aliisque omnibus, cujuscunque dignitatis aut auctoritatis fuerint, ne ulla nova statuta condant, aut cum aliquo dispensent. Inhibemus etiam Decano et Canonicis Ecclesiæ nostræ, ne hujusmodi statuta recipiant, sub pœna perjurii et amotionis perpetuæ a nostra Ecclesia. Reservamus tamen nobis et successoribus nostris plenam potestatem ac auctoritatem statuta hæc mutandi, alterandi, et, si videbitur, etiam nova condendi.

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[These Statutes were accompanied by the following letter from the King, and also by a letter from Abp. Laud, which will be found in the next volume.]

Carolus Dei gratia Angliæ Scotiæ Franciæ et Hiberniæ Rex, Fidei Defensor, &c., dilectis Decano et Capitulo Ecclesiæ nostræ Cathedralis et Metropoliticæ Christi Cant., necnon omnibus in aliqua dignitate aut officio ibidem constitutis, universis denique membris atque ministris dictæ Ecclesiæ salutem. Per libellos supplices nobis ex parte Ecclesiæ vestræ exhibitos, perque testimonium reverendissimi patris et prædilecti consiliarii nostri Guilelmi Archiepiscopi Cant., intelleximus regulam administrandæ Ecclesiæ illius omniumque ad eandem pertinentium in multis valde imperfectam esse, præsentiumque personarum, rerum, et temporis conditione minus idoneam, unde plurimum non modo pulcherrimæ Ecclesiæ fabricæ sed et singulis ibidem degentibus incubuerit detrimenti; ad statutorum denique confirmationem neutiquam adhuc accessisse auctoritatem regiam, quam ut nos concedere dignaremur humillime petiistis; nos igitur quum sacræ fidei defensioni (ad quam solium nostrum divina bonitas evexit) auspicatam subditarum nobis Ecclesiarum cathedralium gubernationem vel plurimum conferre censeamus, votis vestris gratiose annuentes librum quendam statutorum per dictum reverendissimum patrem (quem etiam in hac parte per literas nostras patentes specialiter authorizavimus) studiose atque fideliter confectum, collectumque, tam e prioribus statutis, quam antiquis illius loci consuetudinibus, necnon e Canonibus Ecclesiæ Anglicanæ, et (post maturam uniuscujusque rei examinationem) manu sua subscriptum, et ad nos delatum, inspeximus simul et approbavimus, eundemque librum et singula statuta atque ordinationes in eodem contentas Au-

gustissimi nominis nostri inscriptione ad omnem juris effectum ratificamus, confirmationisque nostræ et auctoritatis regiæ vim et robur iisdem per præsentes impertimus; vobis igitur vestrisque dehinc in ea Ecclesia successoribus eundem librum statutorum (in membrana conscriptum, de sexaginta sex paginis in folio minore constantem, in capite primæ paginæ Augustissimo nomine nostro per nos, ut præfertur, inscriptum atque in imo uniuscujusque paginæ per dictum Archiepiscopum ex mandato nostro signatum) pro summa qua sub Deo fungimur auctoritate in Ecclesiæ Cantuariensis regimen, reique vestræ publicæ administrandæ regulam pro nobis, hæredibus, et successoribus nostris, damus et concedimus per præsentes; Mandantes universis et singulis sub virtute debitæ obedientiæ, ut pro se quisque, quatenus ad ipsum (pro suo cujusque loco aut munere) ulla ex parte pertinebunt, eadem statuta fideliter observet atque observari curet, adque ipsorum præscriptum sese in omnibus componat sub pœna quæ incumbit. In cujus rei testimonium literas has nostras fieri fecimus patentes, dictumque statutorum librum literis istis affigi atque connecti mandavimus, teste me ipso apud Westmonasterium tertio die Januarii anno regni nostri duodecimo.

Per ipsum Regem.

WOLSELEY.

INJUNCTIONES
COLLEGIO MERTONENSI

DATÆ ANNO DOMINI 1640.

[MSS. *Lamb.*, Num. 1113.]

GULIELMUS providentia divina Cantuariensis Archiepiscopus, totius Angliæ Primas et Metropolitanus, et Universitatis Oxon. Cancellarius, dilectis in Christo, Custodi, Sociis, et Scholaribus Collegii de Merton in eadem Universitate salutem et gratiam. Cum in visitatione nostra Collegii vestri per commissarios nostros, reverendum in Christo patrem D. Johannem Episcopum Oxon., Richardum Bailie Sacræ Theologiæ Professorem, Collegii D. Johannis Baptistæ Præsidentem, et Universitatis prædictæ Pro-Cancellarium, D. Johannem Lambe, militem, Decanum de Arcubus, et almæ Curiæ nostræ Cantuariensis Officialem principalem, Gilbertum Sheldon, Sacræ Theologiæ Professorem, et Collegii Omnium Animarum Custodem, et Arthurum Ducke Legum Doctorem, Domini Episcopi London. Vicarium generalem nuper exercita, per vos juramento ad sancta Dei evangelia oneratos variæ querelæ mutuo delatæ sint de delictis vestris contra statuta et ordinationes collegii vestri commissis; cumque, post diligentem examinationem querelarum et delictorum vestrorum per prædictos commissarios nostros in collegio vestro, per eosdem compertum fuerit, rixas et controversias inter vos nuper ortas de variis rebus et causis collegii vestri, præsertim processisse ex defectu et brevitate statutorum et ordinationum collegii vestri a Waltero de Merton piæ memoriæ fundatore vestro aliquot seculis elapsis conditorum, per quæ omnibus incommodis deinceps eventuris humana providentia non potuit prospici.

Nos igitur pro visitatoris munere, quod fundator vester nobis commendavit, querelas vestras prædictas iterum examinavimus et terminavimus, et tam pro consopiendis discordiis vestris, quam pro componendo et stabiliendo regimine collegii vestri, ut vos et successores vestri possitis orationibus et studiis vestris pie et diligenter incumbere secundum fundatoris vestri propositum,

Has injunctiones, ordinationes, decreta, et statutorum vestrorum declarationes promulgavimus, quas a vobis et successoribus vestris volumus et mandamus in perpetuum observari.

1. Imprimis, Statuimus, ordinamus, et injungendo mandamus, quod

Custos, Socii, et Scholares collegii vestri superpellitiis et cucullis secundum gradus suos induti singulis Dominicis, et festis diebus, eorumque vigiliis, et quod diebus profestis mane inter horas quintam et sextam singuli magistri qui duos annos a gradu suscepto non excesserint, baccalaurei, et scholares sine superpellitiis &c., precibus divinis in capella collegii vestri a principio usque ad finem interesse teneantur, sub pœna amissionis communiarum unius diei pro singulis precibus, quibus aliquem eorum abesse contigerit, cessante legitimo impedimento per Custodem, eove absente Vicecustodem, ejusve absentis locum tenentem, si magistri fuerint, sin baccalaurei per Decanum seniorem in collegio tum præsentem, sin vero scholares per Principalem approbando, et post tertiam vicem pœna delinquentis in præmissis arbitrio Custodis, eove absente Vicecustodis, aut locum tenentis, si magistri fuerint, sin Baccalaurei per Decanum Seniorem in Collegio tum præsentem, sin vero Scholares per Principalem augeatur. Volumusque quod Custos, Socii, et Scholares divinis diligenter et devote intendant, et reverenter se habeant, tam tempore divinorum, quam in ingressu et exitu e capella prædicta, sub pœna prædicta in delinquentes in præmissis infligenda, et quod tempore divinorum sedeant in capella primo loco Socii et Scholares Collegii vestri, commensales vero Aulæ Sancti Albani sine superpellitiis et cucullis secundum gradus suos diebus Dominicis et festis eorumque Vigiliis tempore divinorum in chorum capellæ vestræ non admittentur, iidemque post Socios et Scholares vestros sedere teneantur.

2. Item, Statuimus, quod disputationes in theologia semel in septimana durante termino habeantur, et ad eas vicibus suis obeundas singuli doctores et magistri post completum biennium a suscepto magisterii gradu (exceptis tantum doctoribus in jure civili et medicina) teneantur; si vero numerus doctorum et magistrorum, qui ad has disputationes tenentur, non excesserit octonarium, bis tantum singulis mensibus, durante termino, si non excesserit quinarium, bis tantum singulis terminis disputationes habeantur, doctores vero et magistri qui a collegio abfuerint ex causa peregrinationis, vel in familias præsulum aut magnatum asciti, ad vices suas obeundas minime teneantur, quam primum vero ad collegium redierint, primas post eorum reditum vices ab ipsis implendas esse decernimus. E doctoribus vero et magistris qui vices suas non impleverint respondentem communiis suis per duas septimanas, opponentem per unam septimanam proxime insequentes a Custode vel in ejus absentia a Vicecustode ejusve locum tenente privari volumus. Vicecustos autem, ejusve locum tenens harum disputationum erit moderator, idemque Vicecustos pro laboris sui mercede decem libras in fine cujuslibet anni de bonis communibus collegii percipiet, deductis ex ea summa decem solidis pro

singulis vicibus quas locum tenens pro Vicecustode absente obire contigerit.

3. Item, Præcipimus et ordinamus, quod disputationes in artibus secundum antiquam et laudabilem collegii vestri consuetudinem diligenter deinceps habeantur, per duas horas ad minimum ante horam septimam inchoandas, easdemque regere et moderari per vices singuli Decani teneantur sub pœna amissionis communiarum per unam septimanam iisdem per Custodem, eove absente Vicecustodem, ejusve locum tenentem, imponenda; nec licebit alicui Decano easdem disputationes infra minus temporis spatium contrahere, sine causa legitima per Custodem, eove absente Vicecustodem, ejusve locum tenentem approbanda

4. Item, Statuimus et injungimus, quod singuli socii annis singulis non absint a collegio vestro ultra quatuor menses continuos vel interpolatos, cessante impedimento legitimo per Custodem, eove absente Vicecustodem, et quinque seniores socios in collegio præsentes, vel majorem partem eorundem, primitus approbando, et quod non absint a collegio per dictos quatuor menses sine licentia Custodis eove absente Vicecustodis, et quod socii sic absentes, durante sua absentia, careant communiis et emolumentis collegii vestri, exceptis iis quibus peregrinari extra regnum Angliæ per Custodem, eove absente Vicecustodem, et quinque socios seniores tum in collegio præsentes, vel eorum majorem partem licentia concedetur. Et ut certius deinde constet de absentia sociorum a collegio, præcipimus singulis sociis a collegio discessuris, quod diem discessus sui a collegio, ante discessum, et diem reditus infra triduum a reditu describere teneantur in libro ad hunc finem comparando, quem penes Vicecustodem pro tempore existentem ejusve locum tenentem manere volumus.

5. Item, Pro antiquo collegii vestri more conservando præcipimus, quod magistri non conversentur cum baccalaureis aut scholaribus infra collegium vestrum vel alibi infra universitatem Oxon., nisi in capella vel communi aula collegii vestri sub pœna amissionis communiarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, quarta vero vice sub pœna amotionis perpetuæ a collegio per Custodem, eove absente Vicecustodem irroganda.

6. Item, Volumus et statuimus, quod nullus sociorum vel scholarium pernoctet extra collegium infra limites Universitatis Oxon. sub pœna amissionis communiarum suarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, per Custodem, eove absente Vicecustodem, infligenda, cessante legitimo impedimento per Custodem, seu in ejus absentia Vicecustodem, vel locum tenentem, primitus approbando, eundemque, si quarta vice in eodem deliquerit,

volumus a collegio vestro in perpetuum amoveri, volumusque portas collegii ante dimidium horæ post nonam noctis claudi et obserari, earumque claves Custodi, eove absente Vicecustodi, vel locum tenenti tradi.

7. Item, Mandamus et volumus, quod omnes socii et scholares in prandio et cœna refectiones suas sumant in communi aula collegii vestri, et qui alibi refectiones suas sumpserint pro singulis refectionibus per Custodem, eove absente Vicecustodem, communiis unius diei priventur. Et quod absente Custode Vicecustos et Capellanus senior refectiones suas sumant in aula collegii vestri sumptibus Custodis, sicut hactenus per antiquum collegii vestri morem observatum fuit. Volumusque quod Vicecustos et socii in refectionibus in aula sedeant solum in interiori parte mensæ, et quod sedeant distincte secundum gradus suos, nec ad alias mensas quam gradui suo convenientes accedant, et si quis tempore refectionum viz. post benedictionem in aulam venerit (quam tamen tarditatem si nimis frequentem prohibemus et puniri volumus), sedeat cum aliis sociis gradus sui sine vendicatione loci. Et quod Capellani soli in mensa sua propria sedeant.

8. Item, Cum e collegii vestri commodo futurum sit, ut locationes et dimissiones terrarum et possessionum vestrarum fiant, cum plurimi socii in collegio intersunt, et earum notitiam habent, statuimus et decernimus, quod locationes et dimissiones terrarum, maneriorum, tenementorum, firmarum, rectoriarum appropriatarum, et aliarum possessionum ad collegium vestrum pertinentium bis tantum quotannis in posterum fiant, viz. infra quatuor decem dies post festum Annunciationis Beatæ Mariæ Virginis, et post primum diem mensis Augusti immediate insequentes, et quod omnes locationes prædictæ deinceps fiant pro viginti et uno annis, et non alias. Injungentes etiam et monentes Custodem et socios, quod dimissiones et locationes alias antehac factas reducant ad annos viginti et unum, quam citius poterint, et ut pecuniarum, quæ pro dimissionibus et locationibus prædictis collegio vestro obvenerint, dimidiam partem tantum habeant Custos et socii, reliquæ ad communes collegii usus convertantur, nisi ex gravibus et necessariis causis per nos et successores nostros ulterior distributio Custodi et sociis aliquando permittetur.

9. Item, Cum numerus sociorum collegii vestri et tempora eligendi eosdem a fundatore vestro non sint definita, et inde quandoque electiones sociorum raro fiant, quandoque plurimi socii simul eligantur, e quibus plura incommoda collegio vestro accidere intelligimus, ordinamus, et decernimus ita temporandas esse electiones sociorum, ut ne unquam plures simul sint socii quam viginti quatuor sine expresso consensu nostro sive successorum nostrorum, et ne sint plures bacca-

laurei artium quam sex simul duraturi per spatium unius anni, et quod in uno anno deinceps non plures quinque sociis, et non pauciores tribus eligantur. Monentes nihilominus et injungentes, quod electiones sociorum frequentissime fiant, quatenus reditus collegii vestri permittent, ut ex perpetua baccalaureorum et magistrorum successione disputationes et alia exercitia secundum antiquum collegii vestri morem continuo habeantur.

10. Item, Cum per fundatorem vestrum statutum sit, ut socii qui uberius beneficium obtinuerint, a collegio vestro recedant et amoveantur, uberioris autem beneficii in eo statuto interpretatio apud vos hactenus incerta fuerit, iis, quorum in hac parte interest, quandoque nimis indulgentibus, quandoque nimis urgentibus contra socios qui istiusmodi beneficia obtinuerint, ne quis deinceps gratiæ aut odio locus sit, determinamus et ordinamus, quod si quis e sociis et scholaribus assecutus fuerit hæreditatem feudumve seculare aut annuam pensionem durante vita supra valorem emolumenti, quod ratione societatis ad singulos socios redit quotannis, vel si quis ecclesiasticum beneficium, cum cura animarum, vel sine cura, supra valorem annuum octo librarum in libro census regii fuerit adeptus, eum uberius beneficium in statuto prædicto nominatum assecutum fuisse declaramus, eumque post unum annum completum a tempore assecutionis hujusmodi continuo insequentem (nisi interea beneficium dimiserit) pro non socio aut scholari habendum fore, eundemque a collegio vestro privatum et amotum fore ipso facto. Socii vero per præsentationem Custodis et sociorum ad ecclesiasticum beneficium quodcumque instituti et admissi infra unum annum a die sigillatæ præsentationis continuo numerandum loca sociorum collegii resignare iisdemque cedere omnino teneantur.

11. Item, Cum ad nos in visitatione nostra delatum fuerit computos collegii vestri, tam hebdomadatim in fine cujuslibet septimanæ, quam quadrimestrem cujuslibet bursarii in fine sui quarti mensis, et annuum in fine uniuscujuscunque anni, tam diu neglectos fuisse cum gravi collegii vestri damno et detrimento, statuimus et ordinamus hebdomadalem computum singulis diebus Veneris inter horas primam et quintam post meridiem, vel diebus Sabbati inter horas primam et quartam post meridiem, quadrimestrem vero singulorum bursariorum computum infra mensem post finem cujuslibet quarti mensis continuo numerandum, annuum vero seu finalem cujuslibet anni computum quotannis inter primum diem Septembris et septimum diem mensis Novembris reddendos et perficiendos esse, sub pœna amissionis communiarum suarum, tam eorum qui computos reddent, quam eorum qui eosdem exigere et accipere ex statutis aut more collegii vestri tenentur, cessante impedimento morbi et valetudinis, per Custodem, eove ab-

sente Vicecustodem approbando. De Custodis vero absentia a computis, impedimenti approbationem nobis et successoribus nostris expresse reservamus.

12. Item cum bursarii per statuta collegii vestri reditus terrarum et alios proventus collegii sub testimonio Vicecustodis recipere teneantur, pro eorundem conservatione injungimus et mandamus cistam œconomiæ secundum antiquum collegii vestri morem cum duabus seruris infra mensem comparari, quarum una clavis sit penes bursarium durante administratione sua, altera penes socium seniorem, qui eo anno Vicecustos non erit, omnesque proventus et alia recepta collegii in eadem cista reponi et conservari, donec ad summam centum librarum excreverint, easdemque pecunias deinceps in Ærarium vestrum reponi, bursariumque pro tempore existentem, qui in præmissis deliquerit, per Custodem, eove absente Vicecustodem, et quinque seniores socios in collegio tum præsentes ab officio suo amoveri volumus.

13. Item, Ut de venditione sylvæ cæduæ et nemorum vestrorum certior deinceps ratio habeatur, quam hactenus observata est, mandamus librum unum infra duos menses comparari, et Ærario custodiri, in quo insinuabuntur singulæ venditiones, quantitas silvæ, numerus arborum, pretium, dies solutionis, et conditiones earum una cum expositis et erogatis circa easdem, omnesque et singulos socios ad easdem venditiones missos infra decem dies a reditu suo ad collegium præmissa omnia coram Custode, eove absente Vicecustode, vel locum tenente, et sociis publice exponere, et in libro prædicto coram Custode, vel Vicecustode, et Bursariis describere sub pœna amissionis communiarum per unum annum. Volumusque quotannis in annuo et generali computo omnia circa præmissa eo anno gesta iterum audiri et examinari.

14. Item, Ut plures in cognoscendis et tractandis collegii negotiis adhibeantur, ordinamus neminem in officio Vicecustodis ultra spatium unius anni continuandum, iterumve ad idem munus eligendum fore, ante completum quinquennium, ex quo Vicecustodis munere novissime perfunctus est.

15. Item, Cum registra, chartæ, indenturæ, syngraphæ, rotuli curiarum, computus, aliaque scripta et munimenta de maneriis, dominiis, aliisque bonis collegii vestri, hactenus dispersa fuerint et aliqua modo penes Custodem, aliqua penes Vicecustodem aliosque manserint, et non in publica custodia, ex quo collegium vestrum sæpe jacturam et tandem perniciem pati possit, decernimus omnia scripta et munimenta prædicta infra unum annum publicationem harum Injunctionum proxime insequentem per Custodem Vicecustodem et Bursarios in ærarium vestrum reponenda, et in ordinem methodumque redigenda, et in libro ad eum usum parando eorum inventarium describendum esse;

et quotiescunque aliquod scriptum pro publicis collegii usibus inde desumendum erit, desumens manus suæ subscriptione in eodem libro illud testabitur, coram Custode, vel in ejus absentia Vicecustode, et Bursariis, idemque infra mensem post finem ejus negotii, pro quo tale scriptum desumptum fuerit, in Ærarium reponere teneatur. Volumusque quod infra duos dies post finem annui et finalis computi Custos, eove absente Vicecustos, Bursarii et quinque seniores librum prædictum accurate inspicient, an aliquod ex præfatis scriptis desideratur, sub pœna amissionis communiarum socii circa præmissa delinquentis per sex menses. In Custodem vero arbitrio nostro et successorum nostrorum animadvertetur.

16. Item, Injungimus sociis et scholaribus, ne utantur vestibus discissis, nec alterius coloris quam nigri vel subnigri, nec collaribus amplis in humeros protensis, nec ocreis sub togis suis, nec capillos gerant crispatos vel calamistratos, sed habitu incedant modesto decente et clericali, sub pœna amissionis communiarum suarum prima vice per septimanam, secunda per quindenam, tertia per tres septimanas, per Custodem eove absente Vicecustodem imponenda, eosdemque, si quarta vice perseveraverint, a collegio perpetuo amoveri volumus.

17. Item, Injungimus et mandamus, quod omnes socii et scholares in aula communi vel alibi infra collegium Latine loquantur, exceptis conventibus Custodis, eove absente Vicecustodis, et sociorum in quibus de collegii negotiis et causis agendum erit.

18. Item, Ad conservandum in victu sociorum et scholarium temperantiam mandamus, quod deinceps bibant tantum de potu simplici, et cerevisia duplici in collegio omnino non utantur.

19. Item, Cum complures socii collegii vestri ad nos in visitatione nostra querelas detulerint de gravi collegii vestri sumptu et onere in comparanda et instruenda domo Londini pro usu Custodis et sociorum, ad imputandas tales collegii expensas decernimus duas tantum cameras in aliqua domo sive hospitio Londini sumptibus collegii conducendas et instruendas esse pro Custode, uno socio, et famulis eorum, quotiescunque eum vel eos Londini pro necessariis et utilibus collegii causis et negotiis prosequendis morari continget.

20. Item, Cum Richardus Knightly armiger nuper decem libras annuas collegio vestro donaverit et confirmaverit pro habenda prælectione theologica per unum sociorum vestrorum certis temporibus et sub conditionibus ab eo designatis, nos ad promovendum studium theologicum in sociis vestris eandem prælectionem Latino sermone et non Anglicano habendam esse deinceps in perpetuum ordinamus.

21. Item, Cum pecuniæ per D. Thomam Bodleium et Gulielmum Readum donatæ, et in cistis positæ, pro usu sociorum vestrorum, vel amissæ vel imminutæ sint per incuriam eorum, quibus eas pecunias

credendi vel mutuo dandi munus commissum est, ordinamus quod interim dum explorari poterit, quorum culpa desiderentur illæ pecuniæ, et a quibus exigendæ sint, resarciantur damna utriusque cistæ e communi ærario collegii. Quod si Custos has pecunias ab iis, qui vel suo vel alieno nomine eas debent, intra annum proxime sequentem exigendas et solvendas non curaverit, ipse eas collegio restituere tenebitur. Mandantes insuper, quod deinceps quoties pecuniæ e cistis prædictis mutuo dabuntur, id fiet periculo custodum cistarum, qui easdem pecunias (si mutuo accipientes defecerint) restituent, cum per eos pignoribus vel idoneis fidejussoribus datis possit istiusmodi incommodis in posterum occurri.

22. Item, Ad incitandos scholares collegii vestri ad studium literarum, injungimus Custodi et sociis, quod in eligendis sociis prima et præcipua scholarium collegii ratio habeatur, iidemque cæteris paribus præ aliis in loca sociórum eligantur. Electio autem portionistarum, qui sunt de fundatione Williot, fiat juxta ordinationem ipsius fundatoris per Custodem, distributorem, et tres alios simpliciter seniores in collegio tempore electionis præsentes. Idemque observari volumus in eligendis seu nominandis portionistis communibus (olim communariis dictis), in quorum nominatione seu electione Principali nihilo plus juris quam cæteris electoribus competere decernimus. Quin si Principalem ipsum tempore hujusmodi electionis habendæ unum e tribus simpliciter senioribus esse contigerit, duplex suffragium, unum sub titulo Principalis, alterum sub titulo senioris, minime usurpabit, sed proximus senior ad suffragandum pro ea vice advocetur. Nullus vero portionista locum suum retinebit, postquam in Universitate adeptus fuerit gratiam, ut fiat artium baccalaureus, sed ipso facto cessisse loco suo reputetur, aliusque protinus in locum ejus subrogetur. Mandantes insuper, quod loca scholarium gratis sine mercede aut pacto conferantur. Et si quis sociorum pro scholare cooptando in collegium mercedem vel ejusmodi promissionem directe vel indirecte habuerit, vel in tali conventione mediator existerit, eum a collegio vestro amoveri, et pro non socio ipso facto haberi volumus.

23. Item, Injungimus et mandamus, quod statuta fundatoris vestri describantur in tribus libris, quorum unus maneat continuo penes Custodem, alter penes Vicecustodem, vel locum tenentem, tertius in bibliotheca collegii catenatus pro publico sociorum usu servetur, volumusque, quod hæ nostræ injunctiones in dictis tribus libris infra duos menses integre describantur.

24. Item, Ut statuta fundatoris vestri, et hæ nostræ injunctiones, a sociis collegii vestri plenius et certius intelligantur, ordinamus et volumus, quod Custos, eove absente Vicecustos, et socii ter in anno in aula collegii conveniant post factam monitionem trium dierum, tem-

poribus in statutis vestris designatis, semel videlicet infra octo dies ante Natalem Domini, iterum infra octo dies ante Pascha, et tertio in festo Beatæ Margarettæ, et coram iis statuta fundatoris vestri juxta ipsius ordinationem perlegantur, et eisdem temporibus immediate post lectionem statutorum vestrorum hæ nostræ injunctiones legantur, ita quod his tribus vicibus simul junctis integre perlegantur; injungentes singulis sociis et scholaribus, ut præsentes sint toto tempore lecturæ prædictæ sub pœna amissionis communiarum unius septimanæ per Custodem, eove absente Vicecustodem, vel ejus locum tenentem imponenda.

25. Item, Statuimus et ordinamus, quod singulis annis in festo Sti. Petri ad Vincula, quando officiarios eligi moris est, vel saltem infra triduum post electos officiarios, Custos, Vicecustos, seniores Decanus et Bursarius singulas cameras infra collegium visitabunt, utrum sartæ tectæ præstentur exploraturi, et damnum, si quod culpa et negligentia cameram possidentis acciderit, resarciri curent. In quibus cameris supellectilem, si quæ ad collegium spectet vel pignoris loco obstructa sit, alterutri cistæ Readi vel Bodleii peculiari registro in eum usum comparato inscribi curabit Vicecustos, ut singulis annis æstimatio inde fiat, utrum pignus par sit summæ pro qua est obligatum.

26. Denique ad excidendum injunctionum prædecessorum nostrorum et ordinationum per Custodes et seniores collegii hucusque editarum cum his nostris injunctionibus et ordinationibus repugnantiam et discordiam, declaramus et ordinamus per has nostras injunctiones prioribus injunctionibus et ordinationibus, quatenus hisce nostris repugnant, et non aliter, esse derogatum, et per præsentes derogamus. In cujus rei testimonium sigillum nostrum archiepiscopale præsentibus apponi fecimus. Datum in manerio nostro de Lambeth nono die mensis Maii Anno Domini millesimo sexcentesimo quadragesimo, et nostræ anno septimo, præsentibus tunc et ibidem Domino Nathanaele Brent, milite et legem doctore, Custode dicti collegii, et Vicario nostro in spiritualibus generali et Officiali Principali, Petro Turner in medicina doctore Vicecustode, Nicolao Howson in artibus magistro seniore Decano, et Richardo Nevill in artibus magistro seniore Bursario, dicti collegii sociis.

Extract. ex registro Coll. Merton. Julii 20, Anno Domini 1640, p. 342. 'Eodem tempore publicatæ sunt injunctiones Reverendissimi patroni, quas ille nuper sub sigillo suo confirmatas in præsentia Domini Custodis Vicecustodis et sen. Decani ac Bursarii ad collegium transmiserat.'

PAPERS ON THE ARCHBISHOP'S CLAIM TO VISIT THE UNIVERSITY OF CAMBRIDGE.

[*Baker's* MSS., vol. 33. pp. 193—210, 231, sq. *in Cambridge University Library.*]

The Lord Archbishop of Canterbury's letter to Dr. Beale, Vice-chancellor of Cambridge.

SALUTEM IN CHRISTO.

After my hearty commendations. I know you are, as beseems you, very careful to maintain all the rights and privileges which belong to that university, and yet you must give me leave to tell you, you shall not be more careful thereof than I myself am. The better to manifest this I have thought fit by these my letters, to let you know, that my vicar-general[a] is now in my metropolitical visitation, and hath lately been in the diocese of Norwich, and that I was once minded to visit the diocese of Ely this year, being neighbour to it, but after some consideration had of it, I resolved to leave it for another year. One reason of this my delay was, because I thought it fit, yea necessary, to visit the university of Cambridge whensoever I visited Ely; and yet I would not send out any summons to that place till I had given you notice of it. First that yourself and the heads might take it into consideration, whether you have any charter, statute, or privilege to exempt you from my metropolitical power, having no purpose to offer any violence to them. And

[a] [Sir Nathaniel Brent.]

secondly to let you know, that I intend not in my visitation to meddle with any power belonging to my lord your honourable chancellor, or of any other particular visitor of any college or hall respectively, but only with that which is ecclesiastical, and properly belonging to my metropolitical jurisdiction. I conceive that Oxford and you are in the same state for this business, and for Oxford I am sure the case is very clear for my visitation there, and so I do think it will be found with you. And this I shall freely declare to you, that as I shall ever be careful to maintain your privileges, so shall I also be very tender not to lose any right that belongs to my see. Thus not doubting, but that you will take care to propose this business to the heads, that I may have such answer from you and them that will beseem you to give, and in convenient time, I leave you to the grace of God, and rest

Your very loving friend,

W. CANT.

London, May 12, 1635.

Vice-chancellor and Heads to the Earl of Holland our Chancellor.

RIGHT HON. AND OUR NOBLE LORD AND CHANCELLOR,

WE received letters from the Lord Archbishop of Canterbury, his grace, concerning his visitation of this university of Cambridge, together with the diocese of Ely, by his metropolitical right, his grace desiring, before any summons sent out to that purpose, to know from us, whether we have any charters or privileges to exempt us from his power and jurisdiction ecclesiastical. It coming to us when we were all in preparation for our commencement, we did with his grace's leave and favour forbear to meet any more about it, till these businesses were fully passed over. After which time at our first meeting concerning it, we all thought it necessary in a matter that concerns the university so much, to acquaint your lordship with it, and humbly to crave your honourable direction therein. We have caused our register to prepare a collection of all our charters and privileges, that may concern this business, which we will have in

readiness to be presented to your lordship, or otherwise employed, as it shall please your lordship to direct.

Your lordship's humble servants,

WILL. BEALE, Procan.[b]

THO. COMBER.[c] TH. BACHCROFT.[e] BEN. LANY.[g]

RIC. LOVE.[d] EDW. MARTIN.[f] TH. EDEN.[h]

28 *July*, 1635.

The Earl of Holland's answer to the Vice-chancellor and Heads.

AFTER my very hearty commendations. Ye have now imparted a business to me, which ye conceive rightly doth much concern the university, and is of consequence, considering the persons and jurisdiction interessed. My Lord Archbishop of Canterbury, his grace, hath therein proceeded with a fairer respect, having at the same time given me the intimation of his purpose, and you the leisure to visit and consider your charters and privileges of exemption in the point; and I doubt not, but he will continue the same moderation and justice to suffer and admit the defence of them. For myself, who have ever since expected to hear from you, as best acquainted with the liberties belonging to your body, I think you will expect for the present no other direction than to approve, (as I do), and thank you for your care and consent in this work, and also the way you are in for collecting the material pieces that concern it, when you have seen your own strength in them, and taken thereupon full advice of learned counsel, as shall be fit for preservation of your liberties, which I cannot but recommend to you. I shall desire a sight of that collection under your hands, and then according to the resolutions taken by you, I shall be ready to join with you in the maintenance of all such privileges and exemptions, as by the favour of former times and princes have been used and enjoyed by the university,

[b] [Master of St. John's college.]
[c] [Master of Trinity college.]
[d] [Master of C. C. C., dean of Ely in 1660.]
[e] [Master of Caius college.]
[f] [Master of Queen's college.]
[g] [Master of Pembroke hall, afterwards dean of Rochester; in 1662 bp. of Peterborough, in 1663 bp. of Lincoln, and bp. of Ely in 1667.]
[h] [Master of Trinity hall.]

which is the duty we owe to posterity, and shall always be the affectionate endeavour of

Your affectionate friend and chancellor,
H. HOLLAND.[i]

From the Vice-chancellor and Heads of Colleges to the Lord Archbishop.

MOST REVEREND FATHER IN GOD,

YOUR grace's tender and fatherly care of the rights and privileges of this university, expressed so lively in your gracious letters, testifies your grace to be as well our patron, and the chancellor of an university, as the metropolitan of this province. The reasons wherefore in obedience to your grace's letters, we have not as yet been able to present your grace with that account we owe, our vice-chancellor we trust before this time hath humbly signified. What still retardeth our expedition, we thought ourselves jointly bound in all humility to represent, namely, some late commands from his sacred majesty about the election of a master in Catherine hall[k], wherein our service is employed, and the directions of our noble chancellor, who hath thought it fit, that in this perusal of our charters and privileges, we should advise with learned counsel. Since your grace hath been pleased to tell us, that we should not be more careful to maintain our rights and privileges than your grace is, it is hard to say, whether it hath more solicited our endeavours, or secured our minds; sure we are, these immunities and privileges, which of themselves, and by the obligation of our oaths, were ever dear unto us, are now the dearer in our esteem, because we see them so dear unto your grace; what they are, we are now upon the inquest, and shall, with as much convenient speed, as lowly humility, return unto your grace a faithful account. In the meantime craving your grace's patience and pardon, we remain,

Your grace's most humble servants.

Dated in August, 1635.

[i] [Henry Rich, earl of Holland.]

[k] [This was on the death of Dr. Sibbes. Ralph Brownrigg was ultimately elected. Papers on the subject are found in Baker's MSS., vol. xxvii.]

From the Vice-chancellor and Heads to the Earl of Holland.

OUR MOST HONOURED LORD AND CHANCELLOR,

THE whole body of the university standeth much obliged to your honour for your late letters concerning our privileges, wherein your lordship did not only assure us of some favour, but guide us with your directions. In pursuit of them, we are now ready to advise with learned and fitting counsel, after which done we shall humbly present our collection subscribed by our own unto your lordship's hands; only our fear in the meantime is, that my lord's grace of Canterbury (who hath in his letter given us so large a testimony of gracious favour) may conceive us unthankfully slack in rendering our account unto his grace. We have therefore thought it meet to excuse our slowness of proceedings unto his grace, by giving notice of the true occasions thereof; but because we would not do anything in the business, but by your lordship's allowance, it was judged necessary by us all first to acquaint your honour, that so if your lordship should approve of our intendment, our letters may have the honour to attend your lordship's unto his grace, which we are confident will make them not only the more effectual for us, but also more acceptable to him. God preserve your honour, who are so vigilant to preserve our rights.

From the Earl of Holland to the Lord Archbishop of Canterbury.

MOST REVEREND FATHER IN GOD,

I HAVE received letters from the vice-chancellor and heads of Cambridge, wherein they acknowledge in all humble thankfulness your gracious and tender care of their privileges, so far as they intrench not upon your metropolitical rights. To give therefore your grace all satisfaction, they are providing a brief collection of the several charters and immunities in this kind, and by my direction are now about to advise therein with counsel, that so it may come the better prepared to your grace's hands; only they fear, lest your grace may think them somewhat slack in rendering their account, and therefore desire my mediation to your grace; I assure myself

I shall not need to be over solicitous of your grace's favour towards them herein, since in your grace's letters you were pleased to give them so sure a pledge of your kind affection to their privileges. With what convenient speed the weight of the business will admit, they shall be ready to attend your grace, as I upon all occasions to express myself, &c.

The Earl of Holland's second letter to the Vice-chancellor and Heads.

After my hearty commendations. I am very glad to see the continuance of your consent and forwardness, in the asserting of your rights and privileges, and cannot but approve your care and performance of your due respects unto my lord of Canterbury, to whom I have seconded your letters with mine own, and doubt not, but as his grace hath been hitherto, so he will continue a friend unto your liberties, so far as they shall not entrench upon his right. It must therefore be your care, for the clearing of that point, to take the best advice you can in the making and reviewing your collections, I mean not only by consulting with the learned in the laws, but also by employing your best endeavours in the diligent perusal of your charters, statutes, ancient monuments and customs, which may give ground and light unto your counsel. In which regard I think it very fit that those of the heads which be in town do still attend the work, and those which be abroad have speedy notice given them to repair unto the university. The weight of the business requireth many hands, by which means you shall be able to give the better account unto his grace, and satisfaction to posterity. At least I would have you and them to know, that I will be wanting in no part belonging to a careful chancellor, and of

Your very affectionate friend,

Holland.

Somerset House,
the 21st. of Aug. 1635.

My Lord Privy Seal's letter.

MR. VICE-CHANCELLOR,

SINCE it pleases you and the rest of the heads, whose hands I see subscribed, so well to interpret my actions and intentions to the good of that body, whereof I take it for honour to be a member, and whereto I profess myself a servant, you shall in all things find me to be the same I profess. It is a fair and favourable way taken by my lord's grace of Canterbury, to signify to you his intention to visit, yet withal that he intends not the least violation of your privileges. Therefore to understand what you could allege to exempt the university from that power of his, in this short time my business have spared me not more time than to peruse the papers you sent me. But I find the charters to be such, so many, so ancient, and so full in the point, as I doubt not but my lord's grace will take satisfaction, when they shall be made known to him, wherein I with your vice-chancellor shall be ready to do you the office, as our places may challenge of us. I do much commend the care and diligence I see your register useth in preserving and being so ready in these things that concern your university rights and privileges, as appears to me by this and that other question you had of late. I keep by me the papers you sent me, to use for your service, so with my best respects to you all I rest

Your assured friend and servant
to command,
H. MANCHESTER.[1]

London, 11 *Octob.* 1635.

To the Archbishop from the Vice-chancellor and Heads.

RIGHT HONOURABLE AND MOST REV. FATHER IN GOD,

YOUR grace's favour in giving us notice of your intention, in desiring to be by us informed of our privileges, and in granting us convenient time for our return, have both much obliged us to your grace, and persuaded us of your gracious acceptance. We have therefore at the length collected, and according to the advice of our

[1] [Henry Montagu, earl of Manchester.]

counsel, disposed the several reasons, whereupon we conceive the university of Cambridge exempt from the metropolitical jurisdiction and visitation of the see of Canterbury, which we humbly present unto your grace. In the perusal of which we hope your grace will receive satisfaction. If we have been longer in the dispatch hereof, than haply your grace might expect, the weight of the business, and the obligations of our oaths to use all diligence in that which so nearly concerneth the common interest of this whole body, we trust will be a just excuse before so professed a patron of the Church and learning. We are the more presuming on your grace's favour, because our privileges had once the honour of your grace's management for their defence, when your grace was pleased to be incorporated amongst us[m]; ever since they have thought themselves the more secure, and therefore now present themselves unto your grace as to their patron, to whose gracious acceptation we now commit them, and humbly recommend your grace to God, as

Your grace's,

H. Smith, Procan.,[n]
Sa. Ward,[o] Sa. Collins,[p] Thos. Bainbrig,[q]
Tho. Cumber, Tho. Pask,[r] Dr. Browning,[s]
Cosins,[t] Batchcroft, Sandecroft,[u] Lany,
Love, Eden.

19 *Decem.* 1635.

Our letter to our High Steward[x].

Right Honourable and our singular good Lord,

We have already acquainted your honour with the privilege which we conceive this university hath of being exempt from the visitation of the archbishop of Canterbury. Your honour was then pleased as to reserve our papers in your hands for our further occasions, so in the meantime to return the encouragement of your weighty judgment. Now by the advice of counsel we have summed up our reasons into heads, to be presented to his grace, a copy whereof we

[m] [See Diary March 3, 1626. Works, vol. iii. p. 201.]
[n] [Master of Magdalene college.]
[o] [Master of Sidney Sussex college.]
[p] [Provost of King's.]
[q] [Master of Christ's college.]
[r] [Master of Clare hall.]
[s] [Ralph Brownrigge, master of Cath. hall.]
[t] [Master of Peter house.]
[u] [Master of Emanuel college.]
[x] [Henry Earl of Manchester. See p. 561.]

tender to your lordship's hands. Formerly your honour was pleased to think that his grace upon the view would rest well satisfied, which is the thing we much desire, and shall the better hope, if your honour will favour us so far, as to join with our noble chancellor in the delivery of our brief unto his grace. Besides the honour of your place and person, your wisdom and experience may much advantage us; of which we have already so ample proof, that we are thereby encouraged to this boldness, and shall rest debtors in all humble thankfulness to be

Your lordship's most humble servants.

To the Chancellor of the University.

RIGHT HON.

IT becomes me in duty to give your lordship account, that since I was your vice-chancellor I have caused all our larger books of records to be perused, for due search of our privileges and immunities, and upon good grounds have altered our former intended certificate, and sent new instructions to our learned counsel at law, who have promised to finish all within a week or two, and upon their dispatch, I will not delay to present all to your honourable consideration and direction, and with my hearty prayers for your happiness rest ever

Your honour's most humble devoted servant,

[H. SMITH.]

Mag. Coll. 9 *Decem.* 1635.

To my very loving friend Mr. Dr. Smith, Master of Magd. College, and Vice-chancellor of the University of Cambridge.

SIR,

YOU have begun your office with a signal care concerning the university privileges, I hope that will succeed well; howsoever I must acknowledge your judgment and diligence in the order and dispatch of your collection. And now you have given me so good a foundation to work on, I shall not be wanting to the affection and duty of a chancellor so far as my best endeavour may be of use and

service to the university. I have said as much to yourself and the heads together; this is only to witness to you in particular the very affectionate thanks and respects of

Your most assured friend,

HOLLAND.

St. James's, the 28th of Decem. 1635.

My lord of Canterbury's letter to the Vice-chancellor and Heads.

SALUTEM IN CHRISTO.

AFTER my very hearty commendations. It is now about half a year since I writ to your predecessor and the heads of colleges about my metropolitical visitation. In these my letters I did express myself as unwilling to infringe any the just privilege of that university, as any man might be that was not willing to lose and lessen the just prerogative of his archiepiscopal see; notwithstanding all this respect of mine hath been able to gain nothing from you but delays, whereas in far shorter time than this I might have received an answer final, especially considering how I limited my visitation in my former letters, resolving to meddle only with things merely ecclesiastical, and without touching upon any power of your honourable chancellor or the local statutes of any college or hall whatsoever. I cannot be ignorant of that which is in the mouths of all men, namely, that care and pains you have taken to exclude my power from visiting, and yet it seems you have not found enough to quit it; for if you had, I can see no reason, why you should still delay to give me answer. If you think by these delays to make me forget or forego the business, you will find yourselves much deceived, for I do not intend to do myself or my see that prejudice. And surely if I had not shewn you that respect I did, but sent down my inhibition without more ado, you must long before this time [have] shewed me what you could, for all such right as you pretend against me. These are therefore once more to desire yourself and the heads to make some end of this dilatory course, as shall be fitting. So with remembrance of my love to yourselves and the whole body, I leave you to the grace of God, and rest

Your very loving friend,

W. CANT.

Lambeth, Decemb. 18, 1635.

Immediately upon receipt hereof, Dr. Smith, vice-chancellor, called the heads of houses together, and read this letter to them all in consistory, and they desired him by his letters to satisfy his grace, and thereupon he wrote to his grace this letter following:

To the most Reverend Father in God the Lord Archbishop of Canterbury his Grace.

Most Hon. and most Rev. Father in God.

My most humble duty and service being first premised, last night I received your grace's letters, which I opened this day in the presence of the heads, wherein we find that your grace conceived some delay on our parts, in that no answer had been made by us touching your metropolitical visitation. I am confident that your grace's goodness will charitably acquit me herein of the least neglect of my due observance, when your grace shall be pleased to be informed that I came to my place about the middle of the last term, that the answer we were to make did depend upon a multitude of records, charters, and ancient instruments, in the perusal whereof counsel at law had been employed little more than the space of one day in the time of my predecessor, and nothing then prepared in that order which was fitting to be presented to your grace. Besides which, I found at my entrance only a collection made by our registrar, without assistance of learned counsel, and it was generally conceived to be necessary, that our records should be reviewed and perused by ourselves, and our counsel be advised withal on each particular. Our counsel being then at London employed in term business, neither the place was convenient for us in regard of the sending up of our records, nor the time fitting for them by reason of the occasions. After the end of the term I forthwith procured our former counsel to proceed in what they had begun, and before the receipt of your grace's letters I and the rest of heads of houses jointly had agreed upon our answer. Our humble suit is, that your grace will be pleased to believe that none of us in our particular did ever decline your grace's service, whose commands we shall be ever ready to obey. But the obligations of our oaths, and the suitable directions of our noble chancellor, with your grace's allowance, made us depend upon the judgment of such learned counsel as my predecessor had formerly employed. Thus relying on your grace's favour, and assuring

your grace of my willingness to be obedient to your grace's commands in any service I may, I rest in all duty

Your grace's most humbly devoted,
H. Smith, Procan.

Magd. Coll.,
20 Dec. 1635.

Here follows the copy of his Grace's letter directed to my very loving friend, Dr. Smith, Master of Magdalen College and Vice-chancellor, &c.

S. IN CHRISTO.

Sir,

I have received two letters from you, the one subscribed by the heads and yourself, the other by yourself only. For the former as I thank you, so I pray do you in my name thank the heads, for I have now received from the hands of your beadle a fair letter from you and them, and with it a paper of such reasons as you and they have thought fit with advice of your learned counsel to represent unto me concerning your privileges in the particular of my metropolitical visitation; and though I had reason (as you may see by my last letters) to think the delay of your answer long, yet upon the reasons represented in your letters, I rest well satisfied for the deferring of your answer so long. But for the thing itself, that is the right of my metropolitical visitation, I confess therein I am yet of the same judgment I was, that is, that you have no privilege of force enough to exclude my right and power of visitation; yet because I may not in wisdom, in a cause of this moment, either rely upon my own judgment only, or proceed suddenly without advice, you must give me the same leave which yourselves have taken, that is to consult my learned counsel also; and when I have done you shall then receive such further answer as shall be fit. And whereas you are pleased to put me in mind of the favour I once received to be incorporated into that body (for which I thank you), and by which you say your privileges had once my engagement for their maintenance, I must desire you to remember these two things. The one, that I am equally (at least) engaged to Oxford for the maintenance of theirs, and yet I challenge the same right against them that I do against you, and the reasons which they have sent me up, to defend their privileges, do yet appear to me to be as strong as any of yours.

The other is, that when I was incorporated I did swear to maintain your privileges, which God willing I shall faithfully do. And let me tell you, I have so done in causes of great moment, when some of your own forsook your privileges, and used no small motives to me to do the same. But I did never swear in the one university or the other that I would maintain every thing which either of them should call a privilege, but is none. And therefore that argument of yours is nothing, till you shall have made it appear, that it is your just and due privilege to be exempted from my metropolitical visitation (which is the thing in question); for if you cannot make that appear, then it is no privilege; and if you can make it appear, I will be as far from impeaching it as yourselves.

Now for the second, which was your own private letter in answer to my last, I thank you heartily for it, being full of a great deal of expression of your fair respects to me. And whereas you labour much in it to let me understand that the stay which was made of your answer to my first letters was not caused by you, I shall desire you to think that I had no purpose in my last letters to charge yourself or any man else in particular with that; not yourself, because I know how lately you came into your office, nor any other particular man, partly because I know how slowly such bodies move, where many are interessed, and no one governor may be omitted; and partly, because if any particular man did occasion any delay, it is more than is known to me, and I do not use to blame any man, till I can put his person and his fault together. So wishing you a happy new year, and all fair passage in your government, I leave you unto the grace of God, and rest

Your very loving friend,
W. CANT.

Lambeth,
December 30, 1635.

A summary brief, or extract of the reasons wherefore the University of Cambridge is exempt both from Archiepiscopal and Episcopal Jurisdiction and Visitation.

IT being laid for a ground, that the chancellor of the university as *ordinarius* hath and of ancient time had ordinary jurisdiction within the university, as may appear as well by the letters patents of King Richard II., under the great seal of England, of a grant to the chan-

cellor to make a significat into the chancery of his excommunications, as bishops used to do, whereupon the writ *de excommunicato capiendo* was to issue, as also by a multitude of precedents of the exercise of spiritual censures and jurisdiction, amongst which it doth appear, that in the time of King Edward I. the chancellor of the university did excommunicate the bailiff of Cambridge, for infringing the privileges of the university, and in the time of King Henry VIII., John Edmonds, then master of Peterhouse, and vice-chancellor of the university, did excommunicate Dr. Cliffe, chancellor to the bishop of Ely, for excommunicating a privileged man, and the matter coming before Cardinal Wolsey, the pope's legate, it was ordered for the university, and Dr. Cliffe submitted to the said vice-chancellor, and was absolved by him publicly in the university. (7 Eliz. Dr. Hawford, vice-chancellor, did excommunicate.)

First, in the first place the university of Cambridge is *studium generale et communitas clericorum*, and it is one of the royal prerogatives of the kings of England, that where they are founders of monasteries, colleges, or other religious places, such religious places so founded are *eo ipso* exempt from episcopal and archiepiscopal jurisdiction, and are only to be visited by persons delegated by the king's majesty, by commission under the great seal of England. That the university is of royal foundation of the king's progenitors or predecessors, it appears not only by authentic historians, but also by a petition exhibited by the chancellor and scholars of the university, *anno quinto* Ric. II., to the king in parliament, concerning the townsmen of Cambridge burning their royal charters and other writings and muniments; and the reason of the petition is given, *cum dicta universitas Cantabrig. sit ex ordinatione illustrium progenitorum vestrorum, propter honorem Dei et Sanctæ Ecclesiæ*, upon which petition a decree was made in parliament against the townsmen.

Secondly, The popes of Rome, until the twenty-sixth year of the reign of King Henry VIII., did usurp upon the imperial crown of the realm, and did assume to themselves a superiority and supremacy in all matters of ecclesiastical government, and in very ancient times there were grants, rescripts, and bulls to free the university from the jurisdiction of the bishop of the diocese and of the archbishop.

Pope John XXII. in the twelfth year of the reign of King Edward II. and at his request, doth confirm to the university (which he calls *studium generale*) all manner of privileges and indulgences before that time granted to it by any of his predecessors, or by any kings of this realm.

The prior of Barnwell also, Anno Domini 1430, as delegate to Pope Martin V., by virtue of that power committed to him confirms

the jurisdiction and exemption of the university by an authentic instrument, under the seal of the said prior and convent, called *Processus Barnwellensis*, the original whereof is in *Archivis Academiæ*.

Pope Eugenius [IV.] in Anno Domini 1433, being 12 Hen. VI., reciting the bull of Honorius and Sergius I. (which were 700 years before that time) for the freeing of the university from the jurisdiction of the bishop and archbishop, reciting the process of Barnwell, doth confirm the same, and supplies all defects, as appeareth by the original instrument in parchment, in *Archivis Academiæ*.

Thirdly, There is a constant custom and prescription for the freeing of the university from the jurisdiction of the bishop and archbishop, and a prescription and custom will prevail in this case, as well upon the canon law as it will upon the municipal and fundamental laws of the kingdom, and the rather because the canon law had its force in this realm by usage and custom. And to prove that this custom and prescription was ancient in the time of Hen. VI., it appears by the aforesaid instrument, under the seal of the prior of Barnwell, termed *processus Barnwellensis*, that the masters, doctors, and scholars of the university for the preserving the immunities and exemptions from the bishop and archbishop (their charters and bulls from the pope being lost or burnt), did address themselves by petition to Pope Martin V., who did make a commission delegate to the prior of Barnwell and John Deepinge, and to either of them to enquire, &c.

The prior takes upon him the execution of the commission; the university in the regent house make a proctor under their common seal. There are seven witnesses examined, who speak for the time of their memory, some of them for sixty years, that by all that time the chancellor of the university had exercised ecclesiastical jurisdiction within the university, and names Richard Scroope and eleven other chancellors of the university, and that no archbishop or bishop did interpose, and doth instance Dr. Fordham, bishop of Ely, coming to Cambridge with an intention to visit the university, when he understood of the privilege of the university he did supersede; since that prosecution there hath been fourteen archbishops of Canterbury and sixteen bishops of Ely, and none of them have visited the university, notwithstanding they have visited the diocese and province.

Fourthly, Not insisting upon sundry ancient charters of former kings, King Edward II., *anno undecimo* of his reign, writes to Pope John XXII. for confirming the ancient privileges which the university then used, with augmentation of new privileges, the which is in

the Tower of London, and was under the great seal of England. And 22 May, 26 Edw. III., that king directs his letters patents to the archbishop, bishops, and all other ecclesiastical persons, by way of prohibition, that scholars should not be cited into ecclesiastical courts out of the university.

And *anno sexto* Hen. Quinti, when a commission was granted for enquiring and correcting of heretics, according to the statutes of 2 Hen. V., there is a clause, *Nolumus tamen quod aliquis vestrum, de aliquo præmissorum quæ per privilegia et libertates universitatis per cancellar. ejusdem universitatis solummodo corrigi et terminari debent, colore præsentis commissionis nostræ in aliquo intromittatis.*

In the letters patents of King James of blessed memory, in March 2 of his reign, he first declares his intention to confirm the privileges and customs used in the university. Secondly, he doth in express terms confirm the jurisdiction, as well temporal as spiritual, the privileges, quittances, and exemptions, not only by the grants of his progenitors, *vel aliam personam quamcunque*, but also *prætextu aliquarum cartarum, donationum, consuetudinis, præscriptionis.* And thirdly, grants that the chancellor, and in his absence the vice-chancellor, shall visit colleges which have no special visitor, which charter is also *ex mero motu et certa scientia.*

Fifthly. It appears by the statute of 25 Hen. VIII. chap. 19 and 21, that albeit the supremacy in causes ecclesiastical be resumed to the crown from the pope, yet no part of that power (which the pope or the archbishop of Canterbury as his legate in anywise ever had) is invested in the succeeding archbishops, but it is especially provided, that in the case of monasteries, colleges, &c. exempt from the episcopal power, and immediately subjected to the pope, the visitation shall not be by the archbishop, but by commissioners, to be nominated by the king, by his commission under the great seal.

It is true that by the statute of 31 Hen. VIII., in a proviso therein contained, the bishop and archbishop have a power given unto them over monasteries, colleges, &c., which before were immediately subjected to the pope, but that enlarging of the power of the archbishop doth extend only to religious houses dissolved, it doth not extend to the university. And the statute of 1 and 2 Phil. and Mary, cap. 8, repealing the statute made against the pope's supremacy, and giving power to the archbishop, &c. to visit in places exempt, hath a special proviso, thereby not to diminish the privileges of the universities of Cambridge and Oxford, nor the privileges granted to the church of Westminster, Windsor, and the Tower. (The last proviso within two.)

There is no new power given to the archbishop by the statute of

1 Eliz. chap. 2, and this appears evidently in the proviso therein, touching his visitation, for if he will visit he must [have] been having jurisdiction, and he must visit only within his jurisdiction, and the power is also given to ordinaries within their jurisdictions.

Sixthly, Precedents and examples in the very point, wherein not to insist upon the precedent of any archbishop before the time of 26 Hen. VIII. (inasmuch as the pope then being reputed the supreme head of the Church) and the archbishop of Canterbury having a legatine power, his acts are not to be ensampled to the succeeding archbishops, who have not any power in the point in question, touching visitation from the pope; but what hath been since is most material, and that time hath taken up above a hundred years, which by the common law is accounted not only *tempus antiquum*, but *tempus antiquissimum*.

The first visitation of the university since that time was 27 Hen. VIII., when the Lord Cromwell was chancellor of this university, and the same was by commission under the great seal of England, to the Lord Cromwell the chancellor and others, according to the foresaid statute of 25 Hen. VIII. The second visitation was 3 Edw. VI., and as it doth appear by the letter of the duke of Somerset, the then chancellor of the university, unto the university, that *visitatio regia* was by reason that he was moved by the letters of the university to send visitors.

In the third and fourth year of the reign of King Philip and Queen Mary, (the pope being restored to his usurped power,) Cardinal Poole did visit the university, but it appears in the process, that it was a *legatus*, by commission from the pope, *cui Papa commisit visitationem et reformationem studiorum generalium*, which clause together with the proviso in the said statute of 1 and 2 Phil. and Mary, proveth that this visitation was not *authoritate metropolitica*.

And lastly, there was a royal visitation *anno primo* Eliz., by commission under the great seal, to Sir W. Cecil, then the chancellor of the university and to others. The queen's letter before the said visitation to Sir W. Cecil is, Because the chief order and governance of our university of Cambridge appertaineth to you, being the chancellor of the same, &c.; we have thought meet to will you in our name to give signification, that we mean very shortly, with your advice, to have the same visited by some discreet and meet persons.

My Lord of Holland's letter, dated 28 *Decemb.* 1635.

After my hearty commendations. I have received from you by Mr. Buck two letters, both of them concerning the liberties of the university, but in a different kind and occasion. For the first, ye have taken pains (as I judge and thank you for it) to very good purpose, in collecting the several grounds of your exemption from archiepiscopal and episcopal jurisdiction and visitation, which being to be presented with your letter to my lord archbishop of Canterbury by Mr. Buck, I made way for him myself, and excused to his grace the time ye had taken to answer his letters, in a matter of this consequence. His grace accepted your excuse, and I hope will consider your reasons with the same favour; but when he is pleased to return either to you or me his sense of them, I shall not be wanting to continue such farther care of the business, as becomes the duty of a chancellor, and the weighty expression whereby ye have recommended the same unto me.

For that other difference, which concerneth Dr. Badgcroft and Caius college[y], the reference from his majesty and warrant thereupon to summon the master have been offered to me, but I forbore to join in it upon the same ground and example which you have mentioned, with a purpose to represent the same unto his majesty. Ye have now confirmed me in that resolution, and as soon as the first holy days be past I shall not fail to make that your humble suit and mine to his majesty, that by his royal favour ye may be preserved in the ancient ways of hearing and determining your causes and differences at home, wherein as I doubt not of his majesty's accustomed grace to his university, so I desire you to believe I shall join in nothing more, than in the happy discharge of the affection and care I owe you as

Your most affectionate friend and chancellor,

Holland.

To the most Reverend Father in God, the Lord Archbishop of Canterbury, &c.

Right Hon. and most Rev. Father in God,

Immediately after the receipt of your grace's letters, I called all the heads then at home to advise with me about the contents of the

[y] [Some papers concerning the disputed election of Batchcroft to the mastership of Caius college are in Baker's MSS. vol. xxx. pp. 411—414.]

same, where, because the greater part of them were absent, it was thought necessary, that in a matter of this consequence, I should humbly beseech your grace to be pleased to grant us such a convenient time for the returning answer to your grace's letters, as we may take the advice and direction of those who now are absent, and have equal interest with us now present in this business. This favour I beseech your grace to add to your former favours vouchsafed to us. Thus beseeching the Almighty to multiply His favours and blessings upon your grace, I humbly take leave and rest,

Your grace's most humbly devoted,

H. S.

To the Chancellor of the University.

RIGHT HON. AND MY SINGULAR GOOD LORD,

IN this common cause where all the heads and body of the university are equally interessed, there being but six heads of sixteen now at home, besides myself, I sent to all the absent (save one who is too far). In this case I humbly pray your lordship to be pleased to intercede with my lord's grace for such convenient time to return our answer, as that all the heads may assemble together, or at least the greater part of them, that so we may jointly consult which way to give such humble satisfaction to my lord's grace as shall become us, in respect of the dignity of his place and person, as also to perform our obligation to the university, wherein I dare not presume to undertake any thing without a competent number of the heads to advise me. So having rendered your lordship an account herein as becomes me, I shall humbly pray your lordship's further direction, as the occasion shall require and your lordship's leisure permit, and ever rest in all due observance

Your honour's most humbly devoted,

H. S., Procan.

Magd. Coll., Camb.,
14 Maii 1636.

To the most Reverend Father in God, the Lord Archbishop of Canterbury.

MOST REV. AND OUR MOST GRACIOUS LORD,

SUCH have been your grace's proceedings with us, that they may justly challenge full obedience from us, and may it please your grace to give us leave in all humility to profess (because we do it unfeignedly), that we have been so ready to perform all due observance to the dignity of your place and person, as that we had submitted to your metropolitical visitation, could we have preserved our faith to the university. And therefore we are not a little afflicted now, that we find your grace yet unsatisfied with our former answer, nor have we wherewithal to comfort ourselves, but in your grace's tender affections and indulgence towards us, being pleased so to assert your own right, as that you desire not to offer any violence to ours, and to this end have graciously resolved to refer the hearing of the difference to his sacred majesty. We cannot sufficiently acknowledge your grace's favours and wisdom in the rest, but especially in this, wherein your grace (as we conceive) hath pointed out the only way of accommodation. For seeing the question is not of visitation, which we never declined, but of the manner, whether by metropolitical or royal power, we shall as in most duty bound, most humbly submit both our cause and ourselves to his sacred majesty, by whose sole grace and goodness we still enjoy the privileges vouchsafed to us by his royal progenitors of ever blessed memory. Thus most humbly beseeching your grace, out of your accustomed clemency, to make a favourable construction of our slender expressions, but sincere, we cease not to offer up our continual prayers to the Almighty, to multiply His blessing upon your grace, according to the duty of

Your grace's most devoted servants.

From the Chancellor of the University.

AFTER my hearty commendations. Whereas my lord grace of Canterbury still conceiveth that the university hath no law or privilege of exemption from his archiepiscopal and metropolitical jurisdiction and visitation, and that although you have presented his grace with such reasons, as by advice of your learned counsel were

thought sufficient to exempt and free you from the same, yet his grace is not satisfied, but holdeth his right firm and unimpeached, and thereupon by his letters of the 6th of this instant May, hath required you to give your advised answer, whether you will submit to his metropolitical visitation or not; which if you shall refuse, his grace intendeth to petition his majesty to hear the cause and settle the difference between his grace and the university. Now because I am informed that only some few heads of colleges are at home, I advise with all speed to call so many of the heads home as conveniently you may, and consult together as well which way to give my lord's grace further satisfaction, as he requireth, as also to petition his grace, that seeing you have so fully manifested to his grace the strength for your exemption, that his grace will be pleased to vouchsafe to acquaint you with the weakness of your reasons, or the strength of these reasons he hath to disable yours, and then if you cannot give him full satisfaction, you will either submit to his grace, or in all humility prostrate the cause to the determination of his sacred majesty. This I think will give good satisfaction to all parties interessed, when his majesty (who [on]ly hath power of privileges) shall be pleased to declare his royal pleasure herein.

To my loving friend Dr. Smith, Master of Magdalen College and Vice-chancellor, &c.

SIR,

I HAVE received your letter, and thank you for any answer. And though I neither am nor can be offended with the fairness of your answer, in desiring a little longer time till the rest of the heads may come together, yet you must pardon me, for I shall not certainly make any longer stay, for I plainly see you have no purpose to submit to my metropolitical visitation, but had rather the king should hear it, and make some final end, that yourselves might not be thought weakly to lay down your own privileges. These are therefore only to let you know, that I purpose presently to petition the king for a day in which he would graciously be pleased to give a hearing both to Oxon and yourselves; and so soon as ever I hear the day I will give you notice of it. In the meantime you may pro-

ceed with your counsel, and acquaint the rest of the heads with my resolution. So I leave you to the grace of God and rest,

Your very loving friend,

W. CANT.

Lambeth, May 20, 1636.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Petition of William, Archbishop of Canterbury, your Majesty's Chaplain,

MOST humbly sheweth. That since his coming to that see, by your sacred majesty's special grace and favour, he hath with all faithfulness to his power discharged the duties of his place; and therefore according to the ancient custom of his predecessors and the canonical constitutions of the Church, he thought fit to begin with his metropolitical visitation; first at his own church, and then throughout his whole province. In pursuance of which, when he proposed to have visited the diocese of Ely and Oxford, he found both the universities unwilling to yield to the same; that hereupon your petitioner writ several letters to them, but they have hitherto still refused to submit, though your petitioner doubteth not, but that he hath right metropolitically to visit them as aforesaid, and that he shall be able to make the same evidently to appear to your majesty.

Humbly prayeth (in regard the two universities are the great nurseries from whence the Church in all places of your majesty's kingdoms is to be supplied, and that if they which are there to be trained up shall be irregularly bred, it will not be possible to uphold good order or discipline in the Church,) that your majesty will therefore graciously be pleased to appoint some time for the deciding of this difference, and that upon full hearing of all parties there may be such final order settled for the present and hereafter, as in [your] princely wisdom shall be found just and fitting.

And your majesty's orator according to his bounden duty shall heartily pray, &c.

Hampton Court, 22 *Maii* 1636.

His majesty is graciously pleased to grant this petition, and to hear all parties upon Tuesday after Trinity Sunday, being the 14th of June, when all parties are to attend with their counsel or otherwise as they please, wherein they must not fail.

John Coke.

To my very worthy friends Dr. Smith, Vice-chancellor, and the rest of the heads, &c.

After my hearty commendations, &c. You may remember that in my last letters I signified unto you, that I purposed to petition his majesty, that he would graciously be pleased to hear and settle the matter in controversy betwixt you and me, concerning my right to visit that university, and I have been as good as my word, as you will see by the enclosed[z], which is a copy of my petition, and his majesty's answer thereupon. And that you may see how willing I am to have all things fairly carried, I have taken the first opportunity I could find to give you notice hereof, and do hereby pray and require you in his majesty's name, that according to the aforesaid reference, you fail not to give attendance at the time appointed. So not doubting of your care herein, I leave you to the grace of God, and rest

Your very loving friend,
W. Cant.

Lambeth, May 23, 1636.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Petition of the Chancellor, Masters, and Scholars of your Majesty's University of Cambridge,

Most humbly sheweth,

That your majesty's petitioners (amongst other the rights and privileges vouchsafed to them by your royal progenitors) have been

[z] [This refers to the petition to the king, printed just before.]

exempt from ordinary and metropolitical visitation, and subject only and immediately to your majesty's sovereign authority.

And that whereas the most reverend father in God, the lord archbishop of Canterbury, his grace, hath lately signified his intendment to visit it by his metropolitical power,

Your majesty's petitioners (though otherwise ready to submit themselves unto his grace) conceive that they cannot condescend in this particular, as well by reason of their oaths to the university, as because of the allegiance to your sacred majesty's royal father of ever blessed memory, to be peculiarly reserved in matters ecclesiastical, and by which they have been and still are ready to be reformed in any irregularity that shall be found amongst them.

May it please your most sacred majesty to continue your most gracious protection to the privileges of that your university, which hath received that invaluable honour of your own princely incorporation, and those precious assurances that your majesty will be ever unto it a most gracious chancellor.

And your majesty's most humble orators, as in all duty ever bound, shall continue their prayers, &c.

(This petition is fairly copied out, contained in a distinct large sheet of paper, pasted into the book, viz. Dr. Smith's Vice-chan.)

To the Archbishop of Canterbury.

MOST REV. FATHER IN GOD, AND OUR RIGHT HON. GOOD LORD, &c.

IT hath pleased your grace still to continue your honourable favour to us, in vouchsafing us your letters of notice in what condition we stand for the decision of that controversy, which our necessary obligations to the university hath engaged us in respectively to your grace's visitation, which your wisdom and equity hath reduced to the determination of that sacred tribunal, at the foot of which we shall with all loyal alacrity prostrate ourselves, and whatsoever we may call ours. Still we are anxious lest your grace might conceive that we are conscious of any irregularity, which we are not most desirous to have reformed, or not most willing therein to conform ourselves to your honourable directions, which (with the preservation of our privileges) we shall most readily embrace and execute to the utmost. But your gracious goodness relieves us in

this fear, and still encourages us to present our thoughts to your favourable consideration, the sum of which is, that (under your grace's allowance) we conceive the time appointed to be very unseasonable, by the coincidency of our many university businesses, by statute to be transacted upon that time, and our other preparations for the commencement. Our hope was also, that your grace had taken satisfaction by that view of our reasons for our exemption which we formerly presented, till your late signification to us of the contrary; whereby we are now inforced again to make search into our records, and must repair to able counsel, who (I fear) will require more time to inform themselves with the state of our cause, than the day prefixed will give unto them, the rather because we are ignorant of those exceptions which your grace taketh against our reasons, a brief intimation of which will much facilitate the whole business, would your grace be pleased to impart them to us. We humbly beseech your grace to add to your former favours the allowance and obtaining a further time of respite, till the business of our commencement now approaching be over, and that you would be pleased not to apprehend these our humble petitions as dilatory evasions, but as the true representations of our disadvantages, which we in all duty offer unto you, as to our most benign and gracious patron, being assured that your grace will either not judge us in this address to trespass upon your patience, or that you will in your clemency readily forgive us. With the unfeigned protestations of our reverence and duty to your grace, we rest,

Your grace's most devoted to serve and honour you.

May 27, 1636.

Another letter from the Earl of Holland, our Chancellor, &c.

After my hearty commendations. I received your letters on Sunday last at Hampton court, and the same day represented to his majesty your desire and the reasons of it, as ye had expressed the same unto me. But my lord bishop much insisting upon the warning he had beforehand given unto you, and that to his knowledge you had long since made use of it, for the preparation and instruction of your counsel, his majesty hath resolved to keep his day. To that which I objected, concerning your present employment at home, his

majesty was pleased to answer, that some few of you being appointed, the rest might in the meantime keep the station, and govern the affairs of the university, which I tell you for your direction in the manner of your attendance here. The next care ye are to take, concerneth the preparations of your defence, which I must leave and recommend to your diligence, not doubting but ye will husband the time you have to the best advantage, and withal assuring you, that in whatsoever belongeth to my part, upon all occasions I can lay hand of, or you think fit to represent to me in this business, I shall not fail to testify my affection and zeal to the university, as becometh

Your most affectionate friend,

HOLLAND.

The last of May, 1636.
Warwick House.

6 Maii. My lord grace's letter for our final answer, whether we would submit to his metropolitical visitation.

16 Maii. The heads of Oxford meeting, the matter of visitation there was mentioned, and they stand on the same grounds of bulls, charters, &c. Answer is returned, that these things will not hold except their chancellor favour them; that except he begin with Cambridge first, Oxford shall go free.

When the parliament was last at Oxford, Archbishop Abbot gave the vice-chancellor place, acknowledging his authority extended not to the university, his authority being made over to them by his predecessors.

1636, 30 Maii at Oxford, at a meeting concerning the visitation, divers would have the whole business left to the chancellor's disposition without more ado; others thought fit, in regard of their oaths, to maintain their privileges, and this part at length prevailed. It was signified by their chancellor, that he had by petition obtained from his majesty, that he would hear the cause himself at Hampton court, the 14th of this month, and it was in a sort resolved that they

should retain two civilians, two common lawyers to plead their privileges, to which two heads of houses are deputed to assist, viz. Dr. Ratcliff, principal of Brasenose college, and Dr. Zouch, principal of Alban hall, a civilian and their law professor. There is much musing at the matter, but few express what they think. (These notes in Dr. Smith's own hand.)

The extracts from Baker's MSS. end here. The proceedings of the University of Oxford, as they appear in the acts of convocation, are as follows:

Die Saturni viz. 4to. die Junii A.D. 1636. Causa convocationis erat, ut omnem operam nostram navaremus in antiqua archivorum monumenta et concessiones nostras inquirendo, utrum nos et academiam nostram Oxoniensem a visitatione metropolitica immunes conservare poteramus; enimvero Archiepiscopus Cantuariensis Reverendissimus in Christo pater Gulielmus providentia Divina totius Angliæ Primus et Metropolitanus existimavit se salvo jure Ecclesiæ nullo modo posse desistere a visitatione Universitatis tam Oxoniensis quam Cantabrigiensis, licet academiæ nostræ Oxoniensis eodem tempore fuerat Cancellarius indulgentissimus. Academia quidem Cantabrigiensis omni nisu contendebat integram se conservare a visitatione metropolitica, et suam exemptionem strenuo et pertinaciter urgebat. Hoc satis viso et perspecto gratiose dignatus est Reverendissimus in Christo Pater et honoratissimus noster Cancellarius ad Academiam nostram literas mittere, quibus hortatus est peritissimos nostrum omnes vires nostras concenturiare, si quas habuimus pro exemptione nostra probanda et confirmanda. Tanti momenti res erat, ut penes regiam majestatem hujus negotii cognitio habenda erat apud Hampton Court, 14to Junii ad humilem petitionem Reverendissimi in Christo Patris Gulielmi Archiepiscopi Cantuariensis.

Petitionis tenor est talis—

To the king's most excellent majesty, &c. [as above, p. 576.]

Quibus prælectis et publicatis in venerabili domo convocationis, annuente toto senatu academico nominati sunt Samuel Ratcliffe, Sacræ Theologiæ Professor, Richardus Zouch, Ægidius Sweit, Legum Professores, et Brianus Twine, Sacræ Theologiæ Baccalaureus, Syndici sive Procuratores Universitatis, qui compareant coram Regia Majestate ad exhibendum chartas et privilegia nostra quibus a visitatione metropolitica immunes esse debeamus. Instrumentum sive mandatum procuratorium ex decreto convocationis sub communi sigillo Universitatis munitum emanavit tenoris subsequentis, &c.— Reg. Conv. R. f. 123, b. 124, a.

The hearing of the case before the King in Council is reported at large in Rushworth's Collections, vol. ii. pp. 324 sqq. The decision was in favour of the Archbishop's claim.

CANONS
AND CONSTITVTIONS
ECCLESIASTICALL

Gathered and put in forme, for the Governament of the CHURCH OF SCOTLAND.

Ratified and approved by His Majesties Royall Warrand, and ordained to be observed by the Clergie, and all others whom they concerne.

PUBLISHED BY AUTHORITIE.

ABERDENE,
Imprinted by *EDWARD RABAN,* dwelling vpon the Market-Place, at the Armes of the CITIE, 1636

WITH ROYALL PRIVILEDGE.

THE JUST COPY OF HIS MAJESTY'S LETTERS PATENTS, FOR AUTHORIZING THE CANONS AFTER FOLLOWING.

CHARLES R.

WE, out of our royal care for the maintenance of the present estate and government of the Church of Scotland, having diligently, and with great content, considered all the canons and constitutions after following, and finding the same such, as we are persuaded, will be profitable not only to our clergy, but to the whole Church of that our kingdom, if so they be well observed, have for us, our heirs, and lawful successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent unto all the said canons, orders, and constitutions, and to all and every thing in them contained, as they are afterwards set down.

And further, we do not only by our prerogative royal, and supreme authority in causes ecclesiastical, ratify and confirm, by these our letters patents, the said canons, orders, and constitutions, and all and every thing in them contained; but likewise we command by our authority royal, and by these our letters patents, the same to be diligently observed and executed, by all our loving subjects of that our kingdom, both within the provinces of St. Andrew's and Glasgow, in all points wherein they do or may concern every or any of them, according to this our will and pleasure, hereby expressed and declared. And for the better observation of them, we straightly charge and command all archbishops, bishops, and all others that exercise any ecclesiastical jurisdiction within that our realm, to see and procure (so much as in them lieth) all and every of the same canons, orders, and constitutions, to be in all points duly observed; not sparing to execute the penalties in them severally mentioned, upon any that shall willingly and wilfully break, or neglect to observe the same, as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their service and duty to us their king and sovereign. Given at our manor of Greenwich, the 23rd of May, 1635.

CHAPTER I.

Of the Church of Scotland.

THE religion of Christ teacheth us to honour secular princes, as the vicegerents of God upon earth; and therefore, as our duty to the king's most excellent majesty obligeth, it is decreed and ordained, that all archbishops, bishops, and all other ecclesiastical persons, all readers of divinity lectures, all masters, principals, primars, regents, fellows, and all whosoever have charge of schools, colleges, and universities, shall faithfully keep and observe, and (as much as in them lieth) cause to be observed and kept of others, all singular laws and statutes made for the restoring to the crown of this kingdom the ancient jurisdiction over the estate ecclesiastical, and abolishing all foreign power repugnant to the same. And furthermore shall purely and sincerely, to the uttermost of their wit and learning, teach, make open, and declare in their doctrine, exhortations, lectures, instructions, and conferences, at all fit times and occasions, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for most just causes taken away and abolished; and that therefore no manner of obedience or subjection within his majesty's realms and dominions is due unto any such foreign power: but that the king's power within his realms of Scotland, England, Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's law owe most loyalty and obedience, afore and above all powers and potentates on earth.

2. Whosoever shall hereafter affirm, 'That the king's majesty hath not the same authority in causes ecclesiastical, that the godly kings had amongst the Jews, and Christian emperors in the primitive Church;' or impeach in any part his royal supremacy in causes ecclesiastical; let him be excommunicated, and not restored but only by the archbishop of the province, after his repentance and public revocation of these his wicked errors.

3. Whosoever shall hereafter affirm, 'That the doctrine of the Church of Scotland, the form of worship contained in the book of Common Prayer and administration of the sacraments, the rites and

ceremonies of the Church, the government of the Church under his majesty, by archbishops, bishops, and others which bear office in the same, the form of making and consecrating archbishops, bishops, presbyters, and deacons, as they are now established under his majesty's authority, do contain in them any thing repugnant to the Scriptures, or are corrupt, superstitious, or unlawful in the service and worship of God;' let him be excommunicated, and not restored but by the bishop of the place, or archbishop of the province, after his repentance and public revocation of such his wicked errors.

CHAP. II.

Of presbyters and deacons, their nomination, ordination, function, and charge.

FORASMUCH as the weight of the ministerial calling doth require such a measure of sufficiency as human weakness can attain unto, and is often discredited by the ignorance, insufficiency, and scandalous conversation of many who undertake the same; it is ordained, that no person hereafter shall be admitted to that holy function, who hath not been bred in some university or college, and hath taken some degree there; and who shall verify the same by the subscriptions and seals of the university or college where he received the degrees of learning.

2. Neither shall he be admitted to trial, unless he bring a certificate, either from the college where he was bred, or (if he have discontinued there) from the presbyters or ministers of that part of the country where he hath for the most part resided since his leaving of the university, that he hath been exercised in some honest calling or study, and that he is a man blameless in his life and conversation. Which certificate shall be given under the hands and oaths of two or three presbyters at least.

3. No person shall be hereafter received into holy orders without due examination of his literature, by the archbishop or bishop of the diocese, or by their chaplains appointed to that work, who shall examine every several party as they find cause.

4. The age and prudence of him that is to be received must likewise be considered, as, that he be at least five and twenty years complete who is ordained presbyter; and when he is ordained

deacon, one and twenty years complete at least, and be of a modest and settled carriage; so that his lightness or indiscreet simplicity bring not his calling or gifts in contempt.

5. No bishop shall hereafter admit any person into holy orders who is not of his own diocese, except he bring letters dimissory from the bishop of the diocese where he lived, and a certificate of his honest conversation.

6. Nor shall any man be admitted unto holy orders, unless he have a particular place and charge where he may use and exerce his function. And if any archbishop or bishop do otherwise, he shall keep and maintain the person so admitted in all things necessary, till he be provided to some ecclesiastical living. And if he offend in this a second time he shall be suspended from his office.

7. That the greater reverence may be carried to that holy calling, all ordinations shall be made by imposition of hands, and with solemn prayers, openly in the Church, after the morning service ended, and before the communion, in the form and very words prescribed in the book of ordination, and in the presence of two or three presbyters of the diocese, who shall lay on hands together with the archbishop or bishop.

8. All ordinations shall be made at four times in the year; to wit, the first weeks of March, June, September, and December.

9. Every ecclesiastical person at his admission shall take the oath of supremacy, according to the form prescribed in parliament.

10. No person shall hereafter be received into holy orders, suffered to preach, catechize, read divinity, minister the sacraments, or execute any other ecclesiastical function, unless he first subscribe to be obedient to the canons of the Church. And if any bishop shall ordain, admit, or license any person otherwise, he shall be suspended from giving of orders and licences to preach for twelve months. And if any presbyter or deacon, after he hath subscribed to live obedient and conform, shall revolt, he shall be suspended; and in case he do not repent, conform, and submit himself, within the space of three months, he shall be deposed from the ministry.

11. To avoid the detestable sin of simony, the archbishop or bishop, at his instituting into, or collating of any benefice or ecclesiastical living, shall minister to the entrant the oath prescribed in the book of ordination against simony. And if the bishop minister not the oath, he shall be thought guilty of simony himself, and punished accordingly.

CHAP. III.

Of residence and preaching.

THE many inconveniences which result upon the non-residence of ministers, require that some provision be made there-anent: it is therefore ordained, that every minister reside at the church where he serveth, or nigh thereunto. And if he be found absent, without licence of his ordinary, six Sundays in the whole year, or do not use and exercise his office, being present, (the case of infirmity being excepted) let him be admonished; and if after two admonitions he amend not, let him be deprived of his benefice.

2. No stranger shall be admitted to preach in any church, unless he be licensed by the bishop of the diocese.

3. Every presbyter shall either by himself, or by another person lawfully called, read, or cause divine service to be done, according to the form of the book of Common Prayer, before all sermons.

4. Albeit the whole time of our life be but short to be bestowed in the service of God, yet seeing He tempereth that work to our weakness, it is ordained, that preachers in their sermons and prayers eschew tediousness, and by a succinct doing, leave in the people an appetite for further instruction, and a new desire to devotion.

5. No person of the laity, whatsoever gifts he hath of learning, knowledge. or holiness, shall presume to exercise the office of a presbyter or deacon, either in part or whole, unless he have received ordination, and be licensed by his ordinary, under the pain of excommunication.

6. It is the duty of presbyters, not only to stir up the affections of people by exhortation, but likewise to inform their judgment by solid instruction, that they may be acquainted with the grounds of their profession. Therefore it is ordained, that there be catechizing every Sunday in the afternoon, except the bishop dispense with it, as he findeth cause. And because in the country people cannot conveniently meet but in the forenoon, the presbyter shall every other year expound the catechism to his people, under the pain of suspending him that shall be found negligent herein.

7. If any preacher shall in the pulpit particularly, or of purpose, impugn or confute the doctrine delivered by any other preacher in the same church, or in any church nigh adjoining, before he hath acquainted the bishop of the diocese therewith, and received order

from him what to do in that case, because upon public dissenting and contradicting there may grow much offence and disquietness to the people; the same being ratified to the bishop, he shall not suffer the preacher any more to serve in that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the church, until order be taken therein by the bishop; who with all convenient speed shall so proceed, as public satisfaction may be given to the congregation where the offence was committed; provided, that if either of the parties offending do appeal, he shall not be suffered to preach *lite pendente:* neither shall any preacher use bitter invectives against his fellow presbyter or preacher, or go about indirectly to work his disgrace with the people, under the pain of being censured as a profaner of the word.

8. No presbyter or preacher shall presume in sermons to speak against his majesty's laws, statutes, acts, or ordinances; but if he conceive any scruple or doubt, let him go to his ordinary and receive instruction.

9. No man's name shall be expressed in pulpit to his reproach, except the fault be notorious; which notoriety is defined, if the person be fugitive, convict by an assize, excommunicate, or contumacious after citation. Nor yet shall any man be described by any other circumstances than public vices, always damnable.

10. It is manifest, that the superstition of former ages is turned unto great profaneness, and that people for the most part are grown cold in doing any good, esteeming that good works are not necessary; therefore shall all presbyters, as their text giveth occasion, urge the necessity of good works to their hearers.

11. When any person is dangerously sick, the presbyter (having knowledge thereof) shall resort unto him or her, (if the disease be not known, or probably suspected to be infectious) to instruct and comfort them in their disease, according to the book of Common Prayer; and further too, as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, that the people hearing may earnestly pray for the dying person, as a fellow member of Christ's body; and the presbyter shall not then neglect to do his last duty.

12. That every presbyter may be the better enabled to perform his duty, and be furnished throughly with knowledge, he shall be careful to get himself good books, especially, and above the rest, the books of holy Scriptures, and the writings of the ancient fathers, and doctors of the Church; and he shall study diligently, not taking delight in wandering through the country, nor meddling in matters not pertinent to his calling. Or, if any do otherwise, and

after admonition amend not, he shall be suspended from the ministry. And if he continue in that evil course, he shall be deposed.

13. All presbyters and preachers shall move the people to join with them in prayer, using some few and convenient words, and shall always conclude with the Lord's prayer.

CHAP. IV.

Of the conversation of presbyters.

No ecclesiastical person shall at any time, other than for their honest necessities, resort to any taverns or alehouses; neither shall they give themselves to any servile labour, to drinking and riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any unlawful game; but at all times convenient, hear or read somewhat of the holy Scriptures, or then exercise themselves in some other study or employments, always doing the things which appertain to honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and be examples to the people to live well and Christianly, under pain of the censures of the Church, to be severally inflicted according to the quality of their offence.

2. The ancient canons of the Church did strictly inhibit any man to be admitted to the office of a bishop, presbyter, or deacon, that had not brought their families to be Christians. Whereby all ecclesiastical persons are taught to look unto their families, and govern them in such sort, that they may be (as it were) little churches in regard of the daily exercises of religion which are kept in them. Neither shall they conform themselves to the vanity and superfluity of the time, but in gravity and frugality keep that comeliness which their calling and place doth require, taking good heed that their wives be modest and sober, their children trained up in piety and virtue, and their servants of a good and honest conversation.

3. To restrain the vaging humour of some churchmen, so often censured in ancient councils, it is ordained, that no presbyter shall leave his charge, to go to court or other places forth of the country, without the licence of the ordinary, and that the business be known to be urgent and necessary. Wherein if they shall transgress, the bishop of the diocese, after trial, shall inflict such censure, as his fault shall be found to merit.

4. If any ecclesiastical person shall go out of his diocese to suit plantation in another, or accept of any place, he shall be recalled by his ordinary, and returned to his charge. And if he disobey, be deposed.

5. It is observed, that sundry presbyters resort oftener, and stay longer, in Edinburgh, than their charge can well permit; for which cause it is ordained, that special notice be taken of such, and their names sent to their ordinary, that due censure may be inflicted.

6. Because many in holy orders undo themselves by suretyship, it is ordained, that no presbyter shall hereafter become surety or cautioner for any person whatsoever, in civil bonds and contracts, under the pain of suspension, ever till he be relieved from his cautionry.

7. All ecclesiastical persons shall be careful to avoid the company wherein filthy songs and unclean gestures are used, lest they incur the suspicion of profaneness; under the pain of such censures as the ordinary shall inflict.

8. Nor shall they give themselves to the study of unlawful arts and sciences, nor consult with those who are infamous for magic, sorcery, or divination; under the pain of deprivation for the first, and degradation for the second offence.

9. If any person shall enter into holy orders, and afterwards leaving the exercises of his function shall betake himself to idleness or any common trade of life, he shall be counted an apostate, deprived of his benefice, if he have any, and if he have none, shall be incapable of any for ever.

10. No presbyter or deacon shall haunt the company of heretics, schismatics, and excommunicate persons, under the pain of suspension; unless the Church hath appointed them to confer with such persons for reducing them unto the right way.

CHAP. V.

Of translation.

For restraining the levity and inconstancy of some, who upon every light occasion seek to be translated, it is ordained, that no translation be granted to any ecclesiastical person, unless the same be allowed by the ordinary. And if he hath dilapidated the rents, by setting a lease of the tithes for a small duty, or by any other

translation, to the prejudice of the Church, in that case he shall not have liberty of translation unto a better benefice, but be compelled to underlye the poverty himself hath caused.

CHAP. VI.

Of the sacraments.

FORASMUCH as none have ordinary power to administer the sacraments, but such as are in holy orders, it is ordained, that no lay person, who hath not received imposition of hands, presume to take upon him the ministration of the same, under the pain of excommunication.

2. No presbyter shall refuse or delay to christen any child presented by the parents, or any one of them, assisted by two or three witnesses, although the same be no ordinary hour of sermon. And though all the people be admonished to observe the Lord's Day for celebration of the sacrament of Baptism, so far as they may, and to bring their infants for that effect unto the church, yet consideration must be had of the children's infirmity, and in that case the presbyter shall not refuse to go where the infant remaineth, and baptize the same.

3. Seeing the sacrament of the Lord's Supper is instituted for confirmation of our faith and increase of grace, and to be a testimony of our holy profession, it is ordained, that the same shall be administered four times every year, whereof the feast of Pasch shall always be one, provided that every man or woman do communicate with their own presbyter once a year at least.

4. And for the better preparation of the people, the presbyter shall be diligent in examining of them, especially those of the younger sort, to see that they hold the foundation of Christian religion, and be not guilty of any grievous sin unrepented of. For which cause he shall enquire carefully unto their manners, lest any that are scandalous or notoriously wicked be admitted thereunto. And because strangers, not being of his parochin, cannot be so well known to him, he shall not receive any person of another congregation without a certificate from the presbyter thereof, bearing, that he doth communicate with him and the rest of the congregation at other ordinary times.

5. In the ministration he shall have care that the elements be cir-

cumspectly handled, and what is reserved thereof be distributed to the poorer sort which receive that day, to be eaten and drunk of them before they go out of the church.

6. Superstition and profaneness are both of them extremities to be avoided; as therefore the adoration of the bread is condemned, so the unreverent communicating, and not discerning of those holy mysteries, must be eschewed. Therefore it is ordained, that the holy sacrament of the Lord's Supper be received with the bowing of the knee, to testify the devotion and thankfulness of the receivers for that most excellent gift.

CHAP. VII.

Of marriage.

No presbyter or deacon, upon pain of suspension, shall celebrate marriage betwixt any persons whose banns are not proclaimed three several Lord's Days in the parochins where they remain. Nor shall he celebrate the same in any private place, but publicly in the Church, and that betwixt eight and twelve hours in the forenoon, without licence of the archbishop of the province, or the ordinary.

2. Neither shall it be lawful to join persons in marriage, being under the age of twenty-one years, without the consent of parents, if they be living, or their governors if their parents be dead.

3. No persons shall marry within the degrees prohibited by the law of God. And all marriages so contracted and made shall be judged incestuous and unlawful, and consequently dissolved as void from the beginning, and the parties so married separated by law. And for the better information of all sorts, touching the degrees prohibited, it is expedient that a table be affixed publicly in every parish church.

4. Because some necessary causes occur, wherein licence cannot be refused to marry without asking of banns; it is ordained, that no such licence be granted but to persons of good sort and quality, and upon good surety and caution taken that there be no impediment, and the persons not under the censure of the Church. Neither shall the licence be granted by any but the archbishop of the province or bishop of the diocese.

5. Forasmuch as causes matrimonial have been always reputed amongst the weightiest, and therefore require great caution when

they come to be debated, it is straightly enjoined, that in all actions of divorce and nullities, good circumspection be used, and the truth sifted out, so far as is possible, by deposition of witnesses and other lawful proofs, and that credit be not given to the sole confession of parties, howbeit taken upon oath.

6. In all sentences of separation, *a thoro et mensa*, there shall be a caution inserted, that the persons so separated shall live continently and chastely, and not contract marriage with any person during each other's life. And for the better observing thereof, the sentence shall not be pronounced, until the parties requiring the same have given good and sufficient caution, that they shall not transgress the said prohibition, under pain of deposing the judge who shall be found to do otherwise

CHAP. VIII.

Of synods.

For the better trial of all disorders which may fall out amongst the clergy, and the retaining of unity in doctrine and discipline, it is ordained, that in every diocese assemblies shall be kept twice a year, in such places and at such times as the bishop shall appoint. And if any presbyter absent himself without a lawful excuse signified at the time, he shall be suspended to the next synod.

2. Because all conventicles and secret meetings of churchmen have ever been justly accounted hurtful to the peace of the Church wherein they live, it is ordained, that no such meetings be kept by presbyters, or any other persons whatsoever, for consulting upon matters ecclesiastical; and, that all matters of that kind be only handled in the lawful synods held by the bishops, and established by authority. And if any shall presume to keep any such conventicles or secret meetings, for the expounding of Scripture, administering of sacraments, or consulting upon causes ecclesiastical, the ecclesiastical person shall for the first fault be suspended, for the second excommunicated, and for the third deprived. And a lay person so offending, shall for the first fault be admonished, for the next excommunicated, and then proceeded against by the laws of the kingdom.

3. National synods, called by his majesty's authority, for matters concerning the state of the Church in general, shall bind all persons,

as well absent as present, to the obedience of the decrees thereof in matters ecclesiastical. And if any shall affirm or maintain that a national synod so assembled ought not to be obeyed, he shall be excommunicated till he publicly repent and revoke his error.

4. Whosoever shall hereafter affirm that it is lawful for any presbyter or layman, jointly or severally, to make rules, orders, or constitutions, in causes ecclesiastical, or to add or detract from any rubrics, articles, or other things now established, without the king's authority or his successors', shall be excommunicated *ipso facto*, and not restored till he repent and revoke such his bold and schismatical attempts. But forasmuch as no reformation in doctrine or discipline can be made perfect at once in any church, therefore it shall and may be lawful for the Church of Scotland at any time to make remonstrance to his majesty, or his successors, what they conceive fit to be taken in further consideration in and concerning the premises. And if the king shall thereupon declare his liking and approbation, then both clergy and lay shall yield their obedience, without incurring the censure aforesaid or any other. But it shall not be lawful for the bishops themselves, in a national synod or otherwise, to alter any rubric, article, canon, doctrinal or disciplinary, whatsoever, under the pain above mentioned, and his majesty's further displeasure.

CHAP. IX.

Of meetings to divine service.

The public meetings on the Lord's Day, and other times appointed by the Church, being a special external mean to entertain the communion of saints, it is ordained, that the same shall be carefully observed by all persons, of what condition soever; and that they shall use all due reverence in time of divine service, and of every part thereof: for it is the Apostle's rule, that all things be done decently and according to order, answerable to which decency and order we give these directions following.

2. No man shall cover his head in the church or chapel in time of divine service, except he have some infirmity, in which case he may wear a nightcap or coif.

3. All persons present shall reverently kneel upon their knees when the Confession and other prayers are read, and shall stand up at the saying of the Creed.

4. None, either man, woman, or child, of what calling soever, shall be otherwise busied in the church, than in quiet attendance, to hear, mark, and understand, what is read, preached, or ministered. Neither shall they disturb the service or sermon, by walking, or talking, or any otherwise, nor depart out of the church during the time of divine service and sermon, nor before the blessing pronounced.

5. Neither shall any idle persons be suffered to abide, either in the church, or church porch, or in the churchyard, during the time of divine service or sermon, but shall be caused either to come in or to depart.

6. For the manifesting of our unity in faith, it is ordained, that one form of the worship of God in the blessed Trinity be used in all churches in the kingdom; and that in all meetings for divine worship before sermon, the whole prayers according to the Liturgy be deliberately and distinctly read.

7. Neither shall any presbyter or reader be permitted to conceive prayers *ex tempore*, or use any other form in the public Liturgy or service than is prescribed, under the pain of deprivation from his benefice or cure.

CHAP. X.

Of Schoolmasters.

No man shall teach either in public school or private house, but such as shall be allowed by the archbishop of the province or bishop of the diocese, under their hand and seal, and who shall be found meet, as well for his dexterity in teaching, as for his learning, and sober and honest conversation, to have care of the children and bringing up of the youth. But especially it is to be regarded, that they be of good religion and obedient to the orders of the Church.

2. All schoolmasters shall teach in Scotch or Latin (as children are able to learn) the catechism; and when any sermon is, they shall bring their scholars to the church, and there see they behave themselves quietly and soberly, and at times convenient examine them what they have learned.

3. None shall be permitted to teach in any college or school, either as primar, regent, or fellow, except he take first the oath of allegiance and supremacy. And having taken the charge upon them, they shall acquaint their scholars, and train them up, accord-

ing to their capacity, in the grounds contained in the book entitled *Deus et Rex.*

CHAP. XI.

Of Curates and Readers.

Every bishop within his diocese shall take trial of the quality of the curates and readers, and permit none to read, or conceive public prayers in the church, unless he be in holy orders, and lawfully authorized by the bishop.

CHAP. XII.

Of Printers.

For restraining the liberty of printing, which is greatly abused, in setting forth books, ballads, satirical libels, and other pamphlets, repugnant to the truth, or not agreeing with honesty and good manners, it is ordained, that nothing hereafter be imprinted, except the same be seen and allowed by the visitors appointed to that purpose.

CHAP. XIII.

Of Christenings, Weddings, and Burials, to be registrated.

In every paroch church within the kingdom, a parchment book shall be provided, at the charge of the parochin, wherein shall be written the day and year of every christening, wedding, and burial, which shall be kept and laid up in a sure coffer, to be provided also by the parochin, and not taken forth by the presbyter, or any other, except when the christenings, weddings, and burials are to be recorded. And to the effect those be not neglected, the presbyter shall every Lord's Day, after prayers or sermon, take forth the said book and write therein the names of all persons christened, with the names and surnames of their parents; the names also of all persons

married and buried in that paroch in the week preceding, with the day and year of every such christening, wedding, and burial. And every year once within one month after the first day of January, transmit unto the bishop of the diocese a true copy of the names of all persons christened, married, and buried the year before within his parochin, with the days and months of every such christening, marriage, and burial, subscribed with his hand, to the end the same may be preserved in the bishop's register. Wherein if he shall be found negligent, he shall be called and censured for the contempt of this necessary constitution.

CHAP. XIV.

Of public Fasts.

NONE in holy orders shall without the licence and direction of his ordinary appoint or keep any solemn fasts, or be present thereat of purpose, under the pain of suspension, or other punishment which the bishop shall think fit to inflict.

2. Neither shall it be lawful to keep or indict any fast upon Sundays, but only upon weekdays, and such as shall be appointed by his majesty.

CHAP. XV.

Of decency of apparel, enjoined to persons ecclesiastical.

THE Church of Christ being ever desirous that her clergy should be had in outward reverence and regard, for the worthiness of their calling, did think it fit to have them known to the people by a prescribed and decent form of apparel, whose judgment we following, do ordain that all archbishops, bishops, deans, masters of colleges, doctors in divinity, presbyters, deacons, masters of arts, and bachelors of what faculty soever, shall use apparel beseeming their degrees, and abstain from all light and new fangled garments, either in colour or fashion, no ways beseeming the gravity of their persons and places.

CHAP. XVI.

Of things pertaining to the Church.

In every church there shall be provided, at the charge of the parochin, a Bible of the largest volume, with the Book of Common Prayer, and Psalms newly authorised. The Bible shall be of the translation of King James; and if any parochin be unprovided thereof, the same shall be amended within two months at most after the publication of this constitution.

2. For ministering the sacrament of Baptism, a font shall be prepared and placed somewhat near the entry of the church, as anciently it used to be, with a cloth of fine linen, which shall likewise be kept to that use allanerly.

3. In like manner a comely and decent table for celebrating the holy Communion shall be placed at the upper end of the chancel or church, which in time of divine service shall be covered with a carpet of decent stuff, and at the time of ministration with a white linen cloth.

4. Basons, cups, or chalices, of some pure metal, shall also be provided, to be set upon the communion table, and reserved to that only use.

5. A pulpit likewise, decent and comely, must be provided, and placed in a convenient part of the church, for preaching the word of God. And if any question arise for placing the same, it shall be determined by the bishop of the diocese.

6. A chest for alms shall also be provided, strong and sure, with a hole in the upper part thereof, having three keys, one of which shall be kept by the presbyter, and the other two put into the custody of two churchwardens. The chest shall be set and fastened in the most convenient place, to the intent the parochiners may put in their alms, whereunto the presbyter shall exhort the people at all occasions, but especially at the making of their wills and testaments. This alms the keepers of the keys shall either yearly, quarterly, or oftener, as need requireth, take out of the chest and distribute in the presence of six chief men of the parish, to the most poor within the same.

7. All these things aforesaid being furnished and provided at the charge of the parochin, shall be carefully preserved by the minister and churchwardens. The churchman serving at the church is to see that it be repaired sufficiently; the windows well glassed, the roof well

covered, and the floor paved and kept even and plain, and all things ordered therein in such sort as best beseemeth the house of God.

8. The like care shall be taken that the churchyards be well fenced and maintained, and that neither church nor churchyard be profaned with plays, feasts, banquets, temporal courts, markets, musters, or the like.

9. That all things above said appertaining to churches may be kept in good order and frame, the archdeacon shall visit every year once, *videlicet*, about Michaelmas, and the bishop every three years once. The archbishop also may metropolitically visit all the dioceses within his province, so that it be but once in his lifetime, and that at such times as the ordinaries shall think most convenient for the good of the Church; and shall either of themselves rectify such abuses as they find, or call for aid from the high commission, if any man or fault seem too strong for them.

CHAP. XVII.

Of tithes and lands dedicated to Churches.

Forasmuch as the goods of the Church, of whatsoever sort, are not committed to the disposing of persons ecclesiastical, but only to their dispensing, it shall not be lawful to any archbishop, bishop, parson, vicar, or any churchman, to set, alienate, or put away from the Church and present use thereof, his benefice, church-rent, or any part of the same, to any person or persons, whether wife or child, friend or stranger, mediately or immediately. And who shall be proved to do the contrary, shall either be compelled to restore the same, or be deposed from his office, benefice, and living.

2. It is against all reason that ecclesiastical livings should go after the manner of earthly inheritances, or that the incumbents should exhaust the same by setting leases which are not to run out for a long time after their death, to the hurt and prejudice of their successors, therefore it is ordained, that no churchman shall set any part of his living and rent longer than his own lifetime, under the pain of deprivation and degradation.

3. And because it falleth out often that churchmen, at the expiring of leases and other rights made before their time, do renew the same for a little and ridiculous augmentation of the yearly duty, it is ordained, that no churchman from henceforth shall set any

lease, or make any right of his benefice and living, but for a reasonable duty, answerable in proportion to that which is set. And if he take any grassume, or entry therefore, to the hurt and prejudice of the Church, the same shall be employed to the profit of the Church and successor, as he will answer it before his ordinary.

4. No bishop or presbyter shall appropriate to his private use any part of the lands and goods pertaining to the Church, or doted to pious and holy uses; and if they do in the contrary, their heirs and executors shall be holden to restore the same. And for eschewing such questions, and freeing of the deceased churchman from scandal, it is thought expedient that the things belonging to the Church be known and discerned from the things appertaining in property to the bishop and presbyter, lest after their death things ecclesiastical be converted to private uses, or things belonging to themselves in property be taken for things ecclesiastical.

5. Things dedicated to holy and religious uses, and such other things as are offered willingly, or by latter will left to any pious use, shall be carefully looked unto by the bishop and presbyter, that they be not lost nor converted to any other use. And if any man shall fraudfully detain things offered or left by latter will to the poor or any pious use, he shall be suspended from all benefits of the Church, as a murderer of the poor and irreligious crosser of the good intentions of people.

6. If any presbyter shall withhold, detain, or destroy, or deliver into the hands of competitors, any writing or instrument whatsoever, whereby the donation of ecclesiastical goods, or their right or possession, may be instructed, or in the pursuit of acquiring them shall privately transact with the party without the consent of the ordinary, to the hurt and prejudice of the Church in any sort, he shall refund the losses which came by his deed, and be deposed from his function.

7. For the greater encouragement of people to the works of piety and charity, if any bishop or churchman shall depart this life leaving no children nor successor of himself, he shall leave his goods, or a great part of them, to the Church and holy uses. Or if he have children for whom he must provide, yet according to his ability he shall leave some testimony of his love to the Church, and advancement of religion.

8. If any out of a devout mind have dedicated any part of his substance to the Church, and either he or his children fall thereafter into poverty, they shall be supported by the Church unto the which they have been beneficial, according to the means received from them.

9. Whereas some have taken too great liberty in altering the latter will of those who have mortified any thing to the use of churches, colleges, schools, or hospitals, which breedeth no small offence, and is a great stay to many well-affected people from founding or making any such donations, it is ordained, that hereafter there shall be no alteration made of the benefactor's will, but that the same shall stand firm, and be preserved to the use for which it was first appointed.

10. Every archbishop and bishop shall in their several dioceses procure a true note of all their glebes, lands, meadows, orchards, houses, implements, and portion of tithes, belonging to any Church, and take care that the same be preserved in their registers for a perpetual memory.

CHAP. XVIII.

Of censures Ecclesiastical.

No ecclesiastical judicatory shall meddle with any thing but that which without all controversy is known to belong thereunto, as heresy, schism, swearing, not resorting to the church on Sundays and other solemn days approved by the Church, non-communicants, disturbers of divine service, committers of whoredom, adultery, incest, common drunkenness, and all other things whatsoever which ought to be censured by laws ecclesiastical. And such as are tried and found notorious offenders in any of these ways, or the like, shall not be admitted to the communion till they have satisfied the Church according to the order appointed.

2. The censure of excommunication, being the highest censure which the Church can inflict, may not be summarily nor ordinarily used, but after lawful citation and due admonitions preceding.

3. Neither shall any presbyter pronounce the sentence of excommunication, till he have shewn the process to the ordinary, and obtained his approbation under his hand.

4. The names of persons excommunicated shall be delivered to the ordinary, and no satisfaction received nor absolution given, till he have allowed the same.

5. Intimation of the sentence pronounced shall be made in all the churches adjacent, to the end no person may pretend ignorance thereof. And if any shall after intimation resort to, or converse

with any who is excommunicate, (those excepted who are by natural duty bound to attend them, or who are licensed by the bishop,) they shall incur the same censure, and be excommunicated themselves.

6. If any person be excommunicated in one diocese, he shall not be absolved in another without lawful warrant from the bishop who caused to pronounce the sentence. And the contravener shall be suspended from his function, and the absolution null, until he who is excommunicated have performed his satisfaction in the place where he was sentenced.

7. No presbyter shall alter the received form of public satisfaction, or make commutation thereof by paying pecunial sums, under pain of suspension. And for the pecunial sum exacted of the delinquent, the same shall be employed to the relief of the poor, and strangers, and other pious uses, by the advice of the presbyter and churchwardens.

8. All ecclesiastical judges shall have care to make their proceedings formal, and not deny the extract of their acts and processes to such as are interessed therein.

9. Albeit sacramental confession and absolution have been in some places very much abused, yet if any of the people be grieved in mind for any delict or offence committed, and for the unburdening of his conscience confess the same to the bishop or presbyter, they shall, as they are bound, minister to the person so confessing all spiritual consolations out of the word of God, and shall not deny him the benefit of absolution after the manner which is prescribed in the visitation of the sick, if the party shew himself truly penitent, and humbly desire to be absolved. And he shall not make known, nor reveal what hath been opened to him in confession at any time, or to any person whatsoever, except the crime be such, as by the laws of the realm his own life may be called in question for concealing the same.

10. Sentence of deprivation or deposition of a presbyter shall not be pronounced by any other but the archbishop or bishop of the diocese, in the presence of three or four grave presbyters called thereunto by the bishop.

11. If any person in holy orders lawfully suspended or deposed shall presume to exercise any ecclesiastical function during the time of his suspension, or after he is degraded, let him be excommunicated, and delivered to the lay power as incorrigible.

12. If any man shall find himself injured by his metropolitan, let him appeal to delegates, or immediately to the king.

13. If any bishop shall give ordination to one notoriously ignorant or scandalous, he shall be suspended from the power of ordination for a year, and the person ordained deprived.

14. If any bishop shall give ordination to a man that is not of his own diocese, concerning whom he hath not received letters dimissory from his own bishop, let the bishop be suspended for a year, and the ordained punished as the archbishop shall think fit.

15. And since the residence of bishops within their dioceses is no less necessary than is the residence of presbyters within their parochins, whosoever shall remain forth thereof for the space of six months together, unless he be employed by the king or by the Church, for the first fault let him be suspended from the profits of his bishopric for a whole year, the second time for two whole years, and for the third fault deprived of his bishopric.

16. In like manner if he do not hold his visitations duly, and redress such abuses as are presented unto him, so far as he is able, or be negligent in converting heretics of all sorts, so far at least as he is tied by law, let him be suspended a year from his bishopric, *toties quoties*, he shall be found to offend.

17. If any archbishop or bishop shall directly or indirectly be proved to take fee or money for admitting any into sacred orders, let him be deprived as a simoniac in the highest degree, and declared not worthy of any charge in the Church.

CHAP. XIX.

Of Commissaries and their Courts.

No man hereafter shall be admitted commissary or official, to exercise any spiritual jurisdiction, except he be of age thirty years at least, and one who is master of arts, or bachelor of laws, and well skilled in them, as likewise well affected in religion, of good and exemplary life, and obedient to the orders of the Church.

2. The commissary so admitted shall answer for the procurators in court, and not suffer them to purloin causes, or wrong the clients in any sort. Nor shall he admit any to procure, who are ignorant or inexpert in the laws of the country and Church.

3. He shall content himself, and not suffer clerk, fiscal, or other members of court, to exceed the rates of fees allowed; and to that effect shall place a table for them in the usual place of the consistory where the court is kept, that every man whom it concerneth may take a copy thereof. And if he or they shall be tried to receive above that which is allowed, the person so offending shall

for his first fault be suspended from his office a whole year, for the second two years, and for the third lose his office.

4. It shall not be lawful to any archbishop or bishop to place or appoint a commissary within his diocese, or any part thereof, unless he reside and attend the service. And if upon any necessary occasion he be withdrawn for a time, the deputy shall be placed with the archbishop's or bishop's consent, and not otherwise.

Lastly, in all this book of canons, wheresoever there is no penalty expressly set down, it is to be understood that (so the crime or offence be proved) the punishment shall be arbitrary, as the ordinary shall think fittest.

FINIS.

ABERDENE,

Imprinted by EDWARD RABAN, dwelling vpon the Market-place, at the Townes Armes, 1636.

With Royall Authoritie.

CONSTITUTIONS

AND

CANONS

Ecclesiasticall;

Treated upon by the ARCHBISHOPS of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergie of those Provinces;

And agreed upon with the KINGS Majesties Licence in their severall Synods begun at *London* and *York*. 1640.

In the yeer of the Reign of our Sovereign Lord *Charles*, by the grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

And now Published for the due observation of them by His Majesties Authority under the Great Seal of England.

LONDON

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CHARLES, BY THE GRACE OF GOD, KING OF ENGLAND, SCOTLAND, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &c. TO ALL TO WHOM THESE PRESENTS SHALL COME GREETING.

WHEREAS our bishops, deans of our cathedral churches, archdeacons, chapters and colleges, and the other clergy of every diocese within the several provinces of Canterbury and York, being respectively summoned and called by virtue of our several writs to the most reverend father in God, our right trusty and right well-beloved counsellor, William, by divine providence lord archbishop of Canterbury, primate of all England and metropolitan, and to the most reverend father in God our right trusty and well-beloved counsellor, Richard, by divine providence lord archbishop of York, primate and metropolitan of England, respectively directed, bearing date the twentieth day of February, in the fifteenth year of our reign, to appear before the said lord archbishop of Canterbury in our cathedral church of St. Paul in London, and before the said lord archbishop of York, in the metropolitan church of St. Peter in York, the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient to treat, consent, and conclude, upon certain difficult and urgent affairs contained in the said writs, did thereupon at the time appointed and within the cathedral church of St. Paul, and the metropolitan church of St. Peter aforesaid, assemble themselves together, and appear in several convocations for that purpose, according to the said several writs, before the said lord archbishop of Canterbury, and the said lord archbishop of York respectively; and forasmuch as we are given to understand, that many of our subjects being misled against the rites and ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal that they are not only contrary to our

laws, but also introductive unto popish superstitions; whereas it well appeareth unto us upon mature consideration, that the said rites and ceremonies, which are now so much quarrelled at, were not only approved of, and used by those learned and godly divines to whom at the time of Reformation under King Edward the Sixth, the compiling of the book of Common Prayer was committed (divers of which suffered martyrdom in Queen Mary's days), but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her reign, within the memory of divers yet living, as that it could not then be imagined that there would need any rule or law for the observation of the same, or that they could be thought to savour of popery.

And albeit since those times for want of an express rule therein, and by subtle practices, the said rites and ceremonies began to fall into disuse, and in place thereof other foreign and unfitting usages by little and little to creep in; yet forasmuch as in our own royal chapels, and in many other churches, most of them have been ever constantly used and observed, we cannot now but be very sensible of this matter, and have cause to conceive that the authors and fomenters of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said ceremonies; yet, as we have cause to fear, aim at our royal person, and would fain have our good subjects imagine that we ourself are perverted, and do worship God in a superstitious way, and that we intend to bring in some alteration of the religion here established. Now how far we are from that, and how utterly we detest every thought thereof, we have by many public declarations, and otherwise upon sundry occasions, given such assurance to the world, as that from thence we also assure ourself, that no man of wisdom and discretion could ever be so beguiled, as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, we rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by us, a Christian defender of the faith, their king and sovereign. And therefore if yet any person under whatsoever mask of zeal or counterfeit holiness shall henceforth by speech or writing, or any other way, (notwithstanding these our right, hearty, faithful, and solemn protestations made before Him whose deputy we are, against all and every intention of any popish innovation,) be so ungracious and presumptuous, as to vent any poisoned conceits tending to such a purpose, and to cast these devilish aspersions and jealousies upon

our royal and godly proceedings, we require all our loyal subjects that they forthwith make the same known to some magistrate, ecclesiastical or civil: and we straitly charge all ordinaries, and every other person in any authority under us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance, or delay therein; but that taking particular information of all the passages, they do forthwith certify the same unto our court of commission for causes ecclesiastical, to be there examined and proceeded in with all fidelity and tenderness of our royal majesty, as is due to us their sovereign lord and governor. But forasmuch as we well perceive, that the misleaders of our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid rites and ceremonies or some of them, are now insisted upon but only in some dioceses, and are not generally revived in all places, nor constantly and uniformly practised throughout all the churches of our realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; we therefore out of our princely inclination to uniformity and peace, in matters especially that concern the holy worship of God, proposing to ourself herein the pious examples of King Edward VI., and of Queen Elizabeth, who sent forth injunctions and orders about the divine service and other ecclesiastical matters, and of our dear father of blessed memory King James, who published a book of constitutions and canons ecclesiastical; and (according to the act of parliament in this behalf) having fully advised herein with our metropolitan, and with our commissioners authorised under our great seal for causes ecclesiastical, have thought good to give them free leave to treat in convocation, and agree upon certain other canons necessary for the advancement of God's glory, the edifying of His holy Church, and the due reverence of His blessed mysteries and sacraments; that as we ever have been and by God's assistance (by whom alone we reign) shall ever so continue careful and ready to cut off superstition with one hand, so we may no less expel irreverence and profaneness with the other; whereby it may please Almighty God so to bless us and this Church committed to our government, that it may at once return unto the true former splendor of uniformity, devotion, and holy order, the lustre whereof for some years by-past hath been overmuch obscured through the devices of some ill affected to that sacred order, wherein it had long stood from the very beginning of the Reformation, and through inadvertency of some in authority in the Church under us. We therefore by virtue of our prerogative royal, and supreme authority in causes ecclesiastical, by our several and respective letters patents under our great seal of

England, dated the fifteenth day of April now last past, and the twelfth of May then next following, for the province of Canterbury; and by our like letters patents dated the seven and twentieth day of the same month of April, and the twentieth day of the month of May aforesaid, for the province of York, did give and grant full, free, and lawful liberty, licence, power, and authority, unto the said lord archbishop of Canterbury, president of the said convocation for the province of Canterbury, and unto the said lord archbishop of York, president of the said convocation for the province of York, and to the rest of the bishops of the said provinces, and unto all deans of cathedral churches, archdeacons, chapters and colleges, and the whole clergy of every several diocese within the said several provinces, and either of them, that they should and might from time to time during the present parliament, and further during our will and pleasure, confer, treat, debate, consider, consult, and agree of and upon canons, orders, ordinances, and constitutions, as they should think necessary, fit, and convenient, for the honour and service of Almighty God, the good and quiet of the Church, and the better government thereof, to be from time to time observed, performed, fulfilled, and kept, as well by the said archbishop of Canterbury, and the said archbishop of York, the bishops and their successors, and the rest of the whole clergy of the said several provinces of Canterbury and York, in their several callings, offices, functions, ministries, degrees, and administrations; as by all and every dean of the Arches and other judges of the said several archbishops' courts, guardians of spiritualities, chancellors, deans and chapters, archdeacons, commissaries, officials, registers, and all and every other ecclesiastical officers, and their inferior ministers whatsoever, of the same respective provinces of Canterbury and York in their and every of their distinct courts, and in the order and manner of their and every of their proceedings, and by all other persons within this realm, as far as lawfully being members of the Church it may concern them, as in our said letters patents amongst other clauses more at large doth appear.

Now forasmuch as the said lord archbishop of Canterbury, president of the said convocation for the province of Canterbury, and the said archbishop of York, president of the said convocation for the province of York, and others the said bishops, deans, archdeacons, chapters and colleges, with the rest of the clergy, having met together respectively, at the time and places before mentioned respectively, and then and there, by virtue of our said authority granted unto them, treated of, concluded, and agreed upon certain canons, orders, ordinances, and constitutions, to the end and purpose by us limited and prescribed unto them, and have thereupon offered

and presented the same unto us, most humbly desiring us to give our royal assent unto the same, according to the form of a certain statute or act of parliament made in that behalf, in the five and twentieth year of the reign of King Henry VIII., and by our said prerogative royal and supreme authority in causes ecclesiastical, to ratify by our letters patents under our great seal of England, and to confirm the same, the title and tenor of them being word for word as ensueth.

CONSTITUTIONS AND CANONS ECCLESIASTICAL, TREATED UPON BY THE ARCHBISHOP OF CANTERBURY AND YORK, PRESIDENT OF THE CONVOCATION FOR THE RESPECTIVE PROVINCES OF CANTERBURY AND YORK, AND THE REST OF THE BISHOPS AND CLERGY OF THOSE PROVINCES; AND AGREED UPON WITH THE KING'S MAJESTY'S LICENCE IN THEIR SEVERAL SYNODS BEGAN AT LONDON AND YORK 1640.

IN THE YEAR OF THE REIGN OF OUR SOVEREIGN LORD CHARLES, BY THE GRACE OF GOD KING OF ENGLAND, SCOTLAND, FRANCE, AND IRELAND, THE SIXTEENTH.

I.

Concerning the Regal Power.

WHEREAS sundry laws, ordinances, and constitutions, have been formerly made for the acknowledgment and profession of the most lawful and independent authority of our dread sovereign lord, the king's most excellent majesty, over the state ecclesiastical and civil: we (as our duty in the first place binds us, and so far as to us appertaineth) enjoin them all to be carefully observed by all persons whom they concern, upon the penalties in the said laws and constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this realm in their duties in this particular;

We do further ordain and decree, that every parson, vicar, curate, or preacher, upon some one Sunday in every quarter of the year at morning prayer, shall in the place where he serves, treatably and audibly read these explanations of the regal power here inserted:

The most high and sacred order of kings is of divine right, being

the ordinance of God Himself, founded in the prime laws of nature, and clearly established by express texts both of the Old and New Testaments. A supreme power is given to this most excellent order by God Himself in the Scriptures, which is, That kings should rule and command in their several dominions all persons of what rank or estate soever, whether ecclesiastical or civil, and that they should restrain and punish with the temporal sword all stubborn and wicked doers.

The care of God's Church is so committed to kings in the scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her government belongs in chief unto kings; for otherwise one man would be commended for another's care, and but taxed for another's negligence, which is not God's way.

The power to call and dissolve councils, both national and provincial, is the true right of all Christian kings within their own realms or territories; and when in the first times of Christ's Church prelates used this power, it was therefore only because in those days they had no Christian kings; and it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very laws and commands even of those pagan princes, that they might not so much as seem to disturb their civil government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said realms or territories respectively, under any pretence whatsoever, any independent coactive power either papal or popular, whether directly or indirectly, is to undermine their great royal office, and cunningly to overthrow that most sacred ordinance which God Himself hath established: and so is treasonable against God as well as against the king.

For subjects to bear arms against their kings offensive or defensive upon any pretence whatsoever, is at the least to resist the powers which are ordained of God; and though they do not invade but only resist, St. Paul tells them plainly, they shall receive to themselves damnation.

And although tribute and custom, and aid and subsidy, and all manner of necessary support and supply be respectively due to kings from their subjects by the law of God, nature, and nations, for the public defence, care, and protection of them; yet nevertheless subjects have not only possession of, but a true and just right, title, and property to and in all their goods and estates and ought so to have; and these two are so far from crossing one another, that they mu-

tually go together for the honourable and comfortable support of both. For as it is the duty of the subjects to supply their king, so is it part of the kingly office to support his subjects in the property and freedom of their estates.

And if any parson, vicar, curate, or preacher, shall voluntarily or carelessly neglect his duty in publishing the said explications and conclusions, according to the order above prescribed, he shall be suspended by his ordinary, till such time as upon his penitence he shall give sufficient assurance or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable by his majesties commissioners for causes ecclesiastical.

And we do also hereby require all archbishops, bishops, and all other inferior priests and ministers, that they preach, teach, and exhort their people to obey, honour, and serve their king; and that they presume not to speak of his majesty's power in any other way, than in this canon is expressed. And if any parson, vicar, curate, or preacher, or any other ecclesiastical person whatsoever, any dean, canon, or prebendary of any collegiate or cathedral church, any member or student of college or hall, or any reader of divinity or humanity in either of the universities, or elsewhere, shall in any sermon, lecture, common-place, determination, or disputation, either by word or writing publicly maintain or abet any position or conclusion, in opposition or impeachment of the aforesaid explications, or any part or article of them, he shall forthwith by the power of his majesty's commissioners for causes ecclesiastical be excommunicated till he repent, and suspended two years from all the profits of his benefice, or other ecclesiastical, academical, or scholastical preferments; and if he so offend a second time, he shall be deprived from all his spiritual promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the universities by men not having any benefice or ecclesiastical preferment, that then the delinquent shall be censured by the ordinary authority in such cases of that university respectively, where the said fault shall be committed.

II.

For the better keeping of the day of his majesty's most happy inauguration.

THE synod taking into consideration the most inestimable benefits, which this Church enjoyeth under the peaceable and blessed govern-

ment of our dread sovereign lord King Charles; and finding that as well the godly Christian emperors in the former times, as our own most religious princes since the Reformation have caused the days of their inaugurations to be publicly celebrated by all their subjects with prayers and thanksgiving to Almighty God; and that there is a particular form of prayer appointed by authority for that day and purpose; and yet withal considering how negligent some people are in the observance of this day in many places of this kingdom; doth therefore decree and ordain, that all manner of persons within the Church of England, shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their parish church or chapel at the time of prayer, and there continuing all the while that the prayers, preaching, or other service of the day endureth: in testimony of their humble gratitude to God, for so great a blessing, and dutiful affection to so benign and merciful a sovereign. And for the better execution of this our ordinance, the holy synod doth straitly require and charge, and by authority hereof enableth all archbishops, bishops, deans, deans and chapters, archdeacons, and other ecclesiastical persons, having exempt or peculiar jurisdiction, as also all chancellors, commissaries, and officials in the Church of England, that they enquire into the keeping of the same in their visitations, and punish such as they shall find to be delinquent, according as by law they are to censure and punish those who wilfully absent themselves from church on holydays. And that the said day may be the better observed, we do enjoin that all churchwardens shall provide at the parish charge, two of those books at least appointed for that day, and if there be any want of the said book in any parish, they shall present the same at all visitations respectively.

III.

For suppressing of the growth of popery.

All and every ecclesiastical persons, of what rank or condition soever, archbishops and bishops, deans, archdeacons, all having exempt or peculiar jurisdiction, with their several chancellors, commissaries, and officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferior and higher courts, as also by complaints unto the secular power to re-

duce all such to the Church of England, who are misled into popish superstition.

And first these private conferences shall be performed in each several diocese either by the bishop in person, if his occasion will permit it, or by some one or more learned ministers at his special appointment, and the said bishop shall also design the time and place of the said several conferences, and all such persons as shall be present thereat; which if recusants refuse to observe, they shall be taken for obstinate, and so certified to the bishop. And if the said time and place be not observed by the minister or ministers so appointed, they shall be suspended by their ordinary for the space of six months, without a very reasonable cause alleged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said conferences prevail not, the Church must and shall come to her censures; and to make way for them the said ecclesiastical persons shall carefully inform themselves in the places belonging to their several charges, of all recusants above the age of twelve years, both of such as come not at all to church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those who shall either say or hear mass; and they shall in a more especial manner enquire out all those who are either dangerously active to seduce any persons from the communion of the Church of England, or seditiously busy to dissuade his majesty's subjects from taking the oath of allegiance, together with all them who, abused by their sophistry, refuse to take the said oath.

And we straitly command all parsons, vicars and curates, that they carefully and severally present at all visitations, the names and surnames of the delinquents of these several kinds in their own parishes, under pain of suspension for six months.

And likewise we straitly enjoin all churchwardens, and the like sworn officers whatsoever, that by virtue of their oaths they shall present at the said visitations the names of such persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censure of the Church, that so these delinquents may be legally cited: and being found obstinate they shall be excommunicated, and such excommunication shall be pronounced both in the cathedral church of the diocese, and in the several parishes where such recusants live; and every third month they shall be again publicly repeated in the places aforesaid, that all may take notice of those sentences.

And because there are places which either have or pretend to

have exemptions, in which such delinquents do usually affect to make their abode; therefore we enjoin, that all bishops shall within their several dioceses send unto such places one or more of their chaplains, or some of their officers, whom they may rely on, to make strict enquiry after offenders in those kinds; who diligently returning their information accordingly, the said bishop shall certify such informations to his metropolitan, that the aforesaid proceedings may forthwith issue from some higher courts in these cases, whereof by reason of the said exemptions the inferior courts can take no cognizance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power: and for them we straitly enjoin, that all deans and archdeacons, and all having inferior or exempt jurisdiction, shall every year within six months after any visitation by them holden, make certificate unto their several bishops, or archbishop (if it be within his diocese,) under their seal of office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said jurisdictions by the space of one whole year.

And we in like manner enjoin all archbishops and bishops, that once every year at the least, they certify under their episcopal seal in parchment, unto the justices of assize of every county in the circuits, and within their dioceses respectively, the names and surnames not only of those who have been presented unto them from the said deans, archdeacons, &c., but of those also who upon the oaths of churchwardens and other sworn men at their visitations, or upon the information of ministers employed in the said conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully enquired into at all visitations under the oaths of the churchwardens and other sworn men, what recusants or popish persons have been either married or buried, or have had their children baptized otherwise than according unto the rules and forms established in the Church of England; and the names of such delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the bishop, who shall present them to the justices of assize, to be punished according to the statutes.

And for the education of recusants' children, since by canon already established no man can teach school (no not in any private house) except he be allowed by the ordinary of the place, and withal have subscribed to the articles of religion established in the Church of England; we therefore straitly enjoin, that forthwith at all visita-

tions there be diligent enquiry made by the churchwardens or other sworn ecclesiastical officers of each parish under their oaths, who are employed as schoolmasters to the children of recusants; and that their several names be presented to the bishop of the diocese, who citing the said schoolmasters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such schoolmaster shall be certified to the bishop of the diocese, who shall at the next assize present them to the judges, to be proceeded against according to the statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said children in the catechism established in the Book of Common Prayer. And all ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear that the parents of the said children do forbid such schoolmasters to bring them up in the doctrine of the Church of England, they shall notwithstanding do their duty; and if thereupon the said parents shall take away their children, the said schoolmasters shall forthwith give up their names unto the bishop of the diocese, who shall take care to return them to the justices of assize in manner and form aforesaid. And because some may cunningly elude this decree, by sending their children to be bred beyond the seas, therefore we ordain, that the churchwardens and other sworn ecclesiastical officers shall likewise make careful enquiry, and give in upon their oaths at all visitations the names of such recusants' children, who are so sent beyond the seas to be bred there, or whom they probably suspect to be so sent; which names as aforesaid shall be given up to the bishop, and from him returned to the judges as aforesaid, that their parents who so send them may be punished according to law. Provided always that this canon shall not take away or derogate from any power or authority already given or established by any other canon now in force.

And all the said complaints or certificates shall be presented up to the judges in their several circuits by the bishop's register, or some other of his deputies, immediately after the publishing of his majesty's commission, or at the end of the charge which shall be then given by the judge. And this upon pain of suspension for three months.

This sacred synod doth earnestly entreat the reverend justices of assize to be careful in the execution of the said laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all judges,

whether ecclesiastical or temporal, upon the like account, that they would not admit in any of their courts any vexatious complaint, suit or suits, or presentments against any minister, churchwardens, questmen, sidemen, or other church officers, for the making of any such presentments.

And lastly, we enjoin that every bishop shall once in every year send into his majesty's high court of chancery a *significavit* of the names and surnames of all such recusants, who have stood excommunicated beyond the time limited by the law, and shall desire that the writ *De excommunicato capiendo* might be at once sent out against them all *ex officio*. And for the better execution of this decree, this present synod doth most humbly beseech his most sacred majesty, that the officers of the said high court of chancery, whom it shall concern, may be commanded to send out the aforesaid writ from time to time as is desired, for that it would much exhaust the particular estates of the ordinaries, to sue out several writs at their own charge. And that the like command also may be laid upon the sheriffs and their deputies, for the due and faithful execution of the said writs, as often as they shall be brought unto them.

And to the end that this canon may take the better and speedier effect, and not to be deluded or delayed, we further decree and ordain, that no popish recusant who shall persist in the said sentence of excommunication beyond the time prescribed by law, shall be absolved by virtue of any appeal in any ecclesiastical court, unless the said party shall first in his or her own person, and not by a proctor, take the usual oath *De parendo juri et stando mandatis Ecclesiæ*.

IV.

Against Socinianism.

Whereas much mischief is already done in the Church of God by the spreading of the damnable and cursed heresy of Socinianism as being a complication of many ancient heresies condemned by the four first general councils, and contrariant to the articles of religion now established in the Church of England; and whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of people, may be poisoned and infected; it is therefore decreed by this present synod, that no stationer, printer, or importer of the said books, or any other person

whatsoever shall print, buy, sell, or disperse any books broaching or maintaining of the said abominable doctrine or positions, upon pain of excommunication *ipso facto* to be thereupon incurred: and we require all ordinaries, upon pain of the censures of the Church, that beside the excommunication aforesaid, they do certify their names and offences under their episcopal seal to the metropolitan, by him to be delivered to his majesty's attorney-general for the time being, to be proceeded withal according to the late decree in the honourable court of star-chamber against spreaders of prohibited books. And that no preacher shall presume to vent any such doctrine in any sermon, under pain of excommunication for the first offence, and deprivation for the second. And that no student in either of the universities of this land, nor any person in holy orders (excepting graduates in divinity, or such as have episcopal or archidiaconal jurisdiction, or doctors of laws in holy orders) shall be suffered to have or read any such Socinian book or discourse, under pain (if the offender live in the university) that he shall be punished according to the strictest statutes provided there, against the publishing, reading, or maintaining of false doctrine; or if he live in the city or country abroad, of a suspension for the first offence, and excommunication for the second, and deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any layman shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved, but upon due repentance and abjuration, and that before the metropolitan, or his own bishop at the least. And we likewise enjoin, that such books if they be found in any prohibited hand, shall be immediately burned; and that there be a diligent search made by the appointment of the ordinary after all such books, in what hands soever, except they be now in the hands of any graduate in divinity, and such as have episcopal or archidiaconal jurisdiction, or any doctor of laws in holy orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said books in the universities to the vice-chancellors, and out of the universities to the bishops, who shall return them to such whom they dare trust with the reading of the said books, and shall cause the rest to be burned. And we further enjoin, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the several bishops respectively, who are required by this synod to repress them from any such propagation of the aforesaid wicked and detestable opinion.

V.

Against Sectaries.

WHEREAS there is a provision now made by a canon for the suppressing of popery and the growth thereof, by subjecting all popish recusants to the greatest severity of ecclesiastical censures in that behalf; this present synod well knowing, that there are other sects which endeavour the subversion both of the doctrine and discipline of the Church of England, no less than papists do, although by another way; for the preventing thereof, doth hereby decree and ordain, that all those proceedings and penalties which are mentioned in the aforesaid canon against popish recusants, as far as they shall be appliable, shall stand in full force and vigour against all Anabaptists, Brownists, Separatists, Familists, or other sect or sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect to repair to their parish churches or chapels where they inhabit, for the hearing of divine service established, and of receiving the holy Communion according to law. And we do also further decree and ordain, that the clause contained in the canon now made by this synod against the books of Socinianism, shall also extend to the makers, importers, printers, and publishers, or dispersers of any book, writing, or scandalous pamphlet, devised against the discipline and government of the Church of England, and unto the maintainers and abettors of any opinion or doctrine against the same.

And further, because there are sprung up among us a sort of factious people, despisers and depravers of the book of Common Prayer, who do not according to the law resort to their parish church or chapel to join in the public prayers, service, and worship of God with the congregation, contenting themselves with the hearing of sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the church. We therefore, for the restraint of all such wilful contemners or neglecters of the service of God, do ordain that the church or chapelwardens, and questmen, or sidemen of every parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such delinquents at all visitations of bishops, and other ordinaries; and that the same proceedings and penalties mentioned in the canon aforesaid respectively, shall be used against them as against other recusants, unless within one whole month after they are first denounced, they

shall make acknowledgment and reformation of that their fault.' Provided always, that this canon shall not derogate from any other canon, law, or statute, in that behalf provided against those sectaries.

VI.

An oath enjoined for the preventing of all innovations in doctrine and government.

THIS present synod (being desirous to declare their sincerity and constancy in the profession of the doctrine and discipline already established in the Church of England, and to secure all men against any suspicion of revolt to popery, or any other superstition,) decrees, that all archbishops, and bishops, and all other priests, and deacons, in places exempt, or not exempt, shall before the second day of November next ensuing, take this oath following against all innovation of doctrine or discipline; and this oath shall be tendered them, and every of them, and all others named after in this canon, by the bishop in person, or his chancellor, or some grave divines named and appointed by the bishop under his seal; and the said oath shall be taken in the presence of a public notary, who is hereby required to make an act of it, leaving the universities to the provision which follows:

The Oath is,

I, A. B., do swear, that I do approve the doctrine, and discipline, or government established in the Church of England, as containing all things necessary to salvation: and that I will not endeavour by myself or any other, directly or indirectly, to bring in any popish doctrine, contrary to that which is so established: nor will I ever give my consent to alter the government of this Church by archbishops, bishops, deans, and archdeacons, &c., as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstitions of the see of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God in Jesus Christ.

And if any man beneficed or dignified in the Church of England, or any other ecclesiastical person, shall refuse to take this oath, the

bishop shall give him a month's time to inform himself; and at the month's end if he refuse to take it, he shall be suspended *ab officio*, and have a second month granted; and if then he refuse to take it, he shall be suspended *ab officio et beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the oath above named, he shall by the bishop be deprived of all his ecclesiastical promotions whatsoever, and execution of his function which he holds in the Church of England.

We likewise constitute and ordain, that all masters of arts, (the sons of noblemen only excepted) all bachelors and doctors in divinity, law, or physic, all that are licensed to practise physic, all registers, actuaries, and proctors, all schoolmasters, all such as being natives or naturalized, do come to be incorporated into the universities here, having taken a degree in any foreign university, shall be bound to take the said oath; and we command all governors of colleges and halls in either of the universities, that they administer this said oath to all persons resident in their several houses that have taken the degrees before-mentioned in this canon, within six months after the publication hereof.

And we likewise constitute, that all bishops shall be bound to give the said oath unto all those to whom they give holy orders at the time of their ordination, or to whomsoever they give collation, institution, or licence to preach, or serve any cure.

VII.

A declaration concerning some rites and ceremonies.

Because it is generally to be wished, that unity of faith were accompanied with uniformity of practice in the outward worship and service of God; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed enemies of our religion; the one fearing innovations, the other flattering themselves with a vain hope of our backslidings unto their popish superstition, by reason of the situation of the communion table, and the approaches thereunto, the synod declareth, as followeth:

That the standing of the communion table sideway under the east window of every chancel or chapel, is in its own nature indifferent, neither commanded nor condemned by the word of God, either expressly or by immediate deduction, and therefore that no religion is

to be placed therein, or scruple to be made thereon. And albeit at the time of the reforming of this Church from that gross superstition of popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto, and memory thereof; especially of the idolatry committed in the mass, for which cause all popish altars were demolished: yet notwithstanding it was then ordered by the injunctions and advertisements of Queen Elizabeth of blessed memory, that the holy tables should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parochial churches, which doth sufficiently acquit the manner of placing the said tables from any illegality or just suspicion of popish superstition or innovation. And therefore we judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the bishop by law, during the time of administration of the holy communion. And we declare that this situation of the holy table doth not imply that it is or ought to be esteemed a true and proper altar, wherein Christ is again really sacrificed; but it is and may be called an altar by us in that sense in which the primitive Church called it an altar and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the communion table in time of divine service; for the avoiding of these and the like abuses, it is thought meet and convenient by this present synod, that the said communion tables in all chancels or chapels be decently severed with rails to preserve them from such or worse profanations.

And because the administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the service book established by act of parliament, 'Draw near,' &c., that all communicants with all humble reverence shall draw near and approach to the holy table, there to receive the divine mysteries, which have heretofore in some places been unfitly carried up and down by the minister, unless it shall be otherwise appointed in respect of the incapacity of the place or other inconvenience, by the bishop himself in his jurisdiction, and other ordinaries respectively in theirs.

And lastly, whereas the Church is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine majesty; certain it is that the

acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily recommend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment by doing reverence and obeisance both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the communion table, the east, or church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in mystical elements, but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise; and in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite, despise not them who use it not, and that they who use it not, condemn not those that use it.

VIII.

Of preaching for conformity.

Whereas the preaching of order and decency according to St. Paul's rule, doth conduce to edification; it is required that all preachers, (as well beneficed men as others) shall positively and plainly preach and instruct the people in their public sermons twice in the year at least, that the rites and ceremonies now established in the Church of England are lawful and commendable; and that they the said people and others ought to conform themselves in their practice to all the said rites and ceremonies; and that the people and others ought willingly to submit themselves unto the authority and government of the Church, as it is now established under the king's majesty. And if any preacher shall refuse or neglect to do according to this canon, let him be suspended by his ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX.

One book of articles of enquiry to be used at all Parochial visitations.

For the better settling of an uniformity in the outward government and administration of the Church, and for the more preventing of just grievances which may be laid upon churchwardens and other sworn men, by any impertinent, inconvenient, or illegal enquiries in the articles for ecclesiastical visitations; this synod hath now caused a summary or collection of visitatory articles (out of the rubrics of the service book, and the canons and warrantable rules of the Church) to be made, and for future direction to be deposited in the records of the archbishop of Canterbury; and we do decree and ordain, that from henceforth no bishop or other person whatsoever, having right to hold, use, or exercise any parochial visitation, shall (under the pain of a month's suspension upon a bishop, and two months' upon any other ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the churchwardens, or to any other persons which shall be sworn to make presentments, any other articles or forms of enquiry upon oath, than such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his metropolitan under seal of office.

Provided always, that after the end of three years next following the date of these presents, the metropolitan shall not either at the instance of those which have right to hold parochial visitations, or upon any other occasion, make any addition or diminution from that allowance to any bishop of visitatory articles, which he did last before (in any diocese within his province) approve of, but calling for the same shall hold and give that only for a perpetual rule, and then every parish shall be bound only to take the said book from the archdeacons and other having a peculiar or exempt jurisdiction, but once from that time in three years, in case they do make it appear they have the said book remaining in their public chest for the use of the parish; and from every bishop they shall receive the said articles at the episcopal visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price than what hath been usually paid in the said diocese respectively.

X.

Concerning the conversation of the Clergy.

The sober, grave, and exemplary conversation of all those that are employed in administration of holy things being of great avail for the furtherance of piety; it hath been the religious care of the Church of England strictly to enjoin to all and every one of her clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and scandalous carriage by severe censures to be inflicted upon such delinquents, as appears by the 74th and 75th canons, anno 1603, provided to this purpose.

For the more effectual success of which pious and necessary care this present synod straitly charges all clergymen in this Church, that setting before their eyes the glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all godliness and honesty.

And we also require all those, to whom the government of the clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the ministers of this Church, and that according to the power with which they are intrusted, they diligently labour by the due execution of the above-named canons, and all other ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the ministry, as they tender the welfare and prospering of piety and religion, and as they will answer to God for those scandals which through their remissness and neglect shall arise and grow in this Church of Christ.

XI.

Chancellors' patents.

For the better remedying and redress of such abuses as are complained of in the ecclesiastical courts, the synod doth decree and ordain, that hereafter no bishop shall grant any patent to any chancellor, commissary, or official, for any longer term than the life of the grantee only, nor otherwise than with express reservation to himself and his successors of the power to execute the said place, either

alone, or with the chancellor, if the bishop shall please to do the same, saving always to the said chancellors, &c., the fees accustomably taken for executing the said jurisdiction. And that in all such patents the bishop shall keep in his own hands the power of institution unto benefices, as also of giving licences to preach or keep school. And further that no dean and chapter confirm any patent of any chancellor's, commissary's, or official's place, wherein the said conditions are not expressed, *sub pœna suspensionis* to the dean (or his *locum tenens* if he pass the act in his absence) and to every canon or prebendary, voting to the confirmation of the said act, to be inflicted by the archbishop of the province. And further, the holy synod doth decree and ordain, that no reward shall be taken for any chancellor's, commissary's, or official's place under the heaviest censures of the Church.

XII.

Chancellors alone not to censure any of the Clergy in sundry cases.

THAT no chancellor, commissary, or official, unless he be in holy orders, shall proceed to suspension or any higher censure against any of the clergy in any criminal cause, other than neglect of appearance upon legal citing; but that all such causes shall be heard by the bishop in person, or with the assistance of his chancellor, or commissary; or if the bishop's occasions will not permit, then by his chancellor or commissary, and two grave dignified or beneficed ministers of the diocese to be assigned by the bishop under his episcopal seal, who shall hear and censure the said cause in the consistory.

XIII.

Excommunication and absolution not to be pronounced but by a priest.

THAT no excommunications or absolutions shall be good or valid in law, except they be pronounced either by the bishop in person, or by some other in holy orders having ecclesiastical jurisdiction, or by some grave minister beneficed in the diocese, being a master of arts at least, and appointed by the bishop, and the priest's name pronouncing such sentence of excommunication or absolution, to be expressed

in the instrument issuing under seal out of the court. And that no such minister shall pronounce any sentence of absolution but in open consistory, or at the least in a church or chapel, the penitent humbly craving and taking absolution upon his knees, and having first taken the oath, *De parendo juri, et standa mandatis Ecclesiæ.* And that no parson, vicar, or curate, *sub pœna suspensionis,* shall declare any of his or their parishioners to be excommunicate, or shall admit any of them so excommunicate into the Church, and there declare them to be absolved, except they first receive such excommunications and absolutions under the seal of the ecclesiastical judge from whom it cometh.

XIV.

Concerning commutations and the disposing of them.

That no chancellor, commissary, or official, shall have power to commute any penance in whole or in part; but either together with the bishop in person or with his privity in writing, or if by himself, then he shall give up a full and just account of all such commutations once every year at Michaelmas to the bishop, who shall with his chancellor see that all such moneys be disposed of to charitable and public uses according to law. And if any chancellor or other having jurisdiction as aforesaid, shall not make such a just account to the bishop, and be found guilty of it, he shall be suspended from all exercise of his jurisdiction for the space of one whole year.

Always provided, that if the crime be publicly complained of and do appear notorious, that then the office shall signify to the place from whence the complaint came, that the delinquent hath satisfied the Church for his offence. And the minister shall signify it as he shall be directed; saving always to all chancellors and other ecclesiastical officers their due and accustomable fees, if he or they be not so suspended as aforesaid.

XV.

Touching concurrent jurisdictions.

That in such places wherein there is concurrent jurisdiction, no executor be cited into any court or office for the space of ten days after the death of the testator. And that as well every apparitor

herein, as every register or clerk that giveth or carrieth out any citation or process to such intent that before the said ten days be expired, shall for the first offence herein, be suspended from the execution of his office for the space of three months; and for the second offence in this kind be and stand excommunicated *ipso facto*, not to be restored but by the metropolitan of the province or his lawful surrogate; and yet nevertheless it be lawful for any executor to prove such wills when they think good, within the said ten days, before any ecclesiastical judge respectively, to whose jurisdiction the same may or doth appertain.

XVI.

Concerning licences to marry.

Whereas divers licences to marry are granted by ordinaries in whose jurisdiction neither of the parties desiring such licence is resident, to the prejudice of the archiepiscopal prerogative, to whom only the power of granting such licences to parties of any jurisdiction, *per totam provinciam*, by law belongeth; and for other great inconveniences thereupon ensuing; it is therefore decreed, that no licence of marriage shall be granted by any ordinary to any parties, unless one of the said parties have been commorant in the jurisdiction of the said ordinary for the space of one whole month immediately before the said licence be desired. And if any ordinary shall offend herein, and be sufficiently evinced thereof in any of the lord archbishop's courts, he shall be liable to such censure as the lord archbishop shall think fit to inflict. And we further decree, that one of the conditions in the bond of security given by the parties taking such licence shall be, that the said parties, or one of them, have or hath been a month commorant in the said jurisdiction immediately before the said licence granted.

And the synod decrees, that whatsoever is ordered in these six last canons concerning the jurisdiction of bishops, their chancellors and commissaries, shall (so far as by law is appliable) be in force, concerning all deans, deans and chapters, collegiate churches, archdeacons, and all in holy orders, having exempt or peculiar jurisdiction, and their several officers respectively.

XVII.

Against vexatious citations.

And that this synod may prevent all grievances which may fall upon the people by citations into ecclesiastical courts, upon pretence only of the breach of law, without either presentment, or any other just ground; this present synod decrees, that for all times to come no such citation, grounded only as aforesaid, shall issue out of any ecclesiastical court, except the said citation be sent forth under the hand and seal of the chancellor, commissary, archdeacon, or other competent judge of the said court, within thirty days after the fault committed; and return thereof to be made the next or second court day after the citation served at the farthest; and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon oath be forthwith freely dismissed without any payment of fees; provided that this decree extend not to any grievous crime, as schism, incontinency, misbehaviour in the church in time of divine service, obstinate inconformity, or the like.

We of our princely inclination and royal care for the maintenance of the present estate and government of the Church of England by the laws of this our realm now settled and established, having diligently with great contentment and comfort read and considered of all these their said canons, orders, ordinances, and constitutions agreed upon, as is before expressed; and finding the same such as we are persuaded will be very profitable, not only to our clergy, but to the whole Church of this our kingdom, and to all the true members of it, (if they be well observed,) have therefore for us, our heirs and lawful successors, of our especial grace, certain knowledge and mere motion given, and by these presents do give our royal assent, according to the form of the said statute or act of parliament aforesaid, to all and every of the said canons, orders, ordinances, and constitutions, and to all and every thing in them contained, as they are before written. And furthermore, we do not only by our said prerogative royal, and supreme authority in causes ecclesiastical ratify, confirm, and establish by these our letters patents the said canons, orders, ordinances, and constitutions, and all and every thing in them contained, as is aforesaid, but do likewise propound, publish, and straitly enjoin and command by our said authority, and by these our letters patents, the same to be diligently observed, executed, and equally kept by all our loving subjects of this our kingdom, both within the provinces of Canterbury and York, in all points wherein

ADDENDA.

Pp. 180, 181. These two letters relating to Rich. Pully were (excepting the postscript to the Abp.'s letter of Aug. 29) originally printed by Henry Wharton, at the end of the Abp.'s History, pp. 608, 609.

Wharton added the following note at the name Pully in the Abp.'s letter: "It should seem that this popish emissary had assumed a wrong name, and made use of that of a much honester person, then a member of the university; who, perhaps, being absent at that time, might have unadvisedly left a commission with this emissary, to receive the letters directed to him at Oxford. For from Dr. Bayly's answer to the archbishop it appears, that after all the enquiry he could make into the matter, he could not find any reason to fasten any suspicion upon Mr. Pully, or that he was in the least inclined to popery."

Walker (Sufferings, par. ii. p. 330) mentions a Richard Pully as rector of Fordham in Essex, who perhaps may have been the same person.

P. 215. This letter of the Abp. of Feb. 7, 163§ was also printed by Henry Wharton at the end of the History, pp. 609, 610.

ERRATUM.

P. 311, line 19, for W. CANT., read G. CANT.

they do or may concern every or any of them, according to this our will and pleasure hereby signified and expressed. And that likewise for the better observation of them, every minister, by what name or title soever he be called, shall in the parish church or chapel where he hath charge, read all the said canons, orders, ordinances, and constitutions, at all such times and in such manner as is prescribed in the said canons or any of them: the book of the said canons to be provided at the charge of the parish betwixt this and the feast of St. Michael the archangel next ensuing, straitly charging and commanding all archbishops, bishops, and all other that exercise any ecclesiastical jurisdiction within this realm, every man in his place to see and procure (as much as in them lieth) all and every of the same canons, orders, ordinances, and constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their duties and service to us their king and sovereign. In witness whereof we have caused these our letters to be made patents. Witness ourself at Westminster, the thirtieth day of June, in the sixteenth year of our reign.

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